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Go Ye

THE ARCHIVES
THE PRESBYTERIAN
CHURCH IN CANADA

To Every Creature

The Maritime

Into all the World

Presbyterian

Preach the Gospel

WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

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April 15, 1882.

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MISCELLANEOUS.

Britain.

James Bartley, Esq., has left \$27,000 to the various missionary schemes of the Irish Presbyterian Church.

The children of the English Presbyterian Church, during the last twelve months, have raised £1,562 for Home and Foreign Missions.

Mormonism is not popular in London. Two missionaries of that faith were recently mobbed while attempting to hold a meeting in the suburbs of the great city and were forced to seek refuge at police headquarters.

Dr. Oswald Dykes' church in Regent Square, London, raised £9,500 during the past year, of which sum only £1,600 was spent on congregational purposes, the remainder being applied to educational, charitable and evangelistic agencies.

The case of Dr. Walter Smith, of the Free High Church of Edinburgh, who was complained of for installing elders and deacons on a modified subscription of the Confession, has been passed upon by his Presbytery, which has censured him for his departure from the rules of the church.

It was stated in a public meeting in London, a few days since, that there are now upwards of one hundred ministers in the Church of England who were converted Jews, and that there are several thousand Jews in London at this moment who have embraced Christianity, and who are leading lives according to the profession they have made.

United States.

Since May last, in ten months the Presbyterian Board of Foreign Missions has received \$300,601.31.

Of the 150 students in the Freshman Class of Yale College, eighty are professing Christians.

[CONCLUDED ON PAGE 127.]

The Maritime Presbyterian.

Vol. II.

APRIL 15th, 1882.

No. 4.

STATE OF THE FUNDS APRIL 4th. 1882--MARITIME PROVINCES.

FOREIGN MISSIONS.			
Bal. due Treas. May 1st, 1881	\$ 560 67		
Expended to April 4th, 1882	10888 10	11448 86	
Rec'd to April 4th		9732 69	
Bal. due Treas.		\$1716 17	
DAYSPRING, ETC.			
Bal. due Treas. May 1st, 1881	\$ 452 23		
Expended to April 4th, 1882	3065 19	3517 44	
Rec'd to April 4th		2778 12	
Bal. due Treas.		\$ 739 32	
HOME MISSIONS.			
Bal. due Treas. May 1st, 1881	\$ 653 23		
Expended to April 4th, 1882	2687 43	3340 66	
Rec'd to April 4th		3895 78	
In fund		\$ 555 12	
SUPPLEMENTS,			
Bal. due Treas. May 1st, 1881	\$2121 81		
Expended to April 4th, 1882	3599 44	5721 25	
Rec'd to April 4th		3542 28	
Bal. due Treas.		\$2178 97	
COLLEGE.			
Bal. due Treas. May 1st, 1881	\$1691 20		
Expended to April 4th, 1882	9113 00	10804 20	
Rec'd to April 4th		6907 44	
Bal. due Treas.		\$ 3896 76	
AGED MINISTERS FUND			
Expended to April 4th, 1882		\$1150 00	

Rec'd to April 4th including Bal. of \$325 30	1663 02
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In fund	\$ 513 02
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BURSARY FUND.

Bal. due Treas. May 1st, 1881	\$ 183 36		
Expended to April 4th, 1882	635 00	818 36	
Rec'd to April 4th		697 00	
Bal. due Treas.		\$120 46	

RECEIPTS FOR THE MONTH OF MARCH.

Foreign Missions	\$1678 81
Dayspring & Mission Schools	286 53
Home Missions	332 25
Supplements	200 50
College	479 00
Aged Ministers Fund	118 80
Bursaries	*195 00
Synod	17 00
French Evang. (not including what went direct to Montreal)	200 58

Rec'd from Mar. 4th to April 4th \$3508 47
 * \$150 00 of this sum are from Mr. Hunter's Gift and Mrs. Matheson's bequest.

The financial year closes on the first of May. As April ends on Sabbath, the Treasurer will not close his accounts until Wednesday, May 3rd, so that any sums collected the last Sabbath, and reaching Halifax Tuesday night may be included.

As will be seen from the above statement some of the most important schemes are deeply in debt. On account of the storms in February, many whose collections were then made did not have an opportunity of giving. Would it not be well to follow the example of some of the Scottish Churches, and devote the last Sabbath or better the second last, to "gathering up the fragments," thus affording an opportunity to any to give to whatever scheme they may choose enclosing their gift in an envelope and marking upon it the scheme for which they intended it.

OUR FOREIGN MISSIONS.

The growth of our work on Trinidad calls for an increasing and unavoidable outlay.

The salary of the fourth missionary requires two hundred pounds, and her schools and buildings will absorb, at the very least, another hundred.

Then there has been one hundred extra required in the New Hebrides. Fifty pounds were remitted to Mrs. Morrison for her aid during protracted illness. Word has just been received of her death, and Dr. Steel writes that in the circumstances he thinks that he must assume the responsibility of sending twenty-five pounds for the benefit of her son and daughter now orphans. This sum must be immediately replaced in Dr. Steel's hands. Besides, the Board has voted £30 for a boat for Mr. Annand, at the request of the Mission Synod.

If these sums are added they amount to £405 stg., or very close on \$2000. And of this increased expenditure what part could be avoided?

But how is it to be met? The present affords an excellent opportunity for such of our wealthier people who have been satisfied hitherto by giving a few dollars to the cause annually to send along their forties, fifties and even hundreds. And might not a much larger body of people, hundreds who in good circumstances have been giving one dollar, afford to make a *special* gift of four or five, or even ten, so that the work shall not be hindered.

In the line of the above suggestion the agent of the Church reports two special contributions of \$40 and \$100 for Foreign Missions, not from the wealthy, but from those in moderate circumstances.

REV. J. W. MCKENZIE'S VISIT HOME.

Report of Committee.

To the Board of Foreign Missions of the Presbyterian Church in Canada, East ern Section:

Your committee "appointed to confer

with Rev. J. W. McKenzie respecting his expenses in returning, his proposed stay in the Maritime Provinces and the way in which, if sufficiently strong, he may be able to advance the cause by meeting and giving information to our congregations" have attended to the duty entrusted to them.

With reference to the employment of Mr. McKenzie they have to report that after conferences with him they arranged for a series of meetings during the summer in the country congregations of the Presbytery of Pictou with a view to meeting his wish to be engaged at that time not far from home, and for another series in the autumn in the congregations of the Pres. of Lunenburg and Yarmouth with a view of securing the visitation at his leisure of these congregations which, on account of their distance from each other and their difficulty of access, the other missionaries, in their hurried visits home, had been unable to overtake.

Your committee are glad to be able to report that Mr. McKenzie has been enabled to carry out these arrangements, not only without injury to his health but with advantage thereto, returning from his western tour of visitation stronger than when he set out.

It will be known to the members of the Board that later in the season Mr. McKenzie, at the request of the committee in charge of the missionary meetings of Montreal, visited that city and addressed meetings there, and that the result was a lively manifestation of interest in himself personally and substantial assistance in the carrying on of his work.

Your committee would suggest that the acknowledgements of the Board are especially due to those friends in Montreal who are undertaking to help Mr. McKenzie in supporting young men to be trained as teachers.

With reference to Mr. McKenzie's "proposed stay" in the Provinces, your committee have to report that he feels it to be his duty to leave Nova Scotia and return to his field of labor early in May with the expectation of overtaking the Dayspring in Australia and leaving that place for the Islands some time in October.

Respecting his expenses your committee have to report that the question concerning the duty of the Board has received their best attention and consideration. The difficulty in reaching a suitable recommendation was increased

First, by the fact that the committee had no precedent drawn from the New Hebrides field to guide them though they

expected to find one in the case of Dr. Geddie, and secondly, by the further fact that the course pursued in Mr. McKenzie's case must embody the principles upon which the Board will be prepared to act in similar cases which may emerge, one at least of which the Board has already been called to consider.

The committee felt that the Board should avoid on the one hand such an expenditure as would lead the Church to regard the New Hebrides mission as a burden too heavy to be borne, and on the other such a limitation of expenditure as would be unjust to our missionaries or hamper them unduly in making a necessary provision for themselves and their families.

Under these circumstances they beg leave to submit the following recommendation, which the Board will notice contains an alternative proposal viz. :

Either that Mr. McKenzie be paid the one half his salary for the 21 months during which he will be absent from the field and the full amount of his travelling expenses,

Or that, during his absence from his field he be paid at the same rate as the Board pay the Trinidad missionaries while they are on furlough, and two-thirds of his expenses.

The latter proposal was accepted by the Board, one half of the expenses of travel in place of two-thirds to be paid from the funds of the Church.

THE CLAIMS OF THE CHURCH SCHEMES.

ART. NO. 1.

THE UNITY OF THE CHURCH.

One of the grand principles of Presbyterianism is the unity of the church, the oneness of the body of Christ. Our theory is that the outward and visible Church is one in the sense that a smaller part is subject to the larger, and the larger to the whole. It has one Lord, one faith, one baptism. It has one government, and the principles of government laid down in the Scriptures bind the whole Church. The terms of admission are the same everywhere, and when a man is admitted to full fellowship by the office bearers in any congregation he is admitted to the fellowship of the whole church, and has rights and privileges and corresponding obligations in the whole church. When a man is legally excluded

from any congregation he is excluded from the church universal. What affects or interests a part affects and interests the whole. If one member is made to rejoice all the members should rejoice with him ; if one is made to suffer all should suffer with him.

THE OBLIGATIONS WHICH THIS UNITY INVOLVES.

According to this view a church member is under obligation not only to his own congregation but to the whole Church. An intelligent Presbyterian living in Halifax or St. John knows that he should not only take a deep interest in the financial and spiritual affairs of his own congregation and contribute liberally towards the support of ordinances there, but that he should also take a deep interest in and contribute liberally towards the support of ordinances in the various mission stations and weak congregations scattered over the Provinces. He knows that those mission stations and weak charges have claims upon him which he cannot repudiate. He and the Presbyterians living in some neglected places in New Brunswick or Manitoba, are members of one family and fold, and they are bound by the ties of brotherhood and by solemn promise to aid each other and to give all necessary assistance for the maintenance of ordinances and the efficient prosecution of religious work in the respective fields. The strong must help the weak. The rich must aid the poor. Not only should all our ministers receive an adequate salary, but every congregation, it matters not how small or how poor or scattered, should have the regular and stated administration of Word and Sacrament.

If our Presbyterian theory was strictly carried out, there would not be found one minister living comfortably on a salary of \$2000 or \$3000, while another, who labors as earnestly and faithfully, lives at the starving point on \$400 or \$500 ; there could not be found one congregation expending \$80,000 or \$100,000 on an elegant building, while a number of families living in the backwoods are unable to obtain the means to erect even the most humble place of worship.

When a man becomes a member of the church he vows and covenants to give as the Lord has prospered him, not only for the benefit of his own congregation but for the cause of Christ elsewhere. Consequently when our ministers ask their people for money for the Schemes of the Church, they ask not as a matter of charity, but as a matter of binding obli-

gation, as a matter of honesty and truthfulness, and the man who refuses to give according to his ability is disloyal to the church and to Christ and faithless to his most solemn promise. If he is a member of the church universal, then he is under obligation to serve the church universal—his obligations are co-extensive with his privileges.

This principle of oneness or unity of the church is recognised and acted upon in the different Schemes, such as the Home Mission, the Foreign Mission, the Supplementing, the French Evangelization, the College &c. Let us study briefly each of those Schemes.

THE SUPPLEMENTING.

The Church in the West has only one fund to aid weak congregations and to send preachers to mission stations, properly so called. Up to the year 1863 the Synod of the late Presbyterian Church of the Lower Provinces had but one Board or Committee for both purposes; at that time it was considered advisable to disjoin them and to entrust the management of each to a separate committee.

The design then of the Supplementing Fund is to aid weak congregations to pay the salaries of their ministers. There are many congregations in the Lower Provinces that could not have the regular ministrations of pastors was it not for the timely aid which they receive in this way. The importance of the Scheme is eloquently set forth in an address by the Rev. Dr. Sedgewick before a missionary meeting in Fort Massey Church, Halifax, in 1874. He said:

"The several objects which share your beneficence, have claims more or less cogent, and more or less pressing, and I have no intention, as certainly I have no wish, to urge the claims of any one of those objects to the detriment in any sense, or in any degree, of any other. But, Sir, there are objects and objects, and there are claims and claims, and among these several objects and claims, as it seems to me, there is no one that comes, or ought to come, home to us more closely or more tenderly than the scheme to supplement our small and weak congregations.

"These congregations, as you know, are mainly in the country places in these provinces, only a few of them in the villages or towns or cities of the land. Now, this being admitted, what are these congregations, pray? Why, first of all they are lights shining in a dark place, they are lights in the world, so far

forth, they are lights, of truth, to warn against the darkness of error,—of holiness, to allure from the dark and devious courses of sin—and happiness, to cheer and to bless where there is little else, and in some cases, may be, naught else, to gild the present with joy, and to make the future bright with hope which is full of immortality, and which, to many an error tossed soul, and to many a sin tossed and sin tormented soul, is an anchor sure and steadfast, entering as it does into that which is within the veil.

"Some of these congregations, the most of them indeed, are on our coast lines, within the sight and hearing of that far resounding sea; ay, sir, they are morally and spiritually what yonder Pharos, what yonder light-house is; which in fair weather or in foul, whether in hurricane or zephyr, to our shipping coming into our port or leaving it, guides safely out to the voyage of life, at the beginning, and into the desired haven at the close. Allow one of these congregations to languish, or to die, and you would do a much greater evil than were the light-houses all around us to become useless through parsimony or neglect.

"And then they are nurseries of our town and city congregations to a very considerable extent, I was going to say to a great extent. Sir, it used to be so in point of fact, in days long gone by, with some of your congregations."

Space will not permit further quotation. The importance of the Scheme must be evident to every intelligent man and woman.

But what are our people doing to indicate their appreciation of the Scheme? The year subsequent to the union the committee were able to say in their report to the General Assembly:

"They can point with legitimate satisfaction to the fact that though the work has grown upon their hands, from fifteen supplemented congregations in 1863 to forty in 1875, and from \$1100 required in the former year to \$4000 in the latter, they have been enabled to fulfil every obligation into which they have entered."

Last year they had to report a debt of \$1104.43. This debt was due chiefly to the fact that the parent churches in Britain had discontinued the grants which they had been making annually, while our own people had made scarcely any advance on their previous contributions.

It may be interesting to some of our ministers and people to know what each Presbytery is doing in aid of this Fund. In the Synod of the Presbyterian Church of the Lower Provinces there are about

27,500 communicants; the amount raised in 1881 for this scheme was \$2914.74, a little over 10 cents per communicant. If they would give at the rate of 25 cents per communicant—and that is a low rate—they would furnish the necessary funds, help the Lord out of a grave difficulty, cheer the hearts of some earnest laborers in the Lord's vineyard and do a good and christian work.

The following table presents the amounts given by each Presbytery for the Supplementing Scheme for the year ending May 1881 together with the rate per family and per communicant.

Names of Presbytery	Amount	Rate per Family	Rate per Com.
		4cts.	7cts.
Sydney	\$ 61.50		
Victoria & Richmond	57.31	5	7
Truro	432.57	27	15
Pictou	490.50	19	8
Halifax	724.77	28	15
St. John	343.41	17	10
Miramichi	212.00	10	10
Wallace	59.00	7	4
P. E. Island	287.30	9	7
Lunenburg and Yarmouth	87.70	11	9
Newfoundland	100.00	48	28

Of the congregations that gave nothing for this Scheme five are in Sydney Presbytery, three in Victoria & Richmond, four in Pictou, seven in Halifax, one in Lunenburg & Yarmouth, eight in Wallace, nine in St. John, three in Miramichi, nine in P. E. Island and one in Newfoundland. In other words fifty congregations out of one hundred and seventy-four have failed in their loyalty to the church and to Christ. Truro is the only Presbytery in which every congregation has given a contribution.

Some of the congregations which in the other Presbyteries did contribute, gave very meanly in comparison to what they should have done. For example, in one Presbytery which received out of the Fund \$260, we find one congregation paying its minister over \$800 and giving to this Scheme \$8.

In the city of St. John there are five congregations which together pay annually for ministerial support \$10,000, and all together pay into the Supplementing Fund ONE HUNDRED AND TWENTY-SIX DOLLARS AND TWENTY-ONE CENTS, and that, too, when that Presbytery is receiving \$1,637 to aid their weak congregations!

But what of the future? The outlook is not cheering. The work is growing, the demands are multiplying, the claims

are becoming more urgent, while the funds at the disposal of the committee are growing less.

One of two things must be done; either our people must give more generously and liberally to this Fund, or the committee will be compelled to cut down some of the grants, to discontinue others, and to tell those poorly paid and hard working servants of the Lord and their weak charges, that our ministers and people in the larger and wealthier congregations care not what becomes of them! Shall this be done? Shall we proclaim to the world that our Presbyterianism is a failure, that our boasted principles are powerless to excite to action and to elicit the sympathy of the strong on behalf of the weak, and that we are Congregationalists in practice?

The Presbyterians of those Provinces—of this Dominion of Canada are professedly bound together, not only by ecclesiastical ties, but also by solemn vows and brotherly love; shall we then disregard those ties, ignore those vows, and say to outsiders that our pretended brotherhood is a name to deceive and decoy?

"By their fruits ye shall know them." Are we to judge the loyalty of our people by the interest they manifest in this Scheme—a Scheme that appeals directly and tenderly to every true Presbyterian heart?

THE FAULT LIES NOT WITH THE PEOPLE BUT WITH THE SESSIONS.

Let our ministers and elders but discharge their duty, let them present the claims of this Scheme fairly and faithfully to these congregations, and urge those claims as a matter of justice and loyalty, of truthfulness and honesty, and then doubtless the necessary funds will be supplied, many hearts will be cheered and God's blessing secured.

A. F. THOMSON.

HISTORICAL SKETCH OF UPPER MUSQUODOBOIT CONGREGATION.

THE FIRST SETTLERS

of Upper Musquodoboit were five in number, three men and two women.

Though originally from the New England States and Ireland they had been living for a short time in Truro. Learning from the Indians of the fertility of the Musquodoboit valley they resolved to see it before settling. Arriving in due time a camp was erected on an elevated

piece of land on the east side of the river near where the school house in the Henry Section now stands. Pleased with the appearance of the soil, and thinking it would make a good agricultural district they decided to remain.

After a time the men returned to Truro to procure provision, and seed for planting and sowing, leaving the women in the camp alone, who were obliged during their absence, to obtain food by fishing and shooting game. The toil of the men in carrying their loads on their backs through the forest is more easily imagined than described.

After a time a tract of land was obtained and the work of clearing began.

In a few years other settlers followed and the ring of the woodman's axe was often heard felling the great trees.

REV. DAVID SMITH.

Being the descendants of Presbyterians they were visited at a very early date by the Rev. David Smith. Mr. Smith arrived in Nova Scotia from Scotland in the year 1771 and was settled over the congregation of Londonderry where he labored faithfully and diligently for 24 years. He was the first minister who had visited Upper Musquodoboit, and performed a long and arduous journey to reach it.

REV. JAMES MUNROE.

Some time after his visit they were regularly supplied by the Rev. James Munroe who was originally a minister of the Church of Scotland. He left his native land in 1785 for America and was received by the Synod of New York and Philadelphia. He remained a few years in the United States but owing to failing health and disappointed expectations he removed to New Brunswick and shortly after came to Nova Scotia. He was received by the Presbytery of Truro in 1792 and appointed to supply Onslow, Musquodoboit, Upper and Middle Stewiacke, giving one fourth of his time to each locality. For two years he continued to supply these districts with gospel ordinances and ordained Colonel Archibald who was the first ruling elder in Musquodoboit.

Mr. Munroe then removed and was finally settled at Antigonish in the summer of 1807 where he died on the 17th day of May, 1819.

After Mr. Munroe's removal owing to scarcity of laborers little supply was given them. Only at rare intervals did they enjoy the opportunity of hearing the Gospel preached. The Rev. Duncan

Ross of West River, Pictou, being on a journey to Sheet Harbor, where he was the first to preach the Gospel, seeing their spiritual destitution tarried by the way and gave them a sermon.

UNION WITH STEWIACKE.

Early in 1798 they were united with Stewiacke and formed into a congregation, and in 1799 they gave a call to Rev. Matthew Dripps, a native of Clydesdale, Scotland. Mr. Dripps feeling that in point of health and strength he was unable to undertake the labor of so scattered a congregation declined accepting the call and after a few years was settled in Shelburne.

REV. HUGH GRAHAM.

Several months elapsed before any further steps were taken to secure a pastor.

At length on the 27th August, 1800, their eyes saw their teacher, the Rev. Hugh Graham being inducted at that date. He had previously been settled at Cornwallis in 1785 where he labored about 15 years. After his removal to Stewiacke he wrought hard during a long pastorate of thirty years, and greatly endeared himself to his people. Nor did he labor in vain. The congregation became consolidated, the Communion roll was largely increased, so that in five years a division of the congregation was effected.

SEPARATION FROM STEWIACKE.

On the 15th March, 1815, the Truro Presbytery disjoined the Musquodoboit sections and erected them into a separate charge.

* REV. JOHN LAIDLAW.

The new congregation was not left to suffer injurious effects from a protracted vacancy, for in June, three months after the separation, the Rev. John Laidlaw was settled over it.

Mr. Laidlaw was formerly a minister of the Relief Boly in Dunning, Scotland, but afterwards joined the Secession Church. He is spoken of as a superior preacher, a man of meek and humble demeanor, one who endeavored to serve his Master faithfully. After laboring in Musquodoboit for a few years he removed to the United States and died at Pittsburgh in the year 1824.

REV. JOHN SPROTT.

He was succeeded by the Rev. John Sprott who was born at Stoney Kirk, Wigtonshire, March 1780.

After laboring with his father on the farm until nearly 18 years of age, he prepared to enter college at Edinburgh. This city was 150 miles distant from his home, a journey which he always travelled on foot. Having finished his college course of four years, he entered upon the study of theology under the Rev. Mr. McMillen and was licensed to preach the Gospel in 1809.

For a time he labored in Scotland and received several calls all of which he declined. At length he resolved to leave his fatherland, set sail for America and narrowly escaping a dreadful shipwreck on the passage reached Nova Scotia in safety in 1818.

At that time there were no vacancies in the church and he spent two years itinerating, preaching in almost every corner and creek in the Province. He was first settled at Windsor where he remained only a few years. At the death of his first wife, Miss Clarke, he tendered his demission.

In August 1823 he visited Musquodoboit and preached in the Lower, Middle and Upper Settlements, on which occasion he baptized sixteen children. Six months elapsed when he made a second visit in Jan. 1824, preaching seventeen times in four weeks and on the second Sabbath of July he dispensed the Sacrament of the Lord's Supper and admitted forty-three new members.

The following year he received and accepted a call and was inducted on the 13th Sept. 1825. The Rev. John Waddell, Truro, preached the induction sermon.

Shortly after his settlement he began to visit the Eastern shore and continued these visits from Musquodoboit Harbor to Moser River for 36 years. At first he undertook these long and toilsome journeys twice a year but after a time travelled to Sheet Harbor monthly. When the snow was too deep he would dismount from his horse and would carry his portmanteau on his shoulders, glad, as he often remarked, to reach the glittering haunts of men. Though these visits involved much physical toil yet it always afforded him real enjoyment to minister to the spiritual destitution of the long neglected localities on the Atlantic coast. As he dispensed the ordinances of religion the people were refreshed and he often experienced tokens of the Master's presence. When unable through the infirmities of age to continue these long journeys he always cherished grateful recollections of them and their remembrance was sweet.

In 1825 the Communion roll at Sheet Harbor numbered twenty and at the end of thirty years had increased to ninety.

When settled at Musquodoboit his field of labor comprised a large area and the families were much scattered. Being in the prime of life he applied his whole strength to repair, as he tells us, its dismantled towers. At the date of his settlement there was but one church and a log school house. Before his death there were seven churches and fourteen handsome school houses on the Musquodoboit River.

A church was built in Upper Musquodoboit in 1818 but in the following year was consumed by fire, and in 1827 another was erected which still stands.

During Mr. Sprott's ministry the congregation grew and the number of communicants increased from one hundred to two hundred and fifty. The churches were also filled with devout worshippers and prayer meetings were well attended.

After twenty years labor he tendered his resignation which was accepted, and he spent the remainder of his life on his farm at Middle Musquodoboit, often, however, performing missionary journeys to destitute localities breaking to them the Bread of Life.

When about 80 years of age he was sadly crippled with rheumatism and erysipelas which unfitted him for traveling or labor of any kind. Amid his afflictions he felt that his Heavenly Father had not forgotten him but was employing the rod of affliction to chasten him. Though unable to walk about, his general health continued good for a few years until at length after a short illness he passed away to his rest on the 15th Sept., 1869, aged 89 years.

REV. ROBERT SEDGEWICKE.

Mr. Sprott was succeeded in Musquodoboit by the Rev. Robert Sedgewicke. Before coming to Nova Scotia he had been employed as a city missionary for four years in Scotland, and after his licensure in 1836 was settled over the congregation of Aberdeen. There he labored for some years and was then induced to leave the land of his nativity and make this Province his adopted home. Not long after his arrival he received and accepted a call to Musquodoboit, and in 1849 was inducted.

Counting his term of service as a city missionary he has labored in the Master's service for the long period of fifty years. Abundant in labors the congregation made marked progress under his faithful ministrations and after a pastorate of

twenty-six years a division was effected in the year 1875, he being continued as pastor of the Lower section.

From that time to the present he has continued to show the same devoted zeal in the discharge of his duties. Though recently laid aside by a severe attack of illness, in the good Providence of God and contrary to the expectation of friends he has been raised up again and may yet regain his usual strength.

UPPER MUSQUODOBOIT

now enters upon its existence as a separate congregation.

REV. ISAAC SIMPSON.

It did not remain long vacant but soon filled upon the choice of a pastor. On the 17th October, 1876, Rev. Isaac Simpson was settled there. At the time of his induction the communion roll numbered one hundred and forty-four, and during his ministry, a period of nearly three years, sixty additions were made. Contributions to the schemes of the church were also increased and greater numbers attended upon the means of grace.

In 1877 Mr. Simpson tendered his demission and is now settled at Lower LaHave, Lunenburg County.

At the date of his removal there were 208 communicants, and for nearly three years the congregation continued vacant.

During the vacancy they were supplied by the Halifax Presbytery and always paid fully and promptly each probationer and also cleared off an incubus of debt that rested upon them at the date of Mr. Simpson's removal.

REV. JOHN CAIRNS.

On the 7th March, 1882 Mr. John Cairns having accepted their call was ordained and inducted into the pastoral charge of the congregation.

Upwards of eighty years have elapsed since the settlement of the first minister in Musquodoboit. They have enjoyed the services of not less than five different pastors, and yet Mr. Cairns ordination was the first ever held in the Musquodoboit valley with the exception of that of Rev. John McMillan, Little River, in connection at that time with the Church of Scotland.

The congregation comprises three preaching stations, viz., Upper Musquodoboit, Dean Settlement, and Sheet Harbor Road. There are but few families who do not adhere to Presbyterianism. There is a good staff of intelligent

elders and a large number of young people.

With a clear balance sheet, a minister settled under favorable auspices, and good material within their midst we may safely predict, with God's blessing, a prosperous future.

A. B. DICKIE.

LETTER FROM THE AGENT OF THE CHURCH.

You are aware, Mr. Editor, that Reports for the year 1881 were read at the late meeting of the Foreign Mission Committee of the Eastern Section, from all the missionaries in Trinidad with accompanying reports from Mr. Corsbie and Miss Blackadder, teachers, and papers on Finance. As the *Record* has the first claim on all such papers, I reserve the Missionaries reports for its columns. As there is not the slightest ground for expecting that all the papers can appear in the *Record*, as you have offered to publish as many as possible, if sent, in the MARITIME PRESBYTERIAN, and as the Committee are desirous of getting as much information respecting the Mission as possible before the people, I send you the following:

Mr. Morton's Report on Buildings at Tunapuna.

Mr. Corsbie's Report.

Miss Blackadder's Report.

The Accounts, in detail, of Messrs. Morton, Grant, Christie and McLeod.

The Estimates for 1882 of Messrs. Morton and Christie.

It is understood that the Estimates for Mr. Grant's district is the same as last year, with this change that the congregation of immigrants at San Fernando provides £25 stg. additional, that is £125, leaving £25, which, however, is required for removal of a debt on the schools in San Fernando district, brought over from 1880.

It is also understood that the Savanna Grande estimate is the same as last year.

The estimate for 1881, prepared by the Mission Council when there were but three missionaries, as they thought, was £1122 6s. 9d. For the new missionary *besides outfit and passage*, there was for salary, rent, schools and building founded by the Canadian Church,

£304 3s. 7d., making	£1326 10 4
Estimate for the present year	1454 16 9

Additional Expenditure with-
in the field asked for 1882 £178 16

The whole increase on the last two years has therefore been very serious—£332 stg., over \$1600. The Board wish the facts to be well weighed, and trust that, as it has resulted from the expansion of a successful mission, it will be met by a steady growth of Christian liberality over the whole church.

P. G. MCGREGOR, Sec'y.

THE TRINIDAD MISSION.

Extract of Letter from Rev. K. J. Grant.

San Fernando, Feb. 6th, 1882.

Dear Mr. Scott:

Work resumed this year with good prospects. Our San Fernando school which shewed a daily average of 56 last year has risen to 100; some days 117 present. I have had to engage a third teacher. Some of the Estate schools have also greatly increased.

School work is essential. Through it the young are instructed in the knowledge of God and access is obtained to parents. At this moment I have several candidates for baptism, in one case a whole household of seven, the direct fruit of school work.

I trust the Church will not weary. The farmer strives to increase the fertility of his fields. The world is the field for the Church, the whole world; should she not with the greatest urgency prosecute the work that she may rejoice over sheaves gathered.

The converts very heartily decided to pay £25 stg. additional of my salary this year, making now £125 stg.

In San Fernando we had 98 pupils present at Sabbath School yesterday and 30 had to account this morning at the opening of school for their absence. In the O Lord is our trust.

Yours truly,
K. J. GRANT.

Report of J. W. Corsbie.

San Fernando, Trinidad, W. I.

Dec. 31st, 1881.

To the Board of Foreign Missions:—It is now fully two years and a half since I took charge of San Fernando school, and I shall now make out my second Annual Report. In looking back the year has been a very trying one, sickness and

death have visited all classes of society. Many of the children of the school have been sick with fever and other complaints, but none has been taken away by death.

I enrolled 83 pupils in the first quarter and 59 were in daily average attendance; second quarter, enrolled 84, 55 daily average; third quarter, enrolled 77, daily average 55; the fourth quarter, 85 on roll with an average of 57 daily. Thus the daily average for the year was 56.

In the month of April, which is the time for our annual examination for Results Fees, I presented 39 children before the Inspector, and 29 passed his examination as required by the Education Department, and got as Results Fees \$157.00.

In addition to this, school fees collected from pupils for the year, \$84.95. The whole amounted to \$241.95. The instruction has been carried on as usual, but with increased interest.

Towards the end of the year we had our public examination, at which there were several ladies and gentlemen present, I may say representatives of the influential portion of the community, and of all churches. They all expressed their satisfaction and were highly pleased with what they witnessed.

Furthermore, we wound up the year by giving an entertainment to all the pupils of the day school and Sabbath school, where refreshments were distributed, also we had singing, recitations, and addresses. All enjoyed a very pleasant evening. Thus we closed the year's work.

Another very encouraging feature of the work is that all the ex-pupils have attached themselves to the Church and Sab. School. Several are teachers also in the Sab. School, and these are forming our English congregation.

Yours respectfully,
J. W. CORSBIE.

Report on New Buildings at Tunapuna.

Dec. 31st, 1881.

Various circumstances combined to urge the building of a dwelling at once and with a view to economy the dwelling and school-room were combined, the one occupying the lower story and the other the upper. The Foreign Mission Board would scarcely understand a detailed description of the place, and to the members of the Mission Council it is un-

necessary as they have all seen it. The detailed accounts herewith submitted show that the total cost was £383 12s 8d. This suffices for the present, but a subsequent outlay of say £200 will be necessary to complete painting, &c. Leaving that for future consideration the account shows the present debt on the buildings to be £448 3s. It is right, however, to note that there are some additional donations promised which will reduce this amount.

I regret that unusually dull times both for merchants, proprietors and laborers has made it impossible for me to collect more here. The next question is, how is this debt to be dealt with.

Any effort to wipe it off at once would I fear derange our funds, the special perhaps succeeding to the injury of the general. I would therefore propose:

1. That the amount remain for the present as a debt.

2. That rent be allowed as set down in my estimate for 1882, so as to pay the Interest and Insurance and leave a balance to reduce the debt.

3. That an allowance be made of £50 for 1882 for buildings in this new field to enable me to deal with Caroni—a teacher's room at Arouca for which we now pay rent and perhaps also a school-room there as we can get no government aid in our present building it not being up to the requirements. The balance if any to go to reduce this debt.

4. That both here and in Canada special donations might be got from friends for this object during the year.

5. I got \$904.23 on personal security (and consequently without any legal charges) at 8%, and £100 stg. for one year without interest. The former note I must retire May 1st, '82 and the latter July 1st. Now if the F. M. Board agree to the above proposals and could borrow from other uninvested church funds say £350 at 6% to be paid to my agents on or before May 1st, I would see that the Insurance was kept up and the Interest paid and as large a balance as possible saved to reduce the debt. If this plan were adopted all special donations or collections paid in for that object might be handed over and reported to me by your Sec'y. And if the plan succeeded it might be continued from year to year till the debt was wiped out.

If the Board cannot borrow the money as suggested, I must meet it here, but besides being a care to me it will cost more for interest. If the Board prefer some other way of dealing with the mat-

ter I am but their servant, and I merely suggested what seems to me a practicable way of distributing the special cost of new buildings for this field over a few years and so lessening the immediate strain on your funds. Our premises occupy 1½ ac. of land which is my own special donation to the enterprise. It cost me £27, but through the opening of a new street is worth more than double that amount now.

Respectfully submitted,

JOHN MORFON.

Passed and all the suggestions endorsed by the Mission Council, Jan. 3rd, 1882.

Accounts of Revenue and Expenditure of the Various Districts in the Trinidad Mission Field for the Year Ending Dec. 31st, 1881.

Savanna Grande District.

Expenditure.

SALARIES.

	£	s	d	£	s	d
Missionarys'	300	0	0			
Catechists'	87	10	0	387	10	0

SCHOOLS.

Princetown	83	6	8
Mt. Stewart	41	2	4
Jordan Hill	28	5	8
St. Julien	34	1	3½
Lengua	50	0	0
Riversdale	50	0	0

MONITORS &c.

C. Ragbir	52	0	5	
Rammnarayan	5	4	2	
Insurance, P'town		9	19	6
Incidentals		7	11	10
Buildings, Debt, '80	50	7	1	
Teachers', P'town	17	3	7½	
Outbuildings	14	18	9½	
Mt. Stewart	4	0	9	
Total		815	12	1½

INCOME.

	£	s	d	£	s	d
Canada, Presby'n						
Church	452	9	6			
W. F. M. Society,						
Halifax	83	6	8			
Mrs. Burnfield,						
Brookville	5	4	2	541	0	4

PROPRIETORS.			
M. Lennan, Esq.	25	0	0
Messrs. Tennants	40	0	0
	65	0	0
COL. GOVERNMENT.			
Lengua & R'dale	100	0	0
Result fees, P'town	25	10	0
Native Cong.		41	18 6
School fees, sewing class, P'town		18	17 6
Donations, H. B. Darling, Esq.	2	1	8
Sundries	2	16	0
	4	17	8
RENT.			
School house, Lengua	12	12	7½
R'dale Buildings	13	9	7
	26	2	2½
Total Expenditure	823	6	2½
	815	12	1½
Bal. credit	7	14	1

Respectfully submitted,
J. W. McLEOD.
Princetown, Savanna Grande,
31st Dec., 1881.

San Fernando District.

Revenue.

F. M. BOARD.			
	£	s	d
½ Salary of Missionary, K. J. Grant	200	0	0
Salary of First Catechist, Lal Bihari	87	10	0
Salary of second do., G. Sadapal	45	0	0
San Fernando school	72	0	0
Country schools	40	0	0
Insurance	10	17	4
	455	7	4
FROM CONVERTS.			
½ of Missionary's salary, K. J. Grant	100	0	0
A gift to Missionary for traveling expenses	24	15	0
For incidental Ch. Expenses	14	1	7
For General Fund	7	6	0
For bell at Rusillac	3	0	0
Laborers of La Fortune and Bonne Aventure	5	14	0
School fees from children	17	13	1
	173	9	8

PROPRIETORS.			
Jno. Cumming, Esq	70	0	0
Jno. Lamont, Esq.	80	0	0
Charles Pennant Sons & Co.	60	0	0
Colonial Company (limited)	60	0	0
Mr. Huggins, ex-Chief Justice, Sierre Leone	12	0	0
	282	0	0
COL. GOVERNMENT.			
A grant to schools at Barrackpore £50; Fyzabad £50: Rusillac £50	150	0	0
Result fees to 7 schools	104	11	4
	254	11	4
DONATIONS.			
Rev. A. Falconer	2	1	8
J. G. Douglas, Esq.	2	1	8
G. P. Penwick, Esq.	5	4	2
W. S. Robertson Esq	5	4	2
K. J. Grant	8	14	8
Geo. White, Esq.	4	3	4
Miss White	4	3	4
	31	13	0
	1197	1	4

Expenditure.

SALARIES.			
Balance brought from 1880		32	12 3½
The Missionary, K. J. Grant	300	0	0
First Catechist, Lal Bihari	87	10	0
Second do., Geo. Sadapal	45	0	0
	432	10	0
SCHOOLS.			
1. San Fernando	111	15	5
2. Canaan	56	16	7
3. Cedar Grove	30	0	0
4. Pictou	42	10	0
5. Wellington (a. Catechist assisting)	19	5	7
6. Papure (closed 31st August)	26	18	1
7. La Fortune including catechists (Redais) salary	85	19	7½
8. Concord	25	0	0
9. Point-a-Pierre	56	12	10½
10. Harmony Hall	52	4	4
11. Tarouba	25	0	0
12. Rusillac	53	7	0

13. Fyzabad	50	13	3
14. Barrackpore	46	1	5
15. Hermitage opened in Sept.	4	10	10
16. Boune Avenue, do.	3	15	4
Insurance	690	10	4
	10	17	4

INCIDENTAL.

Current expenses at central church and stations	14	1	7
A portion of the Missionary expenses when visiting Nova Scotia	24	15	0
Bell for Rusillac station	4	3	4
Services by occasional helpers	6	10	10
	49	10	9

BUILDINGS.

Repairs on foundations of church towers	8	14	8
Repairs on dwelling house and out-houses	4	3	2
	1228	18	6½
Less Revenue	1197	1	4

Balance due 31 17 2½

Respectfully submitted,
K. J. GRANT.

San Fernando, Dec. 31, 1881.

Couva District.

Expenditure.

	£	s	d	£	s	d
Salary of Missionary	300	0	0			

CATECHISTS' SALARY.

Narayan	22	10	0			
Ramjas	21	13	4			
Madhu	5	16	8	50	0	0

SCHOOLS.

Esperanza Central	50	0	0			
Brechin Castle Exchange Central	63	4	8½			
Insurance	47	10	0	160	14	3
Incidental Expenses				8	13	8½
Building.-Rep'r's of House				9	14	2½
				10	0	0

Total 539 2 2

Revenue.

FROM FOR. MISS. FUND.

Salary of Missionary	50	0	0
Salary of Catechists	50	0	0
Insurance	8	13	3
Repairs of House	10	0	0

DONATIONS FROM CANADA.

St. Catherine's S. S.	5	4	2
Pictou, from Mr. Donald	5	4	2
A. Campbell Esq.	14	3½	
	129	15	10½

PROPRIETORS.

Wm. Burnley, Esq.	150	0	0
G. Turnbull, Esq.	145	0	0
J. Cumming Esq.	85	0	0
	380	0	0

DONATIONS & SUNDRIES.

Dr. Turner's Magic Lantern Exh.	13	11½	
J. G. Douglas, Esq.	2	1	8
Sabbath Collections			
	2	15	7½
	26	10	8

Total 539 2 2

Respectfully submitted,
THOS. M. CHRISTIE.
Couva, Dec. 31, 1881.

Tunapuna.

Expenditure.

	£	s	d	£	s	d
Sal. of Missionary	300	0	0			
Removal to Tunapuna	8	6	8			
Rent 11 mos.	41	24	4	350	0	0

SCHOOLS.

Aronca	38	16	8			
Curepe	33	18	4			
Tunapuna	17	0	10			
Benches & school furniture	8	0	5	97	16	3
	447	16	3			

Total 447 16 3

Receipts.

Canadian Church	200	0	0
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PROPRIETORS.

Wm. F. Burnley, Esq.	50	0	0
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Messrs. Turnbull, Stewart & Co.	50	0	0		
Alex. M'Cleav, Esq	25	0	0		
J. Otton, Esq.	5	4	2	130	4 2

INMIGRANTS.

Subscriptions	3	19	0		
Collections	18	17	0		
Special for Curepe School	8	6	8	36	2 8

OTHER CONTRIBUTIONS IN TRINIDAD.

Friends in Gray Friars Church	50	0	0		
His Excellency, Gov. Freeling	5	4	2		
John Morton	10	8	4		
Other donations	39	0	5	104	12 11

Total	470	19	9		
Expenditure	447	16	3		

Bal. Cr. carried to building ac.	£23	3	6		
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Estimates for 1882.

The following estimates of the amounts required for carrying on the work in the Couva and Tunapuna Districts for 1882 have been adopted by the Mission Council and sanctioned by the Foreign Mission Board. The estimates for the other district have not come to hand, but will probably be about the same as last year. See accts. in another page.

Couva District.

	£	s	d		
Salary of Missionary	50	0	0		
“ “ Catechists	50	0	0		
Allowance for Schools	25	0	0		
Insurance	3	13	3		
Repairs of House	10	0	0		
Total	£143	13	3		

Tunapuna District.

	£	s	d	£	s	d
Missionary's Salary	300	0	0			
Rent	50	0	0	350	0	0

SCHOOLS.

Arouca	50	0	0		
Curepe	37	10	0		
Tunapuna	62	10	0		
Caroni	30	0	0	180	0 0
Buildings & Inci- dental				50	0 0
Income	580	0	0		

PLANTERS.

Mr. Burnley	50	0	0		
Turnbull, Stewart & Co.	50	0	0		
A. M'Cleav	25	0	0		
J. Otton	5	0	0	130	0 0
Friends Grey Friars Contributions in Trinidad				50	0 0
				50	0 0

FROM CANADA.

Grant as last year	200	0	0		
Additional ordinary	100	0	0		
Special for buildings & Sinking Fund	50	0	0	350	0 0
				£580	0 0

Letter from Rev. A. Falconer.

Mr. Falconer and his congregation are so closely identified with our mission in Trinidad that by the church at large their work is regarded with deep interest.

The following extract from a letter by Mr. Falconer while it gives expression to the feeling of many a laborer who longs for more of the Spirit's presence and power, yet it shows that there is much cause to thank God and take courage.

Port of Spain, Feb. 6th, 1882.

I have been very busy ever since returning from Nova Scotia, but feel, I am thankful to say, vigorous for my work. We are having good meetings, larger than we have ever had. And our Sabbath School has grown too large for our accommodation. There must have been over 300 children present yesterday. Our school is improving in efficiency, and the teachers as a rule are becoming more interested. We have now, I think 30 classes.

Would that we could impress these young minds more decidedly with the truth. How little impression do we seem to make. I am afraid our work is largely formal.

Outwardly everything about our church never seemed more prosperous (never so much so) but I fear real spiritual life is not high-toned.

We had our annual meeting 10 days ago, and all reports were highly satisfactory so far as man's eye can see. We had 14 accessions to membership since my return.

They are about to undertake building a school room (large) for S. S. purposes.

Mr. Gonsaloes has given the lot adjoining the church, gratis, valued at \$1600 and perhaps he could get \$1800 for it. They are now gathering up funds and when we reach a certain amount we will "rise and build."

By the way that reminds me of my subject last night, "rebuilding Jerusalem's walls." Of course it had nothing to do with the above. I tried to show our people the great work before the church, the obstacles but still the encouragements. I try always to keep the people here from "concentrating all in self" even in church affairs.

I hope you are having much comfort and success in the Lord's work.

Yours, &c.,
A. FALCONER.

LETTER FROM REV. DR. McKAY.

Tamsui, Formosa, Jan'y 2nd, 1882.

REV. PROF. McLAREN :

My Dear Brother,—After twenty-seven days on the ocean s. s. "Belgie" we arrived at Hong-kong, where I met my old friend, Captain Abbott, who informed me that his ship was bound for Tamsui, Formosa, by way of Fuchow. Saturday, 17th ult., we boarded her, and Sabbath morning cleared the port and steamed up the Formosan channel against a terrific N. E. gale. Saturday, 24th ult., we passed Tamsui, but could not enter. Sunday we lay outside the bar, tossed on the rolling waves, looking at Tamsui with longing hearts. Monday, 19th, at 9 a. m., we were anchored in the Tamsui river, and in a few moments were welcomed by A-Haa, my first convert in Northern Formosa, who was the very first to greet us. We scarcely spoke a word to him until my dear colleague, Mr. Junor, stepped on board to help us ashore.

Ashore! thank God, once more, on beloved Formosa. We found Mrs. Junor and the baby very well, and our own Mary Helen running about. Since arriving, converts have come from all parts of the field to welcome us back. I never expected to get such a warm reception from converts and heathen.

I visited several chapels already, and was met by crowds, who expressed great joy at our return. In Bang-kah even the street in front of the chapel was soon packed after my arrival there. When I visit all the chapels I will write at length.

Mr. Junor is not very well, and is going by the steamer to Amoy, etc., and

can get materials for "Oxford" college far cheaper than here, so that he will do great good by going. With kindest regards to Mrs. McLaren, etc.

G. L. MCKAY.

LETTER FROM UNITED STATES.

The following letter from one of the many young women who have gone from Nova Scotia to the United States breathes a fine spirit and shows how truly some of our young people have at heart the work in which our church is engaged, and shows also that though they are absent it is not forgotten

Hopkinton, Mass.,

Mar. 14, 1882.

REV. DR. MCGREGOR :

Dear Sir:—Some months ago I sent you a few dollars for Home and Foreign Missions, and you very kindly sent me a number of "The Presbyterian Record." And I now take the opportunity to thank you very kindly for it though it is so many months since. I got some items of interest to relate in our missionary meeting from it. We have a Ladies' Missionary Society here. I am a member of it, and I like to tell the American ladies something of the mission work that is being done by our beloved Presbyterian church in Nova Scotia.

You will find enclosed six dollars, which I would like given, two for Foreign Mission, two for Home Mission and two for French Mission.

My weekly offering to the Lord is fifty cents, but I find a great many calls for money here to help on the great and glorious work of winning souls to Christ, yet I do not want to forget the good cause in my home land.

You will please remember I want no name given. What little I can do for my blessed Master I want to do quietly, that is, I never want to see my name in print. Yet I daily try to let my light shine for His glory.

I send my mite with my earnest prayers.

Excuse me for writing so much, you need not read it unless you have plenty of time, for I know your time is precious.

From a lover of Jesus and His work.

THE Children's Presbyterian.

Letter from a Pastor.

Dear Children:

The name of John Geddie is a household word in the Maritime Provinces. Some of our ships and not a few young persons bear this honored name. You also know that we are to have the memory of our first missionary preserved by a history of his life and labors. The book will be read with much interest because it will tell the story of a wonderful man.

When you hear of a wonderful man you at once say, "how I would like to see him." Dr. Geddie is now in heaven; perhaps some of you saw him when on earth, but like all good men his works follow him. A faithful servant of his Master, God wrought much through him.

Over thirty years ago he left his native home and travelled a long distance away. He was not in search of gold nor did he wish fame; he wanted to do something for the heathen. Ancityum, one of the New Hebrides group of islands you know, became his adopted home. Here he cast in his lot among a degraded people who threatened to kill him. God, however, was with him, and he lived to see a great change wrought.

Thirty-six years ago Ancityum had no bible, church, day or Sabbath schools, christians or missionary. Now there are 233 communicants and not less than three hundred attending church. The children on that island can now attend school as you do, for there are not less than 22 schools taught by natives. They have the Bible in their own language and can read it for themselves. A printing press in Scotland is also striking off a dictionary which will form a volume of between two and three hundred pages. This year we will likely receive their first contribution to our foreign mission fund.

You ought to rejoice at what God hath wrought and feel encouraged to work in this noble cause. You have had something to do in bringing about this change. Every year for some time you have collected money for the support of the Day-spring. The missionaries could not do

without her and your contributions have kept her running. Last year she sailed 10,000 miles and paid several visits to mission stations.

Other islands are now occupied and we have three missionaries on the group. Soon three more will land belonging to other branches of the Presbyterian family and a deeper interest is now taken in the work in Australia and Victoria. As you send your money forget not the missionaries in your prayers. They need strength and God alone can impart it. Pray that the Word of the Lord may have free course and be glorified.

The Swedish Sailor-boy and his Bible.

At a meeting of the Aberdeen Auxiliary Bible Society some years since, the following affecting incident was related by an eye-witness of the scene.

"Last year," said he, "a vessel from Stockholm was driven upon our coast in a tremendous gale, and became a total wreck. In a short while after the vessel struck she went to pieces. The persons on shore beheld with grief the awful state of those on board, but could render them no aid. They all perished except one lad; and he was driven by the waves upon a piece of the wreck, entangled among the ropes.

"Half naked and half drowned, he reached the shore. As soon as they rescued him they saw a small parcel tied firmly round his waist with a handkerchief. Some thought it was his money; others the ship's papers; and others said it was his watch. The handkerchief was unloosed, and to their surprise it was his Bible—a Bible given to the lad's father by the British and Foreign Bible Society. Upon the blank leaf was a prayer written, that the Lord might make the gift the means of saving his son's soul. Upon the other blank leaf was an account of how the Bible came into the father's hands, with expressions of gratitude to the Society from which he received it. To

this was added a request to his son that he would make it the man of his counsel; and that he could not allow him to depart from home without giving him the best pledge of his love—a Bible; although that gift deprived the other parts of the family. The Bible bore evident marks of having been often read."

Drowning the Baby.

As a missionary was walking by the river Ganges, in India, one day, he noticed a Brahmin woman and her two sons, a beautiful boy of twelve years, and a little baby a few months old, with two female servants, going toward the river. By their appearance he knew that the child was to be drowned to please the goddess Gunga. When they reached the principal bathing-place four priests came up to them; and when the mother saw them she gave a loud cry and fell senseless to the ground. She was carried by her servants to the water's edge, where there was a great crowd of people. The chief priest then took the lovely babe from his brother's arms, covered its little body with oil, vermilion and saffron, dressed it in red and yellow muslin, and began to repeat charms over its head.

The priests tried to arouse the mother, and at last she opened her eyes. When she remembered what was going on she sank back, saying:

"Is there nothing that will save my child?"

"No," said the priest, who expected a large sum of money for performing the ceremony; "no. You have vowed to give him up, and you must do it. But the gods want you to be willing to do it. Are you willing? Say so, and let the goddess take her own."

"No, no!" cried the mother; "I am not willing. If I break my vow I can only be cursed. Let the curse come. I would rather die than do it."

"Yes," said the angry priest, "the curse shall come, but not on you. It shall come on that lad there," pointing to the elder boy, "on the darling of your heart. You shall go home to-morrow, taking your worthless babe with you, it is true, but leaving your noble boy, the hope of your house. Do you still refuse?"

The poor mother could not speak, and the priest added:

"Then wave your hand as a sign that I may throw your babe into the river."

The sign was given; the child was thrown. One little splash was heard; but the next moment the mother had it

safe in her arms once more. Wild with grief, she had plunged in and saved it.

"No, no; Gunga shall not have him!" she cried. "I was mad, quite mad, when I made that vow. If it were a daughter perhaps I could give it up; but I cannot see my baby-boy drowned before my eyes."

The priest threatened her with still more dreadful things. She was made to say again she was willing; and the priest was just ready to throw the child into the water, when his arm was drawn back by the missionary, and he was thrown down by a soldier who was close behind.

"You know that Queen Victoria is Empress of India as well as Queen of England; and Englishmen have made a law that children shall not be drowned in this way." When the missionary found what was going on, he had gone in great haste for some soldiers to stop the priest, and arrived just in time to save the baby's life.

The frightened priest got away as well as he could, the crowd fled after him, and the missionary, and the soldiers and the now happy family were left alone. The mother fell at the feet of the missionary, crying:

"Thank you, thank you a thousand times, sir! You have saved my darling. You have made my mother's heart rejoice. O how could I have lived without my baby! I can do nothing for you, sir, but the God of the universe will reward you. I will always pray to our gods to send you their blessings."

Relieved and happy, the mother said to her servants:

"Come, Daseo and Tara, let us go to our boats and leave this dreadful place. The gods grant I may never see it again!"

Since the gospel has been carried to India these dreadful things very seldom happen; and if all Christian people would do what they could to send missionaries there, the time would soon come when they would never happen. What can you do?

"You Won't Eat Me Will You?"

A little silken-haired girl, six years old, climbed up on the lap of an old cannibal king of the Fiji Islands; and standing on his knees, with her little hands upon his shoulders, she looked confidently into his face as she said, "You won't eat me will you?"

This was in the year 1875, and the cannibal chief was visiting at the house of her grandfather in Sidney, New South Wales. Old Thakombau, for that was

his name, was mightily pleased by this question from the pretty little girl, whom he now loved, though twenty years before he would probably have looked upon her as a nice spring chicken to be broiled for his breakfast.

I must tell you about him and his wonderful conversion. In the Pacific Ocean is a group of two hundred and fifty islands known as the Fijis. Two of them are as large as Long Island near New York. Between forty and fifty years ago some prisoners who had escaped from one of the British convict islands in the South Seas, landed among the Fijians, and by their wicked example made the people worse even than they had been before.

But not long after some faithful native Christians of the Tonga group of islands also landed in Fiji. These were missionaries of Christ as the white men had proved missionaries of Satan. Having been converted by English missionaries they felt impelled to carry the Gospel to other islands. And in spite of the wickedness of the white men whom they found there before them, they won many converts, and so prepared the way for the Wesleyan missionaries who were afterward sent to Fiji from England.

These missionaries were so successful that tens of thousands of converts have been won; and now Fiji is a Christian country. But during many years the horrid custom of cannibalism continued in many of the islands, and the chief of whom I am telling you was one of the worst of all. He had helped to eat scores and even hundreds of people. So fearful were the ravages of this custom that the chiefs not only baked their enemies taken in war, but whenever they thought it necessary, they sent out men to catch the innocent wherever they were found, and most frequently women and children.

If a chief received some distinguished guest he thought he must honor his arrival by a great feast; and his men were sent to some island to catch victims, just as a person in our country would go fishing. If a royal canoe was to be launched it was customary to tie the arms of a certain number of victims, and lay them down as rollers upon which to shove the boat into the water. After the agony of this process the victims were beaten to death with clubs and baked in a large oven and served for the feast.

The missionaries sometimes interfered to save the lives of victims thus condemned to death. On one occasion the wives of two missionaries whose husbands were

absent on a missionary tour saw preparations being made for a great feast on a neighboring island. They learned that a party of kidnappers had sprung upon fourteen innocent women who were fishing along the shore, that the oven was heated for baking them, and that a great multitude had already begun to celebrate the dances and other orgies connected with the feast.

Feeling that it was at great risk to their lives to interfere, they nevertheless resolved to try. Being rowed over to the island in a little boat they at once went to the house of the chief, where, surrounded by his principal men, he was already engaged in the terrible work. Unprotected as they were, they presented their earnest plea, not knowing but they too would be carried to the ovens. Five of the fourteen had already been put to death; but the chief, astonished at the courage and earnestness of the two ladies, for their sake spared the remaining nine, who at once fell at their feet overcome with glad surprise and gratitude.

Not far from the year 1800 King Thakombau became a Christian, and in 1874 he induced his fellow chiefs of other islands to unite with him in requesting the Queen of England to accept the government of Fiji. He had not only become a convert to Christianity, but he had become convinced that a strong Christian government would be better for his people.

So the British Government sent Sir Hercules Robinson, Governor of New South Wales, to Fiji to ratify the treaty. Upon the return of the governor to Sidney the old chief went with him; and it was in his house that his little granddaughter who had heard all about Thakombau's history, so prettily reminded him of his old habits. He was immensely pleased.

He did not appear to be at all sensitive but was ever glad to recognize the wonderful change which the Gospel had produced in his character. He is described as a man of remarkably fine appearance and of consistent Christian character. In all the history of Missions no other people have ever been so remarkably changed by the Christian faith as the Fijians.

Dayspring Collection.

I. Barney's River.

Mary Bell Irving,	\$4 00
S. School, French River,	1 39
Marion Cavanagh,	4 00
Catherine Inglis,	3 90

Christy Sutherland,	2 40
Margaret McDonald,	2 15
Sophia Sutherland,	1 00
	<hr/>
	20 04

II. *Blue Mountain.*

Jessy Laura McDougall,	5 65
Martha Priest,	4 81
Archibald Fraser,	4 05
Isabella Campbell,	2 95
Alice McCulloch,	2 26
	<hr/>
	19 72

III. *Garden of Eden.*

Janet McIntosh,	3 30
	<hr/>
Total,	43 00

Miss Blackadder's Report.

Princetown, Dec. 27, 1881.

To The Woman's Foreign Missionary Society.

The Fifth Annual Report of your Agent is respectfully submitted.

Five busy, trying, yet happy years have passed away, and I now send in the Report of work done during the year just finished.

The past year has been a sad one for Trinidad; the Mission families have all been spared to go on with their chosen work, though they too have had a share of the prevailing sickness.

I had an attack of the prevailing fever in July last; for three weeks I was laid aside from work. Mr. and Mrs. McLeod kindly took charge of the school while I was sick, so the school work was not neglected.

I must here state how much I am indebted to Miss Palmer and her sister, Mrs. Riddle. Miss Palmer came to my house and took such good care of me, that in a week after I had taken the fever I was able to remove to Mrs. Riddle's home. I remained there two weeks. Had I been at my own home I could not have had more kindness and care. May the Lord bless and reward them for all their kindness to a "stranger in a strange land." Mrs. McLeod kindly looked after the poor little children while I was ill. Everything that could be done for me was done by these kind friends.

The past year has been one of encouragement, the children have attended well, a larger number than ever have been under instruction in the day school. The number enrolled for the first term

was 65, 93 for the second term, 102 the third term, and 93 for the last term. Average for last term 72. Average for the year 60.

We have 30 girls in school; not so many as we would wish, but we hope there will be an improvement in that before long. The people have such a strong prejudice against sending girls to school that it is hard work to get even a few out to school. We must remember that it is only a few years ago that College Halls were opened to us, though some boast of the progress of our age. I fear the Hindoo is not alone in his prejudice against the education of women.

The ordinary branches of a common school have been taught. Bible lessons have not been pushed aside in favor of the secular studies. Instruction in Hindustani has been given, and some young children can read the Bible well in English and Hindoo.

In May last I was fortunate enough to secure the services of Chas. Ragbir as assistant teacher. He has his heart in his work. Early in the morning he can be seen roaming over hill and dale in quest of children. He visits the parents and tries in every way to do what he can for the school and the Mission.

Every Sunday he goes out to the estates and hospitals, reads, sings, holds meetings, distributes tracts and papers. Sometimes the heathen people curse and abuse him, but such treatment only makes Ragbir more earnest and zealous for the salvation of his heathen countrymen. This boy is only 16 years old. When he came to us four years ago he could only stumble through an easy reading book, and we sometimes had to get another boy to interpret for us. Now he can stand anywhere and give the "reason of the hope that is in him" in good, correct English.

Ragbir is very anxious to become a missionary to his own people. His older brother has refused several offers of merchants to take him into their employment at larger salaries than we can give the young men. I hope that the way may be opened for Ragbir to go on to America and there go on with his studies and be better fitted for the work to which he seems called.

Mrs. McLeod kindly took charge of the sewing class. Nearly 200 articles have been made by the busy brown fingers, and quite a sum has been raised for the Mission by the sale of various articles. The girls have made up a box for the Halifax Infant Home, I do not

think that dear little home girls could have made the tiny garments neater, or worked more willingly than these girls did.

12 children have been inmates of the Home for longer or shorter periods during the year. All are growing large and strong and will soon be able to help themselves and others too. I hope. Kind friends are promised to take care of the children while I am at home. Lame Annie Mewa will go into a shop with a good old Wesleyan Class leader. All the rest will be in safe Christian homes. I have not been able to visit among the parents as I used to do, but the school has been large, that, with the care of my rather large home family has made it impossible to go out much, especially as Satan has a mean way of coming in when I go out.

We had a grand Christmas tree in the school house on the 22nd Dec. But as a young Hindoo said, "too much to tell in one paper." 112 children were out, 70 visitors inside, and 40 quiet, well-behaved, uninvited outside.

I am glad to say that the year which opened so sadly for us by the removal of our beloved missionaries, Mr. and Mrs. Morton, to Tunapuna, has after all been a happy and prosperous year.

Mr. and Mrs. McLeod are both earnest and devoted missionaries, always ready to help in any and every good work. Mr. McLeod has for some months preached in Hindustani. Mrs. McLeod reads the language well and teaches a class of coolie women every Sunday morning. She also acts as organist at all the services, Sundays and week days. The F. M. Board may be congratulated upon the choice of the fourth Missionary. He seems to be the "right man in the right place."

The time is near when I will leave Trinidad and rest a while from the sometimes weary work of teaching. I must thank the F. M. Board and the Ladies M. S. for all the kindness I have received from them. I must thank friends at home for kind and sympathizing letters, for encouraging letters, but more than all else do I thank Christians at home for the earnest prayers that have gone up to the Heavenly Father, that He would bless and prosper our efforts to teach the Gospel to the heathen.

Mission work is not the easy, pleasant romantic life that some people think it is, and that others say it is. The work is hard, trying and real. I am sure if the Lord did not comfort and sustain the workers no human determination, how-

ever strong, could keep them going on year after year, laboring for such vile and degraded races, that often make one ashamed of the common form of humanity they wear.

Result fees paid by Government	\$96.00
Donation from Mr. Darling	10.00
Fees paid by a few European children	90.60
Money paid by Grey-friars S. S., Port of Spain	52.52
Money paid by Wolfville S. S.	10.00

Total amount received \$259.12

Paid to Mr. McLeod and accounted for by him	\$196.00
Expended in support of Orphans	62.52
	\$259.52

A. L. M. BLACKADDER.

Preparation for Church.

Probably for many households the hours before church are hurried, tumultuous and undevout. The family rise late, and breakfast is tardy. The children are harassed about shoes, gloves, and lost or mislaid articles of dress. The parents have not fully recovered from the fatigue of the business or pleasure on Saturday night. The first bell peals out its summons before anybody feels ready to hear it, and the progress to the place of prayer is a scramble to arrive before the opening anthem shall have been concluded.

Dr. Arnot, of Scotland, used to beg his people to spend the hour before coming to church in reading, meditation and prayer. If it were the habit of our congregations thus prepared in heart to go to the sanctuary how different might be the impressions made on them by sermons and public prayers. Had every disciple made the pastor, the week long, the subject of reverent, anxious, earnest prayer, would not the pastor enter the pulpit clothed with power from on high, and would not the benediction return with tenfold largeness on the worshippers themselves?—*Chris. Intell.*

The English Presbyterians are about to get a new hymn-book. It is said that about 200 of the hymns in the present collection will be replaced by others; that about sixty suited to children and youth will be added; and that there will be an edition containing the unmetred Psalter spaced for chanting.

SABBATH SCHOOL LESSONS.

(Compiled from Hughes' Studies in Mark.)

April 23. Mark VI: 45-56.

Parallels, Matt. 14: 22-36.
John 6: 15-21.Golden text, Is. 42: 2.
Catechism, 31-32.

TOPIC: CHRIST WALKING ON THE SEA.

I. THE OCCASION.

1. *His disciples were in distress.*—
“And He saw them toiling.”
—“We have not a high priest,
who cannot be touched,” etc.
(1) But they were in this trial in
obedience to Christ's com-
mand. Yes; “What ye know
not now, ye shall know here-
after.”
(2) He greatly delayed His com-
ing. “Tribulation worketh
patience,” etc.—Rom. 5: 3-5.

II. THE MIRACLE.

1. *Its nature.*—“Walking on the
sea.” “All power is given
unto me,” etc.—Matt. 28: 18.
2. *The time.*—“About the fourth
watch of the night.” Between
three and six o'clock in the
morning.
(1) Not an hour too soon.
(2) None too late.
(3) Since the disciples had started
Jesus had spent the night in
prayer.
a. For Himself.
b. For His disciples.

III. THE RESULT.

1. *Fear.*—“They supposed it a
spirit.”
2. *Amazement.*—When storm ceased.

PRACTICAL LESSONS.

1. The absence of the worldly ambition in Christ.—“When Jesus therefore perceived that they would come and take Him by force, to make Him a king,” etc.—John 6: 15.

2. The fickleness and selfishness of popular sentiment.—When Christ gave the people enough to eat for nothing, they would make Him king. The next day, when He sought to teach them wholesome truth, they turned away from Him.

3. Hard work and trials the best things to test the reality of faith and cool false ardor.

4. The Lord Jesus never loses sight of His suffering disciples, but comes in due season to their relief.

5. The re-awakening of adoring love for Jesus is worth every suffering that it may cost.

6. Peter's walk on the water, even for a brief period, suggests how much can be done by Christ's disciples when under the power of faith.

April 30. Mark 7: 1-23.

Parallels, Matt. 15: 1-20.

Golden text, Mark 7: 7.
Catechism, 33-34.

TOPIC: THE TRADITIONS OF MEN.

I. PHARISEES CONSPIRING AGAINST CHRIST.

1. *Their evil design is divinely declared.*—“For He walked no more in Jewry, because the Jews sought to kill Him.”—John 7: 1.
2. *Their cunning method.*—They sought to bring in our Lord guilty of impiety by teaching His disciples to transgress the tradition of the elders.

II. PHARISEES CONFOUNDED BY CHRIST.

1. *By showing that they taught for doctrines the commandments of men which were in opposition to the commandments of God.*—Vs. 7, 8.
2. *By showing the folly of these human traditions.*—Vs. 14-23.

PRACTICAL LESSONS.

1. A sad tendency of human nature.—To honor God with the lips while the heart is far from Him.

2. The outcome of this tendency.—Greater respect paid to the traditions of men than to the commandments of God.

3. The real source of evil—the human heart.

4. The manifestations of the controlling power of the sinful heart. (1) Evil thoughts. (2) Adulteries. (3) Fornications. (4) Murders. (5) Thefts. (6) Covetousness. (7) Deceit. (8) Lasciviousness. (9) An evil eye. (10) Blasphemy. (11) Pride. (12) Foolishness.

5. Real defilement before God.—That of the inner source of evil.

May 7. Mark 7: 24—37.

Parallels, Matt. 15: 21-31.

Golden text, Ps. 145: 9.

Catechism, 15, 36.

TOPIC: SUFFERERS BROUGHT TO CHRIST.

I. ONE IN THE ARMS OF FAITH ONLY.

1. *A dear daughter by a devoted and importunate mother.*

- (1) This is a case of peculiar interest.
 - a. Because it exhibits a mother's tender affection.
 - b. Because it is the case of a mother in behalf of a distressed but loved daughter.
 - c. Because it is the first case in which our Lord seemed to turn a deaf ear to a suppliant.
 - d. Because it is a case in which faith comes off more than conqueror.
 - e. Because the cure was wrought when the patient was absent and at a distance.

II. ONE BROUGHT IN PERSON BY DEAR FRIENDS.

1. *There are peculiar features of it*

- (1) It is the first instance in which our Lord takes a patient aside from the crowd.
- (2) It is the first instance in which Jesus is said to have sighed and prayed before the miracle was performed.
- (3) It is the first instance in which the people join together in a song of praise to the Lord Jesus.

PRACTICAL LESSONS.

1. The personal presence of the patient was not necessary for the exercise by Jesus of His healing power.
2. Importunatecess is the essential element of faith.
3. It matters not whether the suppliant be Jew or Greek. "God is no respecter of persons."
4. It matters not what class of disease is brought before Jesus.
5. The prophetic refrain of coming ages is here given: "He doeth all things well."

May 14. Mark 8: 1—21.

Parallels, Matt. 15: 32; 16: 12.

Golden text, Luke 12: 1.

Catechism, 37, 38.

TOPIC: THE LEAVEN OF THE PHARISEES.

I. A SUGGESTIVE FIGURE OF SPEECH.—LEAVEN.

1. *A suggestive figure of the power of influence, good or bad.*
 - (1) Aggressive. (2) Subtle in its aggressiveness. (3) Unless resisted, all-conquering in its subtlety.
2. *Our Lord's suggestive use of this figure.*
 - (1) To represent the powerful influence of erroneous doctrine.
 - (2) To represent the danger to which His disciples were exposed from erroneous doctrines.

II. A SUGGESTIVE EXAMPLE OF THE EXERCISE OF BAD INFLUENCE.

1. *Its agency.*—Pharisees.
 - (1) The secret of their power.
 - (a) Their ecclesiastical, social, and political position.
 - (b) Their great pretensions to piety—in fasting and prayer.
2. *Its method.*—Doctrine.
 - (1) Public teaching a great power for good or evil.
 - (2) As the respect felt for the Pharisees enhanced their power so our respect for either the genius or supposed sincerity of a public teacher enhances his power.
3. *An imperative duty in view of this fact.*—"Prove all things; hold fast that which is good."

PRACTICAL LESSONS.

1. The compassion of our Lord Jesus.—Vs. 1-3.
2. That His power is equal to His compassion.—Vs. 4-8.
3. As our Lord was affected by the hardness of the Pharisees, v. 12, so is He affected by our hardness.
4. Though our Lord was deeply pained at the hardness of the Pharisees, they were so far gone that "He left them;" so we may be confident that the assurance of His love is not the assurance of our salvation.
5. Our Lord's solemn warning to the disciples should be prayerfully heeded by us.
6. We may test the degree of our spirituality by our readiness to apprehend the teaching of God's word.
7. Every doctrine should be carefully tested by the word of God.

CHURCH NEWS.

Presbytery of Wallace.

This Presbytery met at Amherst and Spring Hill on March 7th. and 8th.

A committee was appointed to prepare a suitable minute with reference to the Rev. James Watson who had been removed by death since the last meeting.

It was agreed that application be made to the committee on Supplements in behalf of Amherst, Pagwash, and New Annan, and to the Home Mission Board in behalf of Goose River.

The Revs. T. Sedgwick and F. W. Archibald, ministers, and Messrs. W. M. Blackwood and F. B. Robb, elders, were appointed commissioners to the General Assembly. Congregations were recommended to make the usual collection to defray their expenses.

The Rev. K. McLennan, of Charlottetown, P. E. I. was nominated as Moderator of Assembly, and the Rev. A. Munro, of Valleyfield, P. E. I., as Moderator of Synod.

It was agreed to approve generally of the proposed Supplementing Scheme in preference to the Sustentation Fund.

As regards the overture on the Assembly's Standing Orders it was agreed to disapprove of the first proposed change, and approve of the second.

Matters seriously affecting the interests of the congregation of Spring Hill were considered at the meeting held there, and settled, it is believed, in a satisfactory manner to all concerned.

The next meeting will be held at Wallace, on Tuesday, May 2nd, at 11 o'clock, a. m. Other business was transacted when the Presbytery adjourned.

THOS. SEDGWICK, *Clerk.*

Presbytery of St. John.

The Presbytery met on Tuesday, March 14th.

Drs. Pollok and Burns were present on behalf of the College Endowment Fund.

Rev. J. C. Burgess resigned the clerkship, having well discharged its duties for a period of nine years.

Dr. Bennet was then elected clerk.

Rev. J. S. Mullen accepted the call to Stanley and Nashwaak.

The Board of French Evangelization is asked to provide for Grand Falls a French-English missionary, and to pay half his salary.

The Presbytery expressed its preference for a Supplementing Scheme.

The Church in St. Andrew's being almost dead, the trustees wanted to kill it, and asked the Presbytery not to send any supply! The Presbytery appointed a visitation.

Agreed to send a catechist to the Tobique region.

Dr. MacIse was appointed to visit Jerusalem Station and surrounding region where matters appear to be in a bad way.

In the evening Drs. Burns and Pollok brought the College before Presbytery and a small representation of the public. Dr. Burns gave the following figures:

The effort to raise \$100,000 commenced in January 1877. Within a year \$105,000 were subscribed. The severe financial pressure has interfered in the gathering in of this amount. The sum actually paid in up to the present time is \$66,000, in the following proportions:—

Newfoundland.....	\$ 3,848
Prince Edward Island.....	2,683
New Brunswick.....	4,042
Trinidad, Bermuda, and private subscriptions outside.....	2,000
Nova Scotia.....	53,421

The New Brunswick contributions of \$4,042 is made up thus:

Presby of St. John, with 26 charges.....	\$1,431 95
Miramichi, with 76	2,610 42
	\$4,042 37

Of the \$1,481 contributed by the Presbytery of St. John, the largest portion is from two congregations:—

St. Paul's, Fredericton.....	\$561
St. John's, Moncton.....	518

The Rev. J. D. Murray's field has also done well by contributing \$125. The rest of this large Presbytery has done little or nothing.

In the city of St. John a start was made in March, 1877, when \$2,000 was subscribed. Of this amount less than \$300 have been paid. The fiery ordeal through which the city passed so soon after the opening of subscription sufficiently accounts for the delay, but now after the expiration of five years we hope that this necessary work, so sadly interrupted, will be resumed, and that with reviving prosperity it will be brought to a satisfactory termination.

Of the success of our present appeal I am the more hopeful, when I think of the generosity of one of your citizens, a member of this very church where we are now meeting, I mean Dr. James Walker, from whom, during his recent visit to Halifax, I received the magnificent subscription (which is as good as

paid) of *one thousand dollars*. May there be many more to emulate his noble example.

On motion the College Endowment Scheme was heartily commended to the liberality of the people of St. John and the congregations of the Presbytery, and a committee of five appointed to co-operate with the delegates in their work.

A suitable minute was placed on the records referring to the decease of the late Rev. Dr. Brook of Fredericton.

The following were elected commissioners to the General Assembly for the present year:—Rev. Messrs. Macrae, Gray, J. McG. McKay, Sutherland, K. McKay and Burgess, and Messrs. Coburn, Crockett, McAlister, Girvan, Robertson and Johnstone.

The Presbytery continued in session until midnight discussing the affairs of St. Andrew's Church. Rev. Mr. Mitchell handed in his resignation, to take effect in July next, his salary to be paid until December. Mr. Mitchell was also allowed to leave sooner than July should he desire to do so.

Presbytery of Truro.

This Presbytery met in the Presbyterian Hall, Truro, on Tuesday, March 14th. Present twelve ministers and eight elders, and Rev. M. G. Henry of Shubenacadie, corresponding.

Application was made to the Supplementing Committee for eighty dollars for the congregation of Acadia, and for one hundred and fifty for Parrsboro', in case of settlement.

The Rev. W. T. Bruce stated that he had brought the question of Supplement before his own congregation and urged upon them the desirability of discontinuing their application, making certain proposals to them, in consequence of which the congregation had agreed to become self-sustaining. The Presbytery express their appreciation of the spirited action of the congregation of Coldstream, and especially of its pastor, in thus voluntarily relieving the Supplementing Committee.

It was agreed to apply to the Hunter Church Building Fund for seven hundred dollars for the removal of the debt on the church at Maccan. Rev. Mr. Meek was appointed to present the facts of the case to the Committee.

Principal McKnight was nominated for Moderator of the General Assembly, and Rev. James Maclean for Moderator of Synod.

Revs. Messrs. Smith, Logan, Bruce and the Clerk, Ministers, and Messrs. J. K. Blair, Joseph Poppard, William Logan and B. N. Fullerton, were appointed Commissioners to the Assembly.

The Presbytery entered upon the consideration of the Remits of Assembly.

1. The Presbytery expressed its preference for a Supplemental rather than a Sustentation Scheme, and Revs. Messrs. Maclean, Grant, Burrows and Smith, with J. K. Blair, Esq., were appointed to consider the Supplementing Scheme submitted by the Assembly and report to Presbytery what suggestions might be made in regard to it.

2. It was agreed to hold a Conference on Temperance at the next meeting of Presbytery, and Revs. Messrs. Bruce and Grant, with J. F. Blanchard, elder, were appointed a committee to prepare and submit a report.

3. The Presbytery expressed its approval of the first part of the remit on Standing Orders of the General Assembly, and its disapproval of the second part.

The next meeting is appointed to be held in the Presbyterian Hall, Truro, at 11 o'clock on the 1st Tuesday of May.

J. H. CHASE, Clerk.

Presbytery of Lunenburg and Yarmouth.

This Presbytery met at Bridgewater on the 15th March.

The Report on arrears laid over from last meeting was taken up.

In all cases where arrears were reported last year it was found that the amounts due have either been paid, or else provision has been made for their early settlement. In every case the results of enquiries have been satisfactory.

Mr. Robertson's resignation of the congregation of Yarmouth was, after reading all the papers, and hearing all the parties, accepted, to take effect April 30th.

Rev. J. K. Bearisto was appointed to preach and declare the congregation vacant on the first Sabbath of May and to be interim Moderator of Session.

Commissioners were present from Riversdale asking for an ordained missionary. They were directed to procure what subscription they could towards the support of such a man, and to report to next meeting of Presbytery.

St. John's Church, Yarmouth, petitioned to be transferred to Halifax Presbytery, as communication with that Presbytery is more convenient since the

building of the W. C. Railway than with Lunenburg.

Agreed to let the petition lie on the table, and correspond with the Halifax Presbytery, also with Carleton and Chebogue congregations which were stated to be moving in the same direction.

The Remit of Assembly in Supplementing and Sustentation schemes was taken up and after discussion it was

Resolved, that in the circumstances of the Church, the Presbytery of Lunenburg and Yarmouth prefer the Supplementing to the Sustentation principle; but take exception to the following points in the Supplementing Scheme now before the Church.

(1) Sec. 2. (a) In the opinion of the Presbytery the *family* is a more equitable unit than the communicant for estimating the contributions of congregations.

(2) Sec. 2. (b) We deem this clause an unnecessary complication in view of the principle laid down in section 2, that each congregation must provide a manse or rented house.

(3) Sec. 2. (c) The Presbytery believe that the preparation of this list annually will be attended with serious difficulties; and therefore prefer the adoption of a definite minimum contribution of, say \$350, as a transitional measure.

(4) Sec. 3. It should be expressly provided that in the event of a deficit, the first division of the fund shall be made in ratio to the sum at the disposal of the Committee after reserving sufficient for Bouses.

(5) Sec. 5. This Presbytery believe that here, too, the *family* should be adopted as the unit of contributions; and that an equitable rate per family should be laid down.

(6) Sec. 6. The Presbytery believe it will be better to fix a maximum contribution of, say, \$800, above which no stipend shall be raised by means of the fund.

It was agreed to apply for Supplement of \$150 for Carleton and Chebogue. Consideration of Supplement for New Dublin was deferred until next meeting.

Rev. Principal MacKnight was nominated as moderator of next General Assembly, and Rev. D. B. Blair as moderator of Synod. The next meeting is appointed for the last Tuesday of April, at 2 p. m., at Bridgewater.

Presbytery of P. E. I.

This Presbytery met in Georgetown on 21st March.

Rev. John McKinnon's resignation of the pastoral charge of the congregation of Georgetown, Cardigan, and Montague was accepted, and a minute adopted and recorded expressive of their high appreciation of Mr. McKinnon's work in P. E. Island and commending him cordially to the Free Church of Scotland into whose ministry he purposes seeking admission.

The Presbytery also met on the following day in Cardigan and found that in that section, as well as in Georgetown and Montague the general feeling is that the congregation is too large and that some readjustment should be made before the settlement of another minister.

With this object in view it was agreed that committees be appointed in each section of the congregation to meet with a committee of Presbytery at Cardigan on Monday, 27th March, at 6.30 p. m. The committee of Presbytery to consist of Rev. Wm. R. Frame, convener; Dr. Murray, S. C. Gunn, E. S. Bayne and J. M. McLeod. The committee from Georgetown are Messrs. Cogswell, Rutherford and Renton; and from Cardigan Messrs. John McMillan, Alexander Martin, John Goff, Donald Stewart, and Malcolm McLeod.

Rev. Mr. Bayne was appointed to preach at Montague Bridge and Rev. Mr. Gunn at Dundas, and secure the appointment of a committee from these sections.

Mr. Frame was appointed moderator of the session of Georgetown and Rev. J. M. McLeod to preach in Georgetown at 11 o'clock, Cardigan at 3 o'clock, and Montague Bridge at 6.30, on 4th Sabbath in March.

The Presbytery agreed to meet for Presbyterial visitation at Mount Stewart on Monday, 3rd April, at 7 o'clock, Rev. Mr. Scott to preach, and on the following day at 11 o'clock at West St. Peter's, the Moderator to preach, and at East St. Peter's at 7 o'clock same day, Rev. K. McLennan to preach.

J. M. McLEOD, *Clerk*.

Presbytery of Halifax.

This Presbytery met at Upper Musquodoboit on Tuesday March 7th, for the ordination and induction of Mr. John A. Cairns.

There were eight members present, viz., Messrs. Wylie, (Moderator) McPherson and the Clerk from the city, and Messrs. Layton, Dickie, Henry, McKinnon and Logan (Sheet Harbor). Rev.

Messrs. Grant and Muek, of Stewiacke, Truro Presbytery, being present were invited to sit and correspond.

The attendance of the congregation was large. An ordination service was something new in the Musquodoboit valley, and it drew. Though Presbyterianism looks back three-quarters of a century in that valley, there had been no ordination of a minister there till Mr. Cairns was ordained.

The service commenced by a sermon from Mr. McPherson, which was evidently much enjoyed by all present. The "steps" were narrated by the Clerk.

After Mr. Cairns had answered the questions that were required of him, he was, by solemn prayer, led by the Moderator, and by the laying on of hands, ordained to the work of the holy ministry. Thereafter he was, in the usual way, inducted into the pastoral charge of the congregation of Upper Musquodoboit. Mr. Cairns received the right hand of fellowship.

The charge to the new pastor was given by Mr. Dickie, the charge to the people by Mr. Mackinnon. Both were appropriate.

The services, which lasted over two hours, were listened to with the deepest attention to the close.

The treasurer of the congregation, Mr. George Burris, handed Mr. Cairns his first quarter's salary in advance. In this respect Upper Musquodoboit has taken a new departure. Mr. Cairns's predecessors were not so treated on their settlements. Payment in advance has hitherto been unknown in all that region.

Mr. Cairns enters upon a large and hopeful field of labor. He has about 200 families to minister to, and the most of them are families that enjoyed the pastoral labors of Rev. Dr. Sedgewick for over a quarter of a century.

A protracted vacancy has had its injurious effects, but it is hoped and believed that these will soon all be remedied under Mr. Cairns's ministry.

Altogether the meeting on Tuesday evening was satisfactory. The singing was good, the speaking was good, the listening was good, and the praying was good. Mr. Cairns received a warm welcome from the session and from the congregation generally. He enters on his work with good prospects.

Notwithstanding the prevalence of the North West fever there is a large number of young people in Upper Musquodoboit, and from their ranks the church will no doubt secure large accessions.

The Presbytery is pleased to have ano-

ther important vacancy filled and filled with such a man as Mr. Cairns.

Presbytery of Pictou.

This Presbytery met at Prince St. Hall, Pictou, on Tuesday, March 28th.

Moderation in a call was granted to the congregation of Vale Colliary and Sutherland's River.

The following were appointed Commissioners to General Assembly: Messrs. D. B. Blair, A. McL. Sinclair, J. Carruthers, A. W. McLeod and E. Scott, ministers, and Messrs. G. W. Underwood, James McKay, Dr. Murray, Robert Fraser and John Munros, elders.

Mr. McCurdy, Convener of Committee on Assembly's Remittant Supplement, submitted a report which was received, ordered to be printed, and was laid on the table for further consideration.

An application was read from Mr. Goodfellow, for missionary supply for Cape George. Agreed that it be transmitted to the Home Mission Board.

Mr. Carruthers on behalf of the Committee on Statistics submitted a report which was received and approved, and the same committee directed to correspond with Sessions which have not contributed to all the Schemes of the Church, and ascertain why they have not complied with the directions of Assembly.

The Clerk submitted his annual report on the state of the Presbytery fund, shewing

Receipts for the year	\$75.25
Expenditure	79.95

Read a communication from the Finance Committee of the College Board, shewing amounts subscribed, paid, and still due, from the several congregations throughout Presbytery for the Endowment Fund, and requesting that what can be done in the way of collecting amounts still due, should be done before the meetings of Synod and Assembly.

Agreed to place the matter in the hands of the Com. of Pres. on that subject to take such action as they think best to accomplish that object.

VISITATION OF PRINCE STREET CONGREGATION.

In the evening the Presbytery met for visitation in Prince Street Church.

After sermon by Rev. D. MacGregor, the usual questions were put and answered, showing that the congregation is in good working order and making steady

progress.

The amounts contributed to the various schemes of the church for 1881 are as follows :

Supplementing Fund	\$ 63.47
College, ordinary	70.86
Foreign Mission Collection	108.54
Special by	
some members	355.00
Home Mission	87.98
French Evangelization	53.82
Point Aux Tremble's School	50.00
Dayspring	43.84
Total	\$833.51

The following resolution was passed unanimously :

"The Presbytery having heard the answers given to the several questions of the Formula by Ministers, Elders, Session and Managers, rejoice in the evidence furnished thereby of the progress of the congregation temporally and spiritually.

They would record their appreciation of the diligence and faithfulness of the various office-bearers and members, the workers together with Christ in this corner of His vineyard.

The Presbytery desire to commend pastor and people to God and to the word of His grace, and while they record their gratitude to God for His goodness in fulfilling so abundantly, so constantly and for so long a time, His promise: 'Whosoever two or three are met together in my name, there am I in the midst of them,' they would pray that He who has helped them hitherto may be with them still."

Presbytery meets again on the second Tuesday of May in New Glasgow.

FREE WILL OFFERING.

Moncton, N. B., Mar. 24, 1882.

REV. E. A. McCURDY :

Dear Sir:—In reply to your inquiry I have to say that the money contributed by the Presbyterian congregation of St. John's Church, Moncton, for Congregational purposes, and for the general work of the Church is by Weekly Offering.

Members and adherents are asked at the beginning of the year to notify the managers as to what amount they can give for these objects. Those who do not give such notice are called on by the managers. A portion of the subscription is given each Sabbath in an envelope

on the outside of which is stated the object for which it is given. Some who do not subscribe any stated amount give weekly by envelopes. And those who do not contribute according to the amounts they subscribed are notified of arrears at the end of each quarter.

No special collections are asked for.

Last year the amount contributed was considerably in advance of any previous year. At our late annual meeting it was found that after all liabilities in carrying on the work of the congregation had been met, and after contributing more than ever before during the year to the general work of the church, there was still in the hands of the Treasurer four hundred dollars (\$400.00.)

Yours truly,

E. M. ESTER, Treas.

LETTER FROM EDINBURGH.

Edinburgh, Feb. 28th, 1882.

To the Maritime Presbyterian :

The subject of universal remark here is the mildness of the season. So far there has been little more than the appearance of frost or snow. Wherever there is anything for the plough to do, it goes steadily on. The fields are as green as in early summer. The gardens present none of that bare poverty appearance which severe weather gives. Indeed they are awakening to new life. Shrubbery and some of the ornamental trees are coming out in leaf. The spade and rake have been busy for weeks, and now in these streets in which are private gardens may be seen the snowdrop, red and white daisies, and yellow and violet crocuses in profusion, while tulips and pansies are ready to appear. Add to these the sweet jessamine whose bright golden blossoms cover many a dark wall, and you have a pleasing contrast to the wintry weather in Nova Scotia.

During the early part of the season a frightful succession of gales swept over Scotland. America was blamed for originating these, inasmuch as warning was given of storms that began developing energy on the western shores of the Atlantic.

But there are storms of another kind that originate and develop in Scotland itself, and which need no outside influence to perpetuate them. The people revel in controversy. During an afternoon speech in the U. P. Hall, a student, who is completing his course in London, remarked that it was a relief to

escape from the controversial atmosphere of Scotland to other places that have less time for disputing and more for hard work.

The session had no sooner opened than clouds gathered. Professor Flint was the object of the first attack. In the introductory lecture to his Divinity class in the University he advocated progressive Theology on the basis of the Westminster Confession of Faith; and instanced Biblical Theology, Comparative Theology and Christian Ethics as three sciences that had made rapid progress in other countries while Scottish theologians were wasting their energies in disputes.

At once the daily "Scotsman" bristled with replies. It was urged that progress in theology on the basis of the Westminster Confession is impossible, "inasmuch as it covers the whole field of theological speculation, and definitely and dogmatically settles all questions regarding the Bible, God, Christ, Holy Spirit, man, sin, redemption, heaven, hell." Professors of theology and ministers of the Gospel who hold to Professor Flint's view were charged by Dr. Begg with "getting places of trust and emolument by false representations." The calamitous results that are alleged must follow were set forth distinctly.

Others, who were not prepared to go so far as Dr. Begg, attempted to show that the question underlying the discussion was the meaning to be attached to the declaration of adherence to the Confession; and contended that many ministers of good standing acknowledge the Confession in a general way without binding themselves to every statement in it. It was not until a great deal of bitterness had found expression that the matter passed from public notice.

Meanwhile another discussion was raging, which in some of its features displayed a superabundance of acrimony. I refer to "University reform," and the onslaught upon the middle schools, which were declared inadequate to thoroughly prepare young men for the Universities.

But a question of wider interest to Presbyterians is that of Disestablishment. The campaign was opened in Edinburgh in December. A mass meeting was called in the Music Hall, and chief among the speakers were Principals Rainey and Cairns. Many were as excited as if the safety of the solar system depended upon the vote taken. At times every person in the hall was on his feet; while shouts, hats and sticks filled the air. Since then the question has been discussed before

the public in different parts of the country, and many of the Free and U. P. Presbyteries have expressed themselves in favor of dis-establishment.

Still there is a large number, even in the Free Church, who do not think that the time is ripe for action, and therefore oppose it. Upon Principal Rainey rests the odium of precipitating the discussion. He has been severely blamed and roughly handled by Dr. Kennedy of Dingwall, who, in a manifesto, calls upon the Highland hosts as the moulders of Scottish history during important crises in the past to stand firmly by the principles enunciated in 1843. As Dr. Kennedy is said to be paramount in the northern highlands, this counter attitude within the Free Church must have a damaging effect upon the movement.

Canadian students look homeward and feel comforted that no such battles await their own loved church.

R.

THE TEN LOST TRIBES OF ISRAEL.

I.

The question has often been asked, What has become of the Ten Tribes? Where are they to be found? Are they still in the land of Assyria? Or are they fused among the other nations so as to become known by the modern names of Anglo-Saxons, Germans, Celts, Britons and Normans?

There appears to be a great degree of misunderstanding as to the nature and extent of the carrying away of the ten tribes from their own land, consequently a vast amount of irrelevant matter has been written in connection with the subject.

When the king of Assyria overturned the kingdom of Ephraim or the ten tribes, he acted on the policy of Nebuchadnezzar. As the latter carried away captive the king of Judah, the princes, the rulers, the priests, the nobles, the rich men and the principal persons in the kingdom to Babylon; but left of the poor people of the land who had nothing, no possessions, in the land of Judah for vine-dressers and for husbandmen, and gave them vineyards and fields. At the same time (Jerem. XXXIX. 10 : LI. 16) : so the former took Samaria, made a prisoner of Hoshea its king, carried away its inhabitants, along with the princes, the rulers, the chief men, the rich, the noble and the great, into the land of Assyria, and

placed them in Halah and Habor by the river of Gozan, and in the cities of the Medes.

He subjugated the nation and made a complete revolution in the civic and ecclesiastical polity of the kingdom. But the poor of the land, the mass of the population, the main body of the people, he left behind, as he did not consider them to have any influence to enable them to resist his power or throw off the yoke of his government.

These peasants became servants and vine-dressers to the wealthy Cuthaan Colonists whom the Assyrian monarch planted in Samaria and its vicinity, much in the same way that the Anglo-Saxon population of England became vassals and servants to the nobles, the barons, the lords, the great men and the military officers of the Norman army of William the Conqueror. As the Normans and Saxons mingled together and became the progenitors of the English nation, so these poor people were incorporated with the new inhabitants, and from this union sprung the mixed race afterwards known by the name of Samaritans. As the old and the new inhabitants spoke kindred dialects (Aramean and Hebrew) of the same original language this amalgamation was the more easily accomplished.

This took place chiefly in Samaria and the neighboring towns, in the *middle parts* of the land of Israel, which were more occupied by the new inhabitants, because the Israelites who dwelt in these places, being more obnoxious to the Assyrian king for their turbulence and political disaffection, were on that account put to death, or carried away captive to a distant country, and their land was left comparatively destitute. They were the men of honor and estate who were so treated; the generality of those who were of any note, or possessed of political influence, were carried away as prisoners of war; the poor and the working classes were left behind, many of every tribe in Israel. This was especially the case in the northern parts of the land which were not so fully occupied by the new inhabitants as the middle parts were.

The northern part of the country, which was called Galilee in the time of our Lord, was inhabited by persons acknowledged to be the seed of Israel, who went up yearly to Jerusalem to worship. These were the descendants of the tribes of Zebulun, Naphtali, Issachar and Asher, whose inheritance lay in these regions. Representatives of all the tribes were left

in their own land. The ten tribes were never wholly removed as a population. Anna the prophetess, the daughter of Phanuel was of the tribe of Asher. The Galileans were descended from the northern tribes, for they were different from the inhabitants of Judea and Jerusalem, who were of the tribe of Judah and Benjamin.

For aught we know Peter and Andrew Philip and Nathanael, Matthew and Thomas, and the majority of the Apostles were descended from the ten tribes, for they were Galileans. We have no evidence to prove that they were descended from the tribe of Judah.

D. B. BLAIR.

A conference of the Protestant missionaries of Japan is to be held in Osaka, from April 16th to 21st, 1883. There are now in Japan 78 married male missionaries, 10 unmarried male missionaries, 48 unmarried female missionaries, 35 stations, 84 outstations, 8 organized churches, 3,408 adult converts, 37 ordained native pastors, 116 unordained native preachers. Last year 18,000,000 pages of the New Testament were sold for \$16,000.

The Maritime Presbyterian,

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CHRISTIAN WORK,
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40 cents per annum for single copies in separate wrappers, or 3½ cents per month.

Parties may subscribe at any time.

All subscriptions to end with December.

The more lengthy articles for insertion will require to be in before the first of the month; items of news, notices, &c., not later than the 4th.

The Editorial work and management is gratuitous.

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

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

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Of the 344 Unitarian churches in the United States, no fewer than 252 are without pastors or stated pulpit supply.

A merchant of San Francisco has presented the Young Men's Christian Association with \$6,000 for evangelistic work.

The missionaries of the Presbyterian Church, U. S., have opened a boarding and day-school for girls in the city of Mexico.

Unitarianism does not flourish. Forty-two years ago Dr. Bellows found two churches of that denomination in New York, and now there are only three.

The Boston Society for the Prevention of Cruelty to Children have demanded of the Police Board the repeal of the licenses of nineteen liquor-dealers guilty of selling liquor to children.

The Presbyterian churches of Chicago have appointed committees to confer with other churches, "with a view to closing theatres on Sunday and putting a stop to indecent performances."

On the night of Washington's birthday every gambling saloon in Chicago was closed, for the first time in the history of the city. Its police have now demonstrated that all that is wanted is the will.

A young Zulu, aiding Rev. Mr. Pixley, missionary of the American Board, in carrying a translation of the Bible through the press, united with the Congregational Church in Auburndale, Mass., March 5th. His grandmother was the first native convert of the mission.

Chicago has a larger Hebrew population than any other city of equal numbers in the world. There are fifteen synagogues in the city, which have an average attendance of over 1,300 each, making in the aggregate about 20,000 Israelites who take part in religious services.

Europe.

Paris has now ninety-two Sunday schools, with 7,409 scholars, who are taught by 819 teachers. This shows a gain of six schools for the year 1881.

During the winter, Rev. Dr. Somerville, the Scotch evangelist, has had successful meetings in Frankfort, Strassburg, Carlsruhe, Gernsbach and Baden-Baden, in Germany. The Germans have gathered in large numbers to hear the truth from him, even though he has had to speak through an interpreter.

Austria is now the only country in Europe where aggressive Gospel work is forbidden.

The Moravian Brethren will celebrate, in the month of August, the 150th anniversary of the foundation of their missions amongst the heathen. It was in 1732 that the brothers Leopold and Dolby landed at St. Thomas, in the West Indies.

China.

The Southern (American) Presbyterian Board proposes to establish a new mission in Northern China.

Forty-four persons have been added to the Second Presbyterian church, Canton, Chinas during the past year.

The Roman Catholic bishop of Hong Kong says that the Roman Catholic Mission took 400,000 Chinese children last year to bring up in the faith of their Church.

A third Presbyterian church has been organized in Canton, with fourteen members from the First church, thirteen from the Second church, and one from the Chinese church of San Francisco. Two elders were chosen.

The mission of the Southern American Presbyterian Board in Soochow, China, have been able to purchase a plot of ground for a cemetery, and have received a proclamation from the Governor stating that it is the burial ground of the Protestants, and all men are forbidden to molest them when burying their dead, or to injure the graves. They consider this an important and an aggressive movement for their mission work and influence.

Japan.

Missionary work commenced in Japan only a few years ago, and there are already between seven and eight thousand converts to Protestantism. In China Christianity has been increasing at the rate of forty per cent. for the last five years.

The manager of a large pottery establishment in Yokohama, Japan, recently asked the missionaries to hold a service for his employes every Sabbath. In the afternoon books and papers are read to them. At the side of the large gate of the factory is this sign: "This is a rest day at this establishment."

THE MISSIONARY'S RETURN.

Rev. J. W. Mackenzie and family purpose leaving for the South Seas in May. Parties wishing to do anything for the mission family or the field, where they labor should do it quickly.

The following extract of a private note from Mrs. Mackenzie will give information that some may wish :

"With regard to material for the natives I may say that prints for women's dresses, strong material for shirts, and tweed for trousers. Something suitable for trimming the women's hats would also be acceptable. Needles and white thread-spools and linen thread, are always in demand. The climate effects black thread so that it soon becomes useless, I would not wish ready-made clothing for the natives except men's shirts."

In addition to this it is well to bear in mind that as Mrs. Mackenzie's time is largely given to teaching, the ready-made clothing for the mission family, is one of the direct ways of doing mission work that should not be forgotten.

NOTICES.

HOME MISSION.

The semi-annual meeting of the board of Home Missions (Maritime Provinces) will be held in the session room of Chalmers Church, on Tuesday, 25th April, at 3 p. m.

P. G. MacGREGOR, Sec'y.

SUPPLEMENTS.

The semi-annual meeting of the Supplementing Committee will be held in the same place on Wednesday, 30th April, at 9 30 a. m. Recommendations to the General Assembly for the coming year will be made. Reports from Presbyteries, and copies of the latest Statistical Returns of charges of which supplements are asked, should be sent to the Secretary in due time.

THOMAS SEDGWICK, Con.

P. G. MacGREGOR, Sec'y.

N. B. The Committee's recommendations will be founded on the latest Statistical and Financial Returns.

COLLEGE.

The semi-annual meeting of the Board of Presbyterian College, Halifax, will be held in the Library of the College on Thursday, 27th April, at 10 a. m. preparatory to the closing of the Theological Session, on the evening of the same day.

R. F. BURNS, Chairman.

P. G. MacGREGOR, Sec'y.

Ladies in Scotland, during 1881, forwarded £1,200 to the Waldensian Church.

IS IT TRUE?

Is it true that ministers of the Gospel are not generally speaking against dancing? So it is asserted, without foundation, it is to be hoped. This is not true in respect to the venerable General Assembly of the Presbyterian Church in the United States, who declared

"The fashionable amusement of promiscuous dancing to be entirely unscriptural, and eminently and exclusively of the world—wholly inconsistent with the spirit of Christ, and with that propriety of Christian and that purity of heart which His followers are bound to retain."

The Synod of New York and New Jersey, after mature deliberation and with great unanimity, expressed its fears of the

"Dangers to piety arising from the mingling of professors of religion in amusements not only detrimental to piety, but inconsistent with the spirit of Christ—such for example as are accompanied with wine drinking, dancing and card playing, which indulged in, cannot fail to injure the religious influence of those who partake of them and prove a serious obstacle to the upbuilding of the Redeemer's Kingdom."

Our own Church, I make no doubt, will eventually declare itself in the same direction. When the Report of the state of religion within our bounds is given in—when some of the hindrances to piety and vital godliness are enumerated, would it not be well to mention that which some have to record as obstacles and hindrances to the advance of the cause of Christ in our congregations.

F.

We have received the following note and gladly make the correction to which it refers.

"In a paper on the statistics of St. John Presbytery, published in the Dec. No. of the MARITIME PRESBYTERIAN, Woodstock, N. B., is put down for 20 cents per family for the general work of the church. It should be \$1.85 according to the Assembly's Report. If to the above is added what was paid for the support of gospel ordinances and manse building the sum would rate \$28.00 per family."

The Rev. John Campbell, formerly of St. Andrew's church, Halifax, has been appointed to a position as minister of Buccleuch church, in Edinburgh.