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 CHURCH IN CANADA

The Maritime
of **Presbyterian.**
of **Presbyterian.**
 Carry Circulation into all the World
 Preach the Gospel

WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

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FEB. 15, 1884.

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THE WESTMINSTER QUESTION BOOK is one of the most compact and cheap helps on the Sabbath School lessons for the year. It will be found very useful. Macgregor and Knight, price 15 cents.

The Maritime Presbyterian.

Vol. IV.

FEBRUARY 15th, 1884.

No. 2.

STATE OF THE FUNDS FEB. 1st, 1884.

FOREIGN MISSIONS.	
Received to Feb. 1st, '84.	\$5633 06
Expended to " " '84	7937 83
Bal. Due Treas.	2299 7
DAYSPRING, ETC.	
Received to Feb. 1st, '84	\$2492 46
Expended to " " '84 including	3737 37
Bal. of \$932 21	3737 37
Bal. due Treas. Feb. 1st '84	\$1244 91
HOME MISSIONS.	
Received to Feb. 1st, '84	\$2987 15
Expended to " " '84	2497 02
Bal. on hand	\$508 13
SUPPLEMENTS.	
Received to Feb. 1st '84	\$3649 06
Expended to " " '84	3295 79
Bal. on hand	\$353 27
COLLEGE.	
Received to Feb. 1st, '84	\$6339 42
Expended to " " '84	16519 02
(including Bal. of \$3710 52.)	
Bal. due Treas.	\$4178 60
AGED MINISTERS FUND	
Received to Feb. 1st '84	\$1420 35
Expended to " " '84	1546 26
Bal. due Treas.	\$125 91
RECEIPTS FOR THE MONTH OF Jan.	
Foreign Missions	\$1562 26
Day Spring and Mission Schools	1168 22
Home Missions	178 22
Supplements	578 21
College	344 87
Aged Ministers	302 42
French Evangelisation	489 60
	\$5702 90
P. G. McGREGOR, Treasurer.	

Items of Church news from all parts of our Church are gladly received and published.

Let us not forget that to level up the salaries of all the ministers in Supplemented charges to the very modest sum of \$600 will require at least one-fifth more than was raised for Supplementing purposes last year. Each one in making his contribution to that scheme will require to give at least a quarter more or it will be a complete failure. To raise these salaries to \$750 the minimum aimed at by the General assembly each one will require to give three times as much to that Fund as last year. And it would not hurt us to do that.

"Whom shall we send and who will go for us," is the anxious enquiry of the Foreign Mission committee of the Maritime Provinces, with regard to the Coolies of Demarara. The salary of one is to be paid half by the western Section of the Church, and half by a local Committee in Demarara, that of the other, to labour on the Estate of Mr. Crum Ewing, is paid by that estate. Apply to Rev. Dr. McGregor, agent of the Church.

The heathen when renouncing heathenism and becoming Christians often teach us remarkable lessons about contributing to the cause of Christ. The rate of giving by the converts of Trinidad and the New Hebrides often exceeds that of our own land. Just think of the following fact lately published in reference to the Savage Islands. During the year 1882 the native Christians of these Islands contributed \$9,547. This is from a body of less than 6,000 adherents. Has such a result been surpassed!

The Halifax Woman's Foreign Missionary Society was organized in 1877. Its receipts for the year ending March 31st 1883 amounted to \$1238.76. There are 6 local auxiliary societies and 2 mission boards. One female missionary is supported by the Board in Trinidad, and aid is also given to the work in the New Hebrides and India.

DEATH OF REV. GEORGE WALKER.

New Glasgow was on Feb. 2nd somewhat surprised by the intelligence, that the Rev. George Walker was no more. — Though he had some time ago retired from the active work of the ministry, yet he still went out and in among us in a hale old age, and his last illness was so short, that the event came upon many with startling suddenness. His long residence among us, he being by many years the senior clergyman; and his close identification during that time with every movement in our midst, connected with the moral or spiritual progress of the community, his many personal excellencies, and, with many, the tender affection that had been induced by his ministrations, caused the word to be received with unusual sorrow. We are persuaded also, that far beyond, through the county and elsewhere, where his voice was often heard proclaiming the gospel of salvation, and where he had made many personal friends, feelings will be deeply touched by the intelligence.

Mr. Walker was a native of Greenock, Scotland, being born on the 15th of September, 1804, so that he was in his 80th year. His parents belonged to the United Secession Church of Scotland; and from them he received a pious training. He entered the University of Glasgow, at the age of seventeen; and having passed through the regular curriculum of study, he entered the Theological Hall of that body, which was then under the charge of the late Drs. Dick and Mitchell. — While he was in attendance, the former died, when the Hall was remodelled; and the Revs. Drs. Balmer, Brown and Duncan were added to the professorial staff, and under them he completed his course. At this period of his life, he taught school for some time, particularly at Airth and Kirkintilloch. For this work he was particularly adapted, and in it he was successful; many pupils in after life expressing their grateful remembrance of the benefits derived from

his instructions. This seems to have delayed him in his theological course, for he was not licensed till March 1837, when he was thirty-three years of age. In the following year, he was ordained at Muirkirk, an upland country district of Ayrshire, over what was in reality a mission field. Here he labored for three years and a half, when he received call to the congregation of Johnshaven, a small fishing village on the east coast of Scotland. Here he labored diligently and faithfully and with much acceptance among the people of this charge, till the beginning of the year 1848, when in consequence of urgent solicitations from this Province, he tendered his services; and being accepted, he arrived in Pictou with his family in May of that year. Very soon after, he was called to be pastor of the congregation, afterward known as Primitive Church, which had then been recently organized, and was worshipping in the old Temperance Hall.

Having accepted their call, he was inducted in August, and entered upon his labours with great energy and zeal. Under his ministry the congregation made continuous and steady progress. Their first church had to be enlarged, and soon after was burned; when a union was effected between it and Knox Church, and he became minister of the united congregation. This position he continued to hold till the year 1878, when feeling the infirmities of increasing age, he resigned the active work of the ministry, retaining the position of pastor emeritus, while the Rev. E. Scott was called, and inducted to the responsible work of the pastorate. He however still enjoyed comparatively good health; and he continued to the last to perform such ministerial work as his strength permitted; visiting the afflicted, teaching the young, and occasionally preaching. Only the second Sabbath before his death, he preached with much of his old vigour. His last illness was short, and did not involve much suffering, death being as much from exhausted nature as from disease. He was conscious to the last; his mind being full of the peace of the gospel; and he passed away without a struggle.

A friend has kindly sent us the following lines in memory of her whose presence and counsel made our way brighter, and our work better, but who has now gone to her rest.

IN MEMORIAM.

Mother thou hast crossed the river,
Landed on the other side ;
Where with Christ enthroned in Glory,
Thou wilt evermore abide.

Thou hast crossed the narrow Jordan,
Thou hast reached the shining shore ;
All thy trials here are ended,
Naught can e'er disturb thee more,

Thou art gone to dwell with Jesus,
And hast left all earthly love.
He has called thee to his presence,
To his mansion built above.

Thou hast passed the shining gateway,
And hast trod the streets of gold,
Left all earthly joys and pleasures,
For the joys of heaven untold ;

Singing praises to the Saviour,
Midst that white robed happy band,
With a crown upon thy forehead
And a harp within thy hand.

Soon we too shall cross the river,
Soon our wanderings will cease,
Soon with Christ, and thee, forever,
We shall dwell in perfect peace.

W. McM.

The Presbyterians of Great Village again worship in their own sanctuary. Last winter their old church, hallowed to them by many blessed memories was destroyed by fire. They at once set to work and during the past summer have erected a fine church which was opened a few weeks ago. The Pastor, Rev. J. McLean, the ministers of the neighbouring congregations, and Mr. Carruthers of Pictou, taking part. Unlike the Jews at the building of the second temple, their rejoicing unmingled with weeping, they do not need to mourn departed grandeur, for the new is even better than the old.

ONE OF THESE DAYS.

One of these days it will all be over,
Sorrow and laughter, loss and gain,
Meeting and parting of friend and lover.
Joy that was ever so edged with pain,
One of these days will our hands be folded,

One of these days will the work be done,
Finished the pattern our lives have moulded,
End our labour beneath the sun.

One of these days will the heart ache leave us,

One of these days will the burden drop
Never again shall a hope deceive us,
Never again will our progress stop.
Freed from the blight of the vain endeavour,

Winged with the health of immortal life,
One of these days we shall quit forever,
All that is vexing in earthly strife.

One of these days we shall know the reason

Happy of much that perplexes now ;
One of these days in the Lord's good season,
Light of His peace shall adorn the brow.

Blessed thought out of tribulation,
Lifted to dwell in His sunlight smile,
Happy to share in the great salvation,
Well may we tarry a little while.

The new church at Dean Settlement Upper Musquodoboit, was opened on Sabbath Jan. 27th for Divine service. Rev. Dr. Sedgewick, their minister for a generation past led in the dedicatory prayer. Rev. E. Grant of Upper Stewiac, preached the opening sermon, the pastor, Rev. John A. Cairns taking part in the devotional exercises. Rev. S. C. Gunn of Springside preached in the evening. The attendance was good, and the whole days services of the deepest interest. The new church is a neat and handsome building seating about 300, and best of all, the pastor was able to announce that it is free of debt.

The congregation can truly say of the way by which it has been led, "The Lord hath done great things for us whereof we are glad."

THE NEW SUPPLEMENTING SCHEME.

In a communication in your last issue, the attention of your readers was briefly turned to the new Supplementing Scheme of the Presbyterian Church in Canada. It was then shown that the aim of the Assembly was to increase the amount of support given to ministers who receive the smaller salaries, in every case to \$600. per annum and a manse, and further to make a vigorous effort to secure if possible \$750.00 and a manse. The need of such an effort was urged by a reference to the facts that within the bounds of the Synod of the Maritime Provinces, nearly two-thirds of the settled pastors receive a less amount than the minimum aimed at for all, and that these pastors receive on an average only about \$540.00 per annum. The terms upon which the Assembly proposes to give assistance, and the magnitude of the effort to be made in order to accomplish the desired object were also indicated.

In the letter I wish to emphasize still further the pressing need of the proposed effort, as well as to advert to the principles which underlie the Churches action, and to discuss briefly the character of the regulations which have been proposed for the administration of the projected funds.

The best evidence of the pressing need for the proposed effort is to be found in the naked facts of the case. These have already been presented in one form. They will however, bear to be repeated in another shape. Probably there are very few if any intelligent persons connected with our Church who will not readily admit that an income of \$630.00 per annum and a manse is the very lowest sum on which a minister under even the most favourable circumstances could be expected to live with comfort and to carry on his work with efficiency. At the present moment however their are about 60 congregations in our Synod which fall below this very modest sum. There are twenty-eight which exceed \$500.00 and a manse and do not go beyond \$600.00 and a manse, which exceed \$400.00 and a manse, and do not contribute more than \$500.00 and a manse, and twenty which give from their own resources only \$400.00 and a manse or under that amount. Surely these facts demonstrate the need, the imperative need for immediate vigorous, universal and sustained effort.

With reference to the principles which underlie the Assembly's call to the projected effort, there is happily little room

for controversy. Those which lie at the very foundation of the movement are the unity of the Church and the consequent obligation of the strong to help the weak. As Presbyterians, we look upon all our members and congregations as belonging to the same body and thus united to each other by the tenderest and strongest bonds. Were we congregationalists, did we believe the true theory of the Church to be that every congregation is an independent organization, we might with some appearance of consistency if not propriety, leave each congregation to shift for itself. But holding to the unity of the Church, contending that the weaker congregations are as much a part of the Church as the stronger, we cannot ignore the fact that they have claims of peculiar strength upon the Church as a whole.

But if the Church is one, why should she not pour all her contributions for the support of her ministers into a common fund, as she does for the maintenance of her missionaries, and thus show more plainly her unity, as well as secure a greater measure of equality, if not of equity, in their distribution?

Various answers might perhaps be given to this question, but it will suffice in this connection to direct attention to the fact, that practically the past working of the Church in the Maritime Provinces has been in the line of Supplements rather than of Sustentation. Before the union of 1875 both branches of the Church assisted weak congregations by supplements, and the same method has ever since been pursued all over the Church.

But the question may be raised: are the proposed regulations for the administration of the Funds which may be contributed by the Church just and equitable? Before attempting a direct answer to this inquiry, it may be well to direct attention to the fact, that these regulations are, in the meantime, only provisional, that they are proposed by the Assembly with the expressed hope that the Church may "be able next year to bring a valuable increase of experience to bear upon this great interest of the Church with the view of improving the said Scheme of Augmentation, or of preparing the way for a new Scheme toward which our experience may be found to point." In general terms it may be said, however, that so far as the conditions on which assistance is proposed to be given are concerned, they are not altogether new or tentative, but rather the outgrowth of the experience of the past, as well as of an attentive consideration of the situation

at present.

With reference to the first of these regulations which is that "The list of Supplemented congregations shall embrace only such charges as have pastors duly called by the people, and inducted by the Presbytery; and as in the judgment of the Presbytery are entitled to assistance in the support of the ministry," there will probably be not much difference of opinion.

There will likely be more diversity of view with respect to the conditions imposed in the prescribed rates of contribution per congregation and per communicant or per family. Some may regard these conditions as imposing too severe demands upon weak congregations, while others may look upon them as too easy to be fulfilled. These conditions, as already indicated, are the provision of at least \$400.00 and a manse by the congregation as a whole, and an average contribution of \$400.50 per communicant, or the same rate per family, in congregations where the families exceed in number the communicant.

Perhaps the difficulty of those who who think that the prescribed conditions are too severe may be removed by the following considerations;

First: That there are only some ten congregations in the Synod which at the present time are contributing for the support of their own pastors less than \$400. per annum and a manse, of which eight are already so near that amount that the Committee believe that they can readily and at once be induced to make the requisite increase. If necessary the others could be dealt with under the rules as special cases.

Secondly: That there are only four of the congregations which are receiving Supplement at the present time that are contributing at a lower rate than an average of \$4.50 per communicant, while some of them are already paying at the rate of \$7.00, \$8.00, and \$9.00, and a few of them at the rate of \$11.00, \$12.00 and even \$14.00. On the other hand the difficulty of those who are of opinion that the prescribed conditions are too easy of fulfilment, will at least be partially met by the facts, that the rate required per communicant from the very weakest congregations is within twelve cents of the average rate contributed last year for ministerial support all over the church, that while the general rate including the supplemented congregations was \$4.62 per communicant the rate given by the supplemented congregations alone in the

Maritime Provinces, was no less than \$6.92. In other words the congregations which the Church is asked to assist contributed one and a half times as much as the average rate per communicant for the support of these own pastors.

These facts, therefore show very clearly both that the effort which weak congregations are asked to make is not beyond their strength, and that in contributing to aid them, the Church is not requested to exert herself on behalf of those who are not putting forth vigorous efforts to help themselves.

E. A. M.

We have received Dr. Burns pamphlet containing his sermon on confession and absolution together with the "C" correspondence and have read it with great pleasure. We might mention some of the things in it which are specially noticeable.

1. The courtesy which characterizes the discussion, more especially Dr. Burns part of it.

2. The fitness with which his well known happy command of Scripture is brought into use in proving his own position or disproving that of his opponent.

3. The clear and masterly statement of Protestant principles and the equally clear confutation of the doctrines of Rome on the subject.

4. The unvarying attempt of "C" when "cornered" to divert attention from the point at issue.

5. That "C" failing proof, is reduced to assertion without proof and toward the close of his correspondence he merely repeats statement after statement which has been previously disproved.

The pamphlet is most interesting and instructive. Price 15 cents.

—The Universalists have at last succeeded in building a church in Washington City. It is in the north-eastern section of the city, and when complete will cost \$40,000.

NEW HEBRIDES MISSION.

EXTRACT OF A LETTER FROM MRS. MCKENZIE TO MRS. BURNS.

Erakor, Efate. July 7th, 1883.

* * * "This will be the second mail that the Dayspring has taken from us since our return from the islands. Owing to detentions in the southern part of the group the Dayspring was obliged to make a hurried run North, and was back to us before we were nearly ready for her. You have probably heard that our passage from Nova Scotia was a safe and altogether a pleasant one. We had a longer stay in Sydney than we anticipated. Instead of two week we were there six.

I could not help wishing that at least a part of the time had been spent in Halifax. We left Sydney the last day of September, and landed on Efate the 18th of November, a much longer passage than we would have had but for the detention already mentioned. The principal of these was the settlement of Rev. Mr. Gray of South Australia on Tanna. Our natives saw us early on the morning of the day we landed, so they had time to meet us on the beach; and right pleased they looked to see us back. When we came to the house we found it whitewashed and cleaned, and the thatch had all been renewed. Our premises had been well cared for. There had been no hurricans during our absence so that our buildings were all standing. The destructive work of the white ant had been carried on to such an extent in some of them that a hurricane would have blown them over.

As soon as the Dayspring left us for the Colony we opened the schools. We have sixty enrolled in the children's, and over a hundred in the adults school. The attendance at both of these through the summer was all we could desire. Then we have a class of eight, who responded to Mr. McKenzie's appeal for young men to be trained as teachers. Of course this has given us much additional labour, but already they give valuable assistance in the children's school, and we look forward to the time when they will be able to successfully conduct schools in the out villages. At present the children of the other villages all live here, and the adults who are willing come here to be taught. Hitherto our work has been so heavy that I have frequently wished for a teacher, such as you are sending to Trinidad, to assist. But I suppose we must be content to work on

as we best can until our young men are able to take hold and help. We have been able this year to do something in the way of sending out parties as teachers.

Five couples have gone forth. Three to the heathen villages of this island. At one of these, Imtang a chief, has renounced heathenism and commenced to pray. This village lies a long way from here, and this chief has evidently had no intercourse with white men, (many of the heathen have,) for a few days ago when the teacher was coming to visit his children whom he had left behind, he told him to bring some of the Missionary's food back with him that he might see and taste it. I gave him a loaf of bread and a biscuit. In the morning the chief of Erakor came to say that he wished to go to Imtang [and bring said chief here that he might be present at the service on Sabbath, as he would like to see the Sacrament of the Supper dispensed. A man at another village who has also lately renounced heathenism has expressed a similar desire. May the occasion prove one of great blessing to them. The candidates class is encouraging at present. A number of young men joined it lately.

One day while Mr. McKenzie was visiting the northern Islands in May, a young man came to me and said his heart was sore. Their child was ill and apparently wasting away. His wife had confessed that previous to her marriage she had not walked circumspectly, and this they both thought was the cause of the child's illness. This feeling is almost universal among the natives. Neither the father nor the mother had ever made a profession of religion. I spoke very seriously to him and afterwards to them both on the necessity of coming to Christ at once. He has since joined the class and we hope she will soon follow.

Our health thus far has continued good. Mr. McKenzie was feeling rather worn when the Dayspring came to us at the end of April, but the three weeks rest while he was North, and five weeks we spent South at the meeting of Synod, quite set him up again. We had good news from our little girl, she was well and seemed happy.

—Mrs. Paddock, of Salt Lake City, who is good authority, states that more polygamous marriages occurred among the Mormons in 1880 than in any year of their history.

THE TRINIDAD MISSION.

The following from the Missionary Record of the United Presbyterian Church in Scotland, gives an account of a visit to the West Indian Missions of that Church by the Editor of the Record. It will be deeply interesting to many of our readers, from the view it gives of Trinidad and our mission work there, showing how that work appears to others. After describing his visit to other islands he goes on to tell of the

ARRIVAL AT PORT OF SPAIN.

where the Rev. A. Falconer, formerly of Dartmouth is now labouring.

The sail between the Bocas and Port of Spain is exquisitely beautiful but its beauties have been so exquisitely set forth by Charles Kingsley in his 'At Last,' that we attempt no description of the succession of charming bays in which the wooded mountains are mirrored, or of the islands that in their dream-like loveliness seem to realise Tennyson's ideal, and are indeed 'Summer Isles of Eden.' As we glided past them we had no difficulty in understanding how the men of Elizabeth's time, who had once seen this vision of beauty, could never forget it, but were drawn as by a potent spell to brave storm and peril that they might see it again. We were awakened from our reverie by the sound of the gun which proclaimed to the dwellers in Port-of-Spain that Her majesty's mail had arrived. Presently a well-manned boat came alongside, from which Mr. Falconer, the worthy minister of Greyfriars, with Mr. Goodwille, one of his elders, and Mr. Christall the representative of the old Scottish house of George Turnbull and Co., stepped on deck and bade us welcome to Trinidad. We were soon conveyed to the shore, and most hospitably disposed of among our warm hearted friends.

As we were rowed through the numerous shipping to the landing-stage; as we saw the solid wharves with their rows of well-built warehouses, and their piles of merchandise; as we passed into the town and drove along its regular streets and across its handsome squares; as on the following day we rode on the splendid savannah, and drove up the Maraval Valley, we could see this early abundant evidence of the presence of capital and enterprise. In all that contributes to

the material well-being of a community, Trinidad is far in advance of Jamaica. It pleased our national vanity to learn that the greater part of the capital embarked in the industries of the more favoured island is Scottish capital, and that the most prominent of her merchants are of Scottish blood.

VISITATION OF GREYFRIARS CONGREGATION.

As in Jamaica, our work began on the very night of our arrival. It was the night of Mr. Falconer's weekly service, and we willingly undertook to conduct it. Even this earliest glimpse of the congregation of Greyfriars, revealed that it has a very much larger infusion of the colonial element than we had found in any of our Jamaica churches; and the colonists who have gathered round the church of their fathers in the far-land, are men of whom the mother country has good reason to be proud. We looked narrowly into their congregational affairs at our business visitation, which took place on Saturday evening, and we found that they are managed with liberality and with energy. Everything seems as well organized as in any of our city churches at home. They have been long independent of aid from Scotland. They pay their minister a salary of £400 a year, with a manse. They have recently repaired and beautified their place of worship, and are liquidating the debt they have incurred in annual instalments of £100. They contribute in addition £50 a year in aid of the Coolie Mission. We are not without hope that when they have completely paid their debt and improved their manse—which is hardly worthy of the position of their minister—they will be able to do yet more for those who lie beyond their pale.

Meanwhile mission work proper is by no means neglected. The colored population come to the church and sit in equal place with the colonists; and the large Sunday school which assembles at the close of morning service, and for which the congregation is planning to build on adjoining ground a more convenient meeting place than the church, is crowded by children who come from far and near. We had the privilege of conducting morning service on the Sunday, of dispensing the Lord's Supper, and of afterwards examining and addressing the Sunday school. The occasion was one of peculiar interest to the present writer. The founder and first minister of Grey-

frs, the Rev. Alex. Kennedy, was one of the heroes of my boyhood. He had gone forth from my native congregation, and from one of its godliest homes. When I awoke to consciousness tidings were coming of his self-forgetting zeal, of the good fight he was fighting in behalf of the down trodden race, and of his stern refusal to impair his liberty by accepting of the subsidy which the government offered him, and which other Protestant ministers did not scruple to share with the Roman Catholic church, which was then, as it is now, the church of the majority. It was not a little touching to mind his loyalty and unselfishness, as we stood in the midst of the prosperous Christian society, the foundations of which are laid by his hand. He was worthily succeeded by Mr. Brodie, whom many of our readers have seen and heard, and whose memory is tenderly cherished among those for whom he laboured. Some of his family remain attached and zealous members of the congregation. The present minister, Mr. Falconer, is a native of Nova Scotia. His thoughtful preaching and faithful work have contributed not a little to the prosperity which has been attained.

VISITATION AT AROUCA.

From the services in Greyfriars we had to hurry away that we might reach Arouca—a distance of some twelve miles—in time for evening worship. As we were carried along the densely populated maritime plain the evidences of prosperity which had met us at our landing were multiplied. The estates through which we passed are most carefully cultivated, the buildings connected with these are modern and in thorough repair, while the faces and whole aspect of the people, were those of a comparatively industrious, well-paid, and contented race. At Arouca we were met by Mr. Dickson, a native of Jamaica, who has now for many years occupied this outpost in the sister mission, with much fidelity and success. When we found ourselves in his little church, it seemed as if we had been transported back to Jamaica. Though the membership includes several Europeans, it is mainly composed of Creoles. We were delighted with what we saw and heard at the evening service, and at the visitation which took place after it. There are abundant tokens of vigorous life among the people. As in Jamaica, too much devolves on the minister, and his labours are certainly unwaried, but

both he and his people entered into plans which we suggested for his relief, and developing a spirit of independence and self reliance in the congregation.

VISIT TO TUNA PUNA.

Monday was a busy day. We went by invitation to Tuna Puna, the hospitable residence of Mr. Morton, one of the Canadian missionaries to the Coolies or Indian immigrants. He and Mrs. Morton had most kindly invited their fellow-labourers in that mission, all our own brethren, and the representative of the Free Church of Scotland, to meet us at breakfast. It was a pleasant and profitable gathering, and in the informal and friendly intercourse which we enjoyed, we were able to learn much concerning the progress of the work in the three Presbyterian missions, which are so happily associated in harmonious labour.

MEETING OF TRINIDAD PRESBYTERY AT AROUCA.

From Tuna Puna we returned to Arouca, where the Presbytery of Trinidad was constituted, and lengthened conference took place. With most commendable wisdom the representatives of the Canadian Church, of the Free Church of Scotland, and of our own Church, have banded themselves together as the Presbyterian Church of Trinidad, and have given their assent to a constitution by which, while reserving their rights and duties in relation to their respective judicatories and boards at home, they bind themselves to submit to the Presbytery in which they sit together. The arrangement has been of the greatest possible advantage to all concerned. It has gained for Presbyterianism a standing in the island which it could not otherwise have had. It has given unity to the efforts of our own church in behalf of the colonists and Creoles; of the Free Church, which originally, at least, were in behalf of the Portuguese portion of the population; and of the Canadian brethren who laboured for the good of the Coolies. The union will be now even more complete since our Foreign Board has, on the recommendation of the deputies, responded to an urgent appeal from the Canadian brethren to take part in the work among the Coolies, and established a station at San Josef, to which Mr. Hendrie, who at the date of our visit was minister of San Fernando, has been appointed; his knowledge of Hindostani pointing him out as one speci-

ally fitted to labour among the strangers from the East.

MISSIONARY MEETING AT AROUCA.

At the close of the Presbyterian Conference a great missionary meeting was held in the Arouca church, at which several of the brethren delivered stirring speeches, and we had the opportunity of telling something of our church's work. The building was even more crowded than it had been on the Sunday evening. We were especially interested in the presence of a detachment of Mr. Dickson's flock, who are of Portuguese extraction, and dwell at a distance of sixteen miles among the high mountains. They come occasionally to the services at Arouca, and more frequently to an out-station midway between it and their home. Once a year Mr. Dickson goes and resides for a week among them, living in their houses, and breaking to them daily the bread of life. We had the pleasure of meeting those interesting strangers, and found them warmly attached to the church.

We were greatly pleased to find that in Trinidad the most pleasant relation exists between the planters and the laborers on their estates. Mr. Dickson testified to the support and encouragement he receives from the owners and managers of the plantations in his neighbourhood, and to the interest they take in the welfare of the people. It was to this he attributed the undoubted fact, that the standard of morality among the Creoles is higher in Trinidad than in Jamaica.

VISITATION OF THE SCOTCH CONGREGATION AT SAN FERNANDO.

On Wednesday, after a delightful excursion to the Blue Basin, arranged by Mr. Robert Wilson, we sailed for San Fernando in the coasting steamer, reaching it in the early afternoon, and were met by Mr. Hendrie and some of the members of the congregation. A delightful drive of several miles into the pleasant country occupied the time intervening between our arrival and the hour of the congregational meeting. At that meeting a sermon was preached, and the usual inquiry took place. It seemed to us that there is much healthful and vigorous life in this little flock. The members are, to a large extent, Scotch, and the church is on this account an admirable rallying-place for our young countrymen who go out to settlements in the town and on the sugar estates. The native population are not

neglected, but are welcomed to sit in the sanctuary on equal terms with their European neighbours, and district mission work is carried on in one of the outskirts of the town. Both here and Arouca we had most gratifying testimony borne to the good work done by Mr. Lambert, now of Rigg of Grenada; and the sorrow for the recent loss of Mr. Henderson, whose early death was due to his zeal in the discharge of duty, was, at the date of our visit to San Fernando, still fresh. We had most pleasant intercourse with Mr. Hendrie, whose renunciation of the charge in which he was so recently settled, in obedience to what he believed to be the call of duty, to labour among the strangers whose language he knows, is the best evidence of his disinterested devotion. The property at this station is in admirable order, and both church and manse are exceptionally neat.

THE PITCH LAKE.

On the following day we took the grand excursion of the neighbourhood, and in company with several friends belonging to the congregation visited the famous Pitch Lake. We went by the coasting steamer—a sail of about two hours, and landed by small boats at La Brea, where the asphalt is melted, put into barrels, and shipped. As our readers can imagine, the industry carried on does not render the place attractive, but we had come to see a marvel of nature, and not its beauties. We gladly accepted an invitation from the manager of the works to drive to the lake, though the conveyance provided for us was an asphalt-cart, in which our party managed to dispose themselves on such chairs and stools as the office could furnish. The black and dusty incline up which we drove under the blistering heat, is bordered by a luxuriant growth, amid which we could see the richest pine-apples, the volcanic heat of the soil being specially adapted for the production of this fruit. When we reached the lake, the aspect which it presented was that of a loch at home during a black frost, with patches of water here and there that have oozed up through cracks in the ice, the expanse being broken by islands covered with a scrubby vegetation. Being assured that the lake was 'bearing,' we set ourselves to cross it, and found that we were walking on an asphalt pavement slightly softened on the surface by the great heat—just as pavement of this material in our home cities is on a hot summer day. Here

and there the surface was rent by fissures which were filled with clear water, and seemed to go down to great depths. Some of these we could step over, others had to be crossed by means of planks which our guides carried for the purpose. As we neared the centre, it was necessary to proceed with caution; the softness on the surface increased, and at last we came to places where the pitch oozed up in liquid form, and sent forth as from some witch's caldron, an evil odour. The source from which the pitch comes seems inexhaustible. We were told that hundreds of tons can be dug out, and in the course of a few hours the hole from which they were dug will be filled up, and the surface as level as before. Our excursion on the lake was interesting; it could not be said to be exhilarating. The vertical rays of the sun were reflected on us from every side, the odour which filled the air produced a sickly sensation, and the glare hurt the eyes. We had read in our King-ley that the traveller crossing the lake into the woods on the further shore passed 'in a single step out of an Inferno into a Paradiso.' We accordingly resolved to eat our lunch in paradise, but when we reached the wood we searched in vain for the 'cool fragrant shade, among the pillars of a temple to which the Parthenon is mean and small,' by his description of which the great word painter had lured us on. We found instead interminable bush through which we had to force our toilsome way, with frequent scratchings of the skin, and uncomfortable thought of venomous snakes, that might be preparing to spring upon us from beneath the leafy covert. We were fain to recross the lake, remount our cart, and get ourselves driven back to the shore, where, under the safer shelter of a wooden shantie, we partook of our provisions, and awaited the return of the steamer. By the time it came the wind had risen, and made the passage from the beach to the vessel somewhat exciting. However, nothing worse than the shipping of a few seas befel us, and we reached San Fernando in safety.

MISSION WORK AT SAN FERNANDO.

After a pleasant social gathering at the house of one of the elders, and before delivering a lecture on Palestine in the church we went with Mr. Grant of the Canadian Coolie Mission, to his manse, where we found the office-bearers of his English-speaking congregation assembled to meet us. It is necessary to explain that at all

their stations the Coolie missionaries have two congregations—one of them consisting of the older immigrants who have never acquired the language of the land of their sojourn or adoption, and to whom it is necessary to preach in Hindostani; the other consisting of the younger generation, who having come in childhood, or been born in the island, have acquired English at the public schools. It was the representatives of the latter class whom we met at Mr. Grant's. There were twenty-four young men assembled, of intelligent appearance and pleasant manners. Mr. Grant introduced us to each, and told us the work they did in the service of the church. Some of them were elders, some were managers; and one was an evangelist, who has since, after due preparation, been ordained to the office of the ministry. We were delighted with all that we saw and heard of these young disciples. The whole management of the congregation is left in their hands. They appoint their own clerk and treasurer, and report annually to their constituents, just as in a congregation at home. From time to time they communicate to their minister their ability to increase the share which the congregation bears of the expenses of the mission.

When we reflected that this mission had only been, at the date of our visit, fourteen years in existence, and when we called to mind the state of pupillage and dependence in which we had found the great majority of the congregations in our Jamaica Mission, which was founded nearly sixty years ago, we could not resist the conviction that our Canadian brethren have to deal with a superior race. We were greatly pleased with our examination of two Coolie schools—one in Arouca and another in San Fernando. The children are singularly attractive in appearance, and of quick intelligence. It is impossible to conceive of any work more hopeful than that which God has laid to the hand of our church by bringing these immigrants from the East to our West Indian possessions. In Trinidad they number 50,000, or one-third of the population of the island.

It is somewhat of a scandal that till now no church, save the Presbyterian Church of the Lower Provinces of British North America, has yet lifted a hand to help to bring them to Christianity. We rejoice that we are henceforth to be honoured to take part in the good work. But in Jamaica the scandal is yet greater. There the immigrants number less than

14,000 in a population of over half a million which is professedly Christian, and yet not one of the numerous agencies which have been so long established among the Creoles, has yet devised any means of reaching the strangers who have come to their shores. The matter has been remitted by the Foreign Board for the consideration of the Executive Committee of the Jamaica Synod. We trust that if it is found impossible to establish a United Mission, supported by the different churches, that we shall not shrink from urgent duty, but at once establish a Coolie branch of our Jamaica Mission.

THE GENERAL COOLIE QUESTION.

During our visit to the west we took pains to make careful enquiry into the general Coolie question. We went out with some prejudices against the system of immigration, having heard the stories which have been circulated at home of the hardships and cruelty to which the immigrants are subjected. We now believe these stories to be groundless; and without entering on the question of the necessity for imported labour, and of the propriety of providing it partly at the expense of those with whom it is to compete—as to which, in Jamaica at least, much might be said on both sides—we have no hesitation in asserting that the Coolies are treated well, and that so far as they are concerned the system of immigration is a blessing. During the years of their apprenticeship they are guaranteed an adequate wage, special inspectors are appointed to see that they are cared for and to hear their complaints. Every estate to which they are sent must be provided with a hospital, where they can be treated in sickness. The best evidence of their well-being is that a large proportion of them re-engage for another term when their apprenticeship of five years is completed; many of them settle in the island, where they acquire property and become prosperous traders; while those who avail themselves of the government provision of a free passage to the East, seldom go empty-handed, but are believed to carry with them on the average about £200.

LEAVING TRINIDAD.

Having completed our work in San Fernando, we returned on Friday morning to Port-of-Spain, and on the same afternoon embarked in the 'Solent,' and

sailed for home. We left our missions in the west with a thankful sense of the great things which our church has been honoured to accomplish for these interesting islands, and with a deep conviction that yet greater things are within our reach, if we are not weary in well-doing, or impatient, but go on combining a generous policy with well considered means for the gradual development of the spirit of self reliance in the native churches. The complete spiritual emancipation of a long down-trodden race is not accomplished in a generation, but is worth accomplishing, even though the work should need to be continued through centuries.

THE WORK IN SAN FERNAN-
DO FOR 1883.

BY REV. K. J. GRANT.

Another year of active exertion in mission work this day closes. Its hours have been so full of labours, cares and anxieties that its months have insidiously passed away and we can scarcely realize that 1883 is from this day numbered with the past.

In the work of school superintendence, preaching, & general direction I have been zealously and faithfully supported by my Assistant Babu, Lal Belhari.

Our assisted schools, nine in all, have earned \$560.00 in excess of 1882, an indication of growing efficiency. School roll 938 an increase of 110 on 1882. Daily average 619, an increase of 55 on 1882.

We have in these assisted schools been obliged to employ a seamstress and to teach an infant department separate. This has made our outlay heavy but it has all been made up by increased aid from the Government.

The Gospel has been preached daily by ourselves, by Sadaphal and seven helpers who are connected with schools. The evening work among the adults by these helpers has been valuable. By these many are taught to read, and as an indication of the desire to learn, about six weeks ago on the arrival of our annual stock from India of Hindi books 210 were purchased in ten days.

There have been during the year 60 baptisms, 29 adults and 31 children, and 9 marriages. The communicants in good standing number 130.

The repairs in our central church cost \$720.00 all of which the native church paid. A school-master's house has been

built at La Plaisance. Bonaventure school room has been enlarged and several others repaired.

All financial matters in connection with the Central Church have been managed with most commendable diligence and prudence by a Committee of the congregation.

The new church at Aropouch will soon be completed but as we can't yet close accounts no reference will appear in our financial return of \$45.00 from the W. F. M. Society, Truro for that object.

The Governor has granted us a site and we have been obliged to exceed our estimates for this church that we might provide a building fitting the eligible site granted.

The converts will contribute liberally, but we are living in hope of liberal donations from friends who may read these lines and who will learn our needs.

For special contributions our thanks are due to the Woman's Foreign Mission Society of Picton, Truro, Merigomish, Stellarton, New Glasgow, Antigonish and Halifax, to Miss Stark, Miss Crook, and a member of Knox Church Galt, to Mrs. Ed. Grant and Dr. Webster's children of Nova Scotia, and to Miss Lochlar of Chatham. To the Presbyterian Board of Publication, Philadelphia, and the American Book and Tract Society for S. School Illustrated papers, and to Miss White and Mrs. N. Lubbock, of London, for maps, wall cards and school stock in general. For personal gifts we are deeply indebted to a number of other friends at home whom we remember but do not name. The list might easily be lengthened if we named friends here.

Bless the Lord O my soul and forget not all his benefits.

Letter from Mr. J. W. Corsbie.

Sanfernando, Trinidad, W. I.
December 31st, 1883.

To the Editor of the Maritime Presbyterian.

Rev. Dear Sir:—

As another year now closes I will give with your permission, some account of the work done in Sanfernando school. The year opened with bright prospects, and at the close of it we have not been much disappointed. At the end of the first quarter, several of the older pupils left school, and have gone to work, to this we would not object. The rainy season, reduced the attendance a good deal. Many of the children were laid up with

fever and colds, but I am thankful to say none have been removed by death.

The instruction has been carried on as usual, but with greater interest. The pupils made fair progress both in secular and Biblical knowledge. Prominence is given to religious instruction. I trust that the seed which has been sown may bring forth good fruit to the glory of God.

High caste people now follow to the school door their wilful children, both boys and girls, tho' a few years ago they feared to allow them enter.

Our monthly Roll for the year shows an average of 113 pupils, daily average 78. School fees collected from pupils \$147.05, earnings from Government \$435. The whole earned this year by the school \$582.05. The Inspector examined the school twice this year, in April and in October. So that I actually received in this year my portion of Results for a year and a half.

After this the annual examination will take place in October instead of April. We did not have our usual examination at the close of this years work, but expect to have it early next year. Nearly all the pupils attend the Sabbath School and we trust their little feet may tread in wisdom's ways and that as the little ones grow in years they may grow in everything that will make them good and useful.

Yours faithfully,

W. J. CORSBIE.

WHAT THE BIBLE SAYS ABOUT GIVING.

If there be among you a poor man of one of thy brethren within any of thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for need, in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the Lord against thee, and it be sin unto thee, Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou putteth thine hand unto. For the poor shall never cease out of the land:

therefor I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land" (Deut. xv. 7-11).

"Neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing" (2 Sam. xxiv. 24.)

"All things come of thee, and of thine own have we given thee," &c. (1 Chron. xxix. 14-16).

The wicked borroweth, and payeth not again; but the righteous showeth mercy, and giveth" (Ps. xxxvii. 21)

"Blessed is he that considereth the poor: the Lord will deliver him in time of trouble" (Ps. xli. 1).

"What shall I render unto the Lord for all his benefits toward me? (Ps. cxvi. 12).

"Honour the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Prov. iii. 9, 10.)

"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbour, Go, and come again, and tomorrow I will give: when thou hast it by thee" (Prov. iii. 27, 28).

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself" (Prov. xiv. 21).

"He that hath mercy on the poor happy is he" (Prov. xiv. 31).

"He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor" (Prov. xv. 31).

"He that hath pity upon the poor lendeth unto the Lord, and that which he hath given will he pay him again" (Prov. xix. 17).

"Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard" (Prov. xxi. 13).

"The righteous giveth and spareth not" (Prov. xxi. 13).

"He that hath a bountiful eye shall be blessed, for he giveth of his bread to the poor" (Prov. xxii. 9).

"If thou forbear to deliver them that are drawn unto death, and these that are ready to be slain; if thou sayst, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall he not render to every man according to his works? (Prov. xxiv. 11, 12)

"He that giveth unto the poor shall not

lack: but he that hideth his eye shall have a curse" (Prov. xxviii. 27.)

"The righteous considereth the cause of the poor; but the wicked regardeth not to know it" (Prov. xxix. 7).

"There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt" (Eccles. v. 13).

"The silver is mine, and the gold is mine, saith the Lord of hosts" (Haggai ii. 8).

"By their fruits ye shall know them" (Matt. vii. 20).

"Freely ye have received, freely give" (Matt. x. 6).

"Sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven" (Mark xii. 31).

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall man give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke vi. 38).

Sell that ye have, and give alms: provide yourselves bags which wax not old, a treasure in the heavens that faileth not where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also" (Luke xii. 33, 34).

"Unto whomsoever much is given, of him shall much be required" (Luke xvi. 48).

"How much owest thou" (Luke xvi. 5)

"Occupy till I come" Luke xix. 13).

"It is more blessed to give than to receive" (Acts xx. 35).

"What hast thou that thou didst not receive?" (1 Cor. iv. 7).

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (1 Cor. xvi. 2)

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. viii. 9.)

"He that soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (2 Cor. ix. 6).

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (2 Cor. ix. 7, 8).

"Bear ye one another's burdens, and so

fulfil the law of Christ" (Gal. vi. 2).

"Working with his hands the things which is good, that he may have to give to him that needeth" (Eph. iv. 28.)

"Remember them which suffer adversity, as being yourselves also in the body" (Heb. xiii. 3).

"To do good and to communicate forget not; for with such sacrifices God is well pleased" (Heb. xiii. 16.)

"Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word neither in tongue; but in deed and in truth" (1 John iii. 17. 18.)

SEE ALSO THE FOLLOWING PASSAGES:—

Gen. xiv. 20.—Abraham's tithes.
Gen. xxviii. 22.—Jacob's tenth.
Exod. xxiii. 15.—None to appear before God empty.

Exod. xxxv. 4, 5, 20, 21; and xxxvi. 4-7.—Giving *to much*.

Lev. xvii. 30-33.—Tithes holy unto the Lord.

Num. vii.—Princely giving.
Deut. vii. 10-8.—Prosperity from God.
Deut. xiv. 22, 29.—Concerning tithes.
Deut. xvi. 10, 16, 17.—Israelite's free-will offerings.

1 Kings xvii. 8-16.—The Widow of Zarephath.

2 Kings iv. 8-10.—The good Shunammite,

1 Chron. xvi. 29.—Offerings and worship.

1 Chron. xxix. 9.—Joyful giving.
Neh. x. 32-39; xii. 44. xiii. 12.

Prov. xxviii. 8.—God disposes.
Isa. lviii. 6-11.—How to get a blessing.

Haggai i. 5-11.—Why blessing was withheld.

Mal. iii. 8-12.—Robbing God.

Matt. vi. 1, 2.—The wrong way to give.

Matt. vi. 3, 4.—The right way to give.

Matt. vi. 19-21.—Lay up treasures in heaven.

Matt. vii. 12.—The golden rule.

Matt. x. 42.—A cup of cold water.

Matt. xiii. 18, 19.—"Nothing but leaves.

Matt. xxiii. 23.—Giving is not grace.

Matt. xxv. 14-30.—The talents.

Matt. xxv. 31-40.—"Ye have done it unto me

Matt. xxv. 41-46.—"Ye did it not to me.

Matt. xxvi. 6-13.—The box of precious ointment.

Mark x. 23.—Riches are dangerous.

Mark xii. 42 44.—The Widow's mites.

Mark xvi. 15.—Give for the Gospel.

Luke x. 29-37.—The Good Samaritan.

Luke xi. 42.—Giving is not everything.

Luke xii. 15-21.—"Not rich toward God."

Luke xiii. 6-9.—The barren fig-tree.

Luke xvi. 1 2.—The unjust steward.

Luke xvii. 19-31.—The rich man and Lazarus.

Luke xviii. 28-30.—A manifold reward.

Luke xix. 8.—The giving of Zaccheus.

Acts ii. 44, 45; iv. 31-37.—Having all things common.

Acts v. 1-11.—Pretending to have "all things common."

Acts ix. 36-42.—Dorcas.

Acts x. 1-4, 31.—Pray and give. Give and pray.

Rom. xii. 13.—Distribute, and be hospitable.

Rom. xv. 27.—Recognizing spiritual benefits.

1 Cor. ix. 11-14.—Giving for the ministry.

1 Cor. xiii. 3.—Unprofitable giving.

2 Cor. viii. and ix.—On the grace of giving.

Gal. vi. 6-10.—Sow to the Spirit.

Phil. iv. 16-19.—Profitable to the givers, and "well-pleasing to God."

1 Tim. vi. 9, 10.—The love of money a root of evil.

1 Tim. vi 17-19.—A word to the rich.

Heb. vii. 1-10.—Abraham's tithes referred to.

James ii. 12-17.—Faith without works.

James v. 1-6.—Riches rising up in judgment.—*Tract.*

THE SEAL OF THE SPIRIT.

When the coinage of a country has worn thin and light, so that no one can see the image or read the superscription which once bore, it is called in, reminted, and sent forth anew, with a clearly distinct and finely relieved impression from the original die. And so, when our Christian characters are rubbed down by the abrasion of the world to such an extent that the image of the Lord in us has been well-nigh effaced, there is all the more need for us to submit ourselves to the reminting of the Holy Spirit, that we may come forth anew and bear unmistakable witness to Christ's royalty over us and property in us.—*Rev. W. M. Taylor, D. D.*

THE Children's Presbyterian.

THE TIRED FOOT.

The potter stood at his daily work,
One patient foot on the ground ;
The other, with never slackening speed,
Turning his swift wheel round.
Silent we stood beside him there,
Watching the restless knee,
Till my friend said low, in pitying voice,
"How tired his foot must be !"

The potter never paused in his work,
Shaping the wondrous thing ;
'Twas only a common flower-pot,
But perfect in fashioning.
Slowly he raised his patient eyes,
With homely truth inspired :
'No marm ; it isn't the foot that kicks ;
The one that stands gets tired !"
—*The Continent.*

LETTER FROM A PASTOR.

Dear Children,—

In the last number of the Maritime Presbyterian you will notice that our missionaries feel that a steamer is needed in our New Hebrides mission to take the place of the Dayspring. This fact shows that the work is rapidly expanding in the South Sea Islands. You are much interested in our mission vessel, because through your efforts she is kept afloat. Should a steamer be built your interest will be deepened.

A short time ago the Halifax newspapers published a list of vessels owned in our seaport towns and villages showing that Nova Scotia owns a good deal of vessel property. Another list might be given though not nearly so large yet is more important. Mission ships now form quite a fleet, carry valuable cargoes, and sail in the interest of a great Master. Nearly 90 years ago a vessel was fitted by the London Missionary Society which was sent out to the South Seas. She was about the first employed in such noble service, and after the short period of four years she was captured by French privateers but another one was soon pur-

chased.

In our own mission shortly after Dr. Geddie commenced his work at Aneiteum a vessel was employed to aid him in his work. The Free Church of Scotland working with our own church on the same island united with us and employed a small vessel called the Columbia. She was named in honour of St. Columbia the apostle of Scotland. She was used but a short time and was replaced in 1856 by the John Knox, which soon became too small for the service. In 1860 a vessel of 115 tons, called the Dayspring was built at New Glasgow, and was wrecked in the harbor of Aneiteum eleven years ago. A second Dayspring of 160 tons a three masted schooner, was then built and is still doing service. She is too small however and before long you may be asked to assist in building a steamer for the New Hebrides Mission.

The American Board of Foreign Missions is now wishing to build a new sailing vessel for the Micronesian mission. Steam power is also to be used that she may do her work more quickly, and let me tell you how they purpose to build her. They have appealed to the Sabbath Schools and asked them to take 200,000 shares at 25 cents each, and she will be built. The shares will likely be all taken up, for willing hearts and hands can do a great deal.

At the last meeting of the mission Synod in the New Hebrides, a Committee was appointed to make enquiry as to the cost of building and maintaining a suitable steamer instead of the Dayspring. The fact that such action has been taken, shows that the prospects of the mission are very hopeful. You should feel glad that your efforts every year have helped to advance the Lord's cause on the islands. Not a little have you done and there is much reason to thank God and take courage for the future. And then when we think of the way in which the Dayspring has been looked after by Him who is the Lord of the wind, does not gratitude become us. She still floats in the name of Jesus, who calmed the tem-

peast of Galilee and walked on its waves. Surely our Dayspring Fund, should not be involved in debt.

D.

BAY OF ISLANDS.

This is one of the Home Mission Fields of our Church in Newfoundland. The Late Rev. D. F. Creelman laboured there for some years before his settlement in Shelburne. For the last two or three years it has been supplied more or less regularly by Catechists. We give below an extract or two from letters written a few weeks ago by a young girl living in Bay of Islands to friends in Nova Scotia.

To her former teacher she writes.—

"We are busy preparing for Christmas. We intend to have a Christmas tree for the Sabbath School scholars. There are nearly thirty scholars in the Sabbath school. I went around one Saturday afternoon and got six new scholars for a class for myself.

Esther and I collected eighteen dollars each, and sent it away with Mr. Coffin. So you see we are trying to help onward the cause of Christ with the little we can do. I often wish since I began teaching in the Sabbath school that I had paid more attention to you and listened to you more attentively.

The next thing I must tell you is about our meeting on Friday evening. Seven of us girls meet for an hour to study our Sabbath school and Bible Class Lessons. We meet at each house night about. It began with two and now we have seven, so you see we are increasing in our numbers.

To a former school mate now living in Nova Scotia, the same girl writes.—

"Mr. McFarlane a student from Dalhousie College is our teacher this winter. Last winter we had a Catholic teacher but now she has a school of her own. The Protestants and Catholics have separated at last.——Little did we think when we used to be playing together, that things would turn out as they have done. In fact we did not think much of the future, nor should we yet, but leave it with God.

When you write next time tell me whether you are going to study to be a minister or not. I hope you are, and I should like to see every one of my broth-

ers workers in the harvest field for Christ. My chief desire is to be a worker in Christ's vineyard. I should like to be a missionary in some heathen land if it is God's will, but if not I shall try to do my best at home.

"There are briars besetting every path,
Which call for patient care;
There is a cross in every lot
And an earnest need for prayer;
But a lowly heart that trusts in Christ,
Is happy everywhere."

I thought I would write you a verse as I had no card to send you.

Wishing you a Merry Christmas and a Happy New Year,

I remain your loving friend,

M. J. F.—

LETTER TO THE CHILDREN FROM JAPAN.

[The following one of the Monthly Letters sent out from the Mission Rooms to the children of the Methodist Episcopal Church, written by Mrs. Sarah A. Mackay from Yokohama, Japan.]

Dear Children:—

Thousands of miles from your happy land, on the bosom of the great ocean, lie four large emerald isles. The beauty with which God has clothed hill and dale mountain and valley, has given the people a love for nature and her simple pleasures. "If it were as easy 'here' for the heart to be true, as for grass to be green and skies to be blue," the Japanese would be a happy people. This love for the beautiful things God has created makes them kind and gentle to one another. The way they live enables one to see that this is true. Their, low, wood-colored houses shut in on three sides, stand with open front on the street. Here, one sees the inmates cooking, eating, buying, selling, and doing all kinds of handiwork from the public highway and the playground of the children. You would be delighted to see the harmony and kindness among the motley crowd of men, women and children, and horses that throng the streets. But the sad neglect of the children would soon attract your notice. They seem left to care for themselves and one another. The baby is tied to the back of mother, sometimes, but oftener to that of a little brother or sister. Asleep or awake, for hours its uncovered, shaven head is exposed to the hot sun. Many of the children become blind or grow up

with such sickly, feeble bodies that they cannot be good, useful men and women.

The sick are often taken to Bindzuri, the god of medicine to be cured. One day at the temple Asakusa in Tokio, I saw an old man lead a blind girl to this wooden idol. She rubbed her hand over the sightless eyes of the idol, then over her own. Any part of the body that is diseased is treated in the same way. So constantly are these idols resorted to that some have nose, ears and arms quite rubbed off. Only the people that have learned of the Great Physician, Jesus, know how to take care of the body and soul.

Japan is called the "Land of the Rising Sun." While you see the sun setting we see it rising. Will you, a million and a half of Sunday school children, daily, at sunset hour, ask our Heavenly Father to bless the children of Japan with a knowledge of the Sun of Righteousness? With this petition in your heart, as the years go by, you will learn this lesson of our Saviour :

Not what we give but what we share—
For the gift without the giver is bare :
Who gives himself with his alms feeds
three,
Himself, his hungering neighbor and Mo.

A POUND NOTE AND ITS LESSON,

A Commercial Bank of Scotland one-pound note was received some time ago by a person in Forfar with the following inscription written upon the back of it. It appeared to have been dated exactly two years after the issue of the note :—

"Drunkards, take heed!—When this note passes from me, I am a ruined man. It is the last out of a fair fortune bequeathed to me by, and the hard-won earnings of, an indulgent parent. As quickly come, as quickly gone; for after a few years of drunkenness and reckless folly, my dissipation has made me homeless, friendless, and a beggar. Whoever may be the next owner of this note, I would recommend him to follow the advice of sad experience, and beware of intemperance—*London, 1854.*"

THE AFRICAN BOY THAT BECAME A BISHOP.

Fifty years ago there was a boy in Africa who was taken prisoner in one of the

fierce wars between the tribes and was carried away from his home to be sold as a slave. Poor fellow! First he was sold for a horse. Then his buyer thought him a bad exchange for a horse, and compelled his master to take him back. Then he was sold for so much rum. This was called another bad bargain by the man who had bought him, and again he was returned, to be sold for tobacco, with the same result.

Nobody wanted the poor, miserable slave boy, who was on the point of committing suicide when he was bought by a Portuguese trader, and carried away in a slave ship. Ah, how little that wretched boy knew what the future had in store for him, as he lay chained in the hold of the crowded slave ship! But one of England's war ships that were clearing the high seas of the slavers bore down upon the Portuguese vessel, rescued the captives, and the African boy was placed under Christian influences, baptised and educated, and to-day he is Bishop Crowther, England's black Bishop in Africa. He has founded a successful mission there.

It would be a long story to tell all he has done for his poor people in Africa, how he has fought the slave trade, preached to cannibals, been taken prisoner again and again, and how the Lord has kept him safe from every danger. Twenty-five years after he was made a slave he found his old mother, and she became a Christian, and died under the roof of her son's "Episcopal residence."

RECONCILED.

During the war in the United States when the prison at Andersonville was crowded with sick and starving men, and the days were long and filled with suffering, the nights bringing no rest or peace, there was one prisoner to whom an exchange came. That meant that he might go back to his home in the North, might realize the dreams of many weary months. He pressed the document to his bosom, but at that moment caught sight of one of his fellow-prisoners. Instantly he said:

"You have wife and children: I have none. Take this exchange and go to your family. I can stand it a little longer."

And so he stayed and sent the other away. After a time another exchange came, and this same prisoner walked up to one who was almost delirious in the longing to see his dear ones and said:

"Here, brother, take my place. I can wait a little longer."

And so he stayed, and the other went home. A third offer of release came while he was bending over a sick comrade, to whom he had ministered for many weeks. The invalid looked up and said:

"You are going away. If you leave me I shall die. You are my only hope."

"Well," said the other, "I won't leave you. You shall go in my place. I will stay. I can stand it a little longer."

And so this man stayed again.

It was the writer's privilege recently to hear this man telling his experiences of Andersonville. Not a word against the Southern people; indeed, he was careful to say that they, as a people, were brave, chivalrous, kind hearted. He was careful to lay the blame only on those to whom it belonged.

In a recent meeting of Christian workers one of the number, filled with emotion, several times broke out in hearty "Amen's." Some one asked the presiding officer to keep him quiet. Instantly the leader was on his feet, saying:

"I am requested to keep brother Smith quiet."

He then related the incidents to which we have referred, for this man, Smith, was the hero of Andersonville Prison.

"Now," said the leader, "does any one object to brother Smith's saying Amen?" And the whole audience broke out into hearty applause.

Mr. Smith came forward before the great assemblage and said, as he took another present by the hand:

"This is Captain Lovelace, of Marietta, Ala., the very man who captured me and put me in prison. We were fighting on opposite sides then. He is now in the Christian Army. We are on the same side at last. I want you to sing, 'Blest be the tie that binds.'"

And so the two soldiers stood holding each other by the hand, while was sung that noble hymn which must have been heard all over heaven.—*Advance.*

YOUR BROTHER DOWN THERE.

A little while back, in the east of London, they were digging a deep drain in the neighborhood of Victoria Park. Some of the shoring gave way, and tons of earth fell down upon several men who were there at work. Of course, there was a great deal of excitement; and standing by the brink was a man looking

—I grant you with great earnestness on those who were attempting to dig out the earth. But a woman came up to him, put her hand on his shoulder, and said:

"Bill your brother is down there!"

O! you should have seen the sudden change! Off went his coat, and then he sprang into the trench, and worked as if he had the strength of ten men. Our brother is down there! among the poor, the degraded, and the lost.

WHAT RELIGION DID FOR A LITTLE GIRL.

Religion helps children to study better and to do more faithful work. A little girl of twelve was telling, in a simple way the evidence that she was a Christian. "I did not like to study, but to play. I was idle at school, and often missed my lessons. Now I try to learn every lesson well to please God. I was mischievous at school when the teachers were not looking at me, making fun for the children to laugh at. Now I wish to please God by behaving well and keeping the school laws. I was selfish at home; did not like to run errands, and was sulky when mother called me from play to help her in work. Now it is a real joy to me to help mother in any way, and to show that I love her."

Such a religion is essential to the best interest and moral growth of youth, and will make life sunny and cheerful.

LET US BE CHARITABLE.

If there is one sin of the tongue which is more hateful than another, it is the sin of uncharitable charitableness. Every statement has its implications. Sometimes the most effectual way of slandering your neighbour is to express a charitable hope that he may not be as bad as some people have reason to think him. There is nothing which hurts reputation like suspicion and there is nothing which more directly suggests suspicion than the apparent reluctance with which one person acknowledges his hope that another person may be an honest man in spite of what he himself might say if he would.

"I know that is not true of Mr. Asterisk," said one sharply. "I hope not," blandly responded Mr. Blank. "I will try not to believe it as long as I can help." Some time later, Mr. Asterisk's reputation was abundantly cleared, and that

from the very same source where it had been first called in question. "Now you see it has turned out all right," said the one who had expressed his belief in Mr. Asterisk's innocence. "Not whitewashed, I hope!" said Mr. Blank—who, was of course, too charitable to speak uncharitably—*S. S. Times.*

READ YOUR BIBLE.

Mr. Hughes, in "Tom Brown," tells an anecdote showing how we may influence others without meaning it

A fragile boy came to Rugby, and was put under the care of "Tom Brown," and he, with a number of other boys, all slept in one large hall, and at night they all frolicked and played. Before the lights were out they were all ready for bed, and were very much surprised to see this boy kneel down by his bed to say his prayers. One hard-hearted boy thought he would put a stop to this, so he threw his shoe at him, and in turn "Tom Brown" threw his boot at him. That night "Brown" woke up with a heavy feeling, and thought how much ashamed he was when he came there to say his prayers, and that he had promised his mother before he left his home that he would read his Bible every day, and had never read it since he came there so he thought he would do better. And next morning when he got up he knelt down by his bed and all was silent. Before long all got into the habit of reading their Bibles and kneeling every night and morning. All from the actions of this boy.

DAYSRING AND MISSION SCHOOLS.

Milford and Gay's River, col. by :

Jessie McDonald,	\$2 85
Edith Keys,	8 50
Alvin Campbell,	2 55
Winnie Madill	2 35
Laura Dowling,	1 85
Annie J. Corbitt,	2 10
Christina Elliott,	1 30
Elmira McMichael	3 00
Melissa Annand,	1 80
Willard Benjamin.	1 85
Susan Annand,	3 50
Maggie McMichael,	4 70
Minnie Cook,	4 10
Total	\$40 45

Blue Mountain.

Charles A. Ross,	\$0.70
Margaret McCulloch,	5.50
Margaret M. Ross,	4.30
Mary L. Campbell,	2.50
Total	\$22.00

Barney's River,

Helen T. Irving,	\$6.65
Marion Cavanagh,	5.50
Jane Baunermen,	2.20
Bella McDonald,	1.65
Total	\$16.00

Little Harbour.

Agnes W. Ballentine, Pine Tree,	\$3.30
Dolinda McQueen, and	
Jemima Forbes, E. Little Harbor,	8.00
Bessie Fraser, Chance Harbor,	3.75
Total	\$15.05

Pugwash and Oxford,

Collected by:—

Maggie Matheson, Victoria,	\$4.51
Maggie Stewart,	3.10
Ellen Knight,	5.50
Jessie Hingley and Lizzie Densmore	6.35
G. R. Oulton, Pngwash River,	3.25
Mary A. McDonald, Rockly &c.	10.22
Ellen McIntosh, Ecl Creek,	3.55
Ella Redmond & Lena Reid,	4.75
Total	\$41.23

Good works do not make a Christian, but one must be a Christian to do good works. The tree bringeth forth the fruit not the fruit the tree. None is made a Christian by works, but by Christ; and being in Christ he brings forth fruit for Him.—*Luther.*

Darwin died professing that he hardly knew whether there was a God or not, and that he could not say whether he had any soul or not; and John Stuart Mill and Professor Clifford died in very much the same state of mind.

Devotion to the person of Christ that steers us clear of the doctrines and precepts of Christ is sentimental rhapsody.—*Dr. Herrick Johnson.*

PRESBYTERY MEETINGS.

Presbytery of P. E. Island.

The Presbytery of P. E. Island met at Woodville on 3rd of January for the induction of Rev. M. Campbell. There were present Rev. A. Muaro, Moderator *pro tem*, Revs. E. S. Bayne M. A., and A. S. Stewart clerk *pro tem* and Mr. Donald Beaton, ruling elder.

After sermon by Rev. E. S. Bayne, the Moderator narrated the steps previously taken, put to Mr. Campbell the formula of questions, and in the usual way inducted him into the pastoral charge of the congregation of Woodville, Little Sands and Caledonia.

Rev. Mr. Munro then suitably addressed the newly inducted Minister, and Rev. Mr. Bayne the congregation in English, and Mr. Stewart in Gaelic on their respective duties and responsibilities. Mr. Campbell's name was then added to the roll of Presbytery, and the congregation on retiring from the church welcomed their pastor in the usual way.

The Presbytery was pleased to learn that the congregation had paid the first quarter's salary in advance, and earnestly hope that the union just formed may result in great spiritual good to the congregation and in glory to the Head of the church.

A. S. STEWART. *Clerk, pro tem.*

Presbytery of Miramichi.

This Presbytery met at Chatham, N. B., on Tuesday the 15th of January, the Rev. J. C. Herdman, Moderator. Ten ministers and three elders were present.

Communications were read from the Rev. Alex. Russell, P. Lindsay and F. W. George, expressing regret for their absence and explaining reasons. The Rev. J. K. Bearisto was invited to sit as a corresponding member.

A Petition was considered which had come from certain families in the district of Lower Nappan, who had built a sectional church and wish to be placed under the pastoral care of Mr. John Robertson of Black River. After parties were heard it was agreed that Mr. Robertson be allowed in the meantime to give them regular service, but that no final action be taken until the petitioners furnish satisfactory evidence in regard to his remuneration. This they promised to do against next meeting.

The new supplementing scheme was introduced to the Presbytery by the Rev. Thomas Nicholson as delegate from the Supplementing Board. It received a most cordial response, and a committee consisting of Messrs. Nicholson, Aitken and Waits was appointed to superintend the working of it. Several committees were also appointed to visit congregations in the interest of this scheme.

The claims of several student catechists and of preachers for service during the past summer and fall were considered and sanctioned.

A report on statistics was read by Rev. J. McCarter, and the diligence of the committee commended.

Other business of local interest was transacted.

It was agreed to hold the next meeting at Newcastle on the 15th April next, at 10.30 o'clock A. M., standard time, on which occasion the evening session is to be devoted to a conference on the State of Religion, and on Sabbath Schools.

JOHN McCARTER, *Clerk.*

Presbytery of Pictou.

The Presbytery of Pictou met at New Glasgow on Tuesday afternoon on the occasion of the funeral of the late Rev. Geo. Walker, and in the evening at Westville according to adjournment. There were present in the afternoon Messrs. A. P. Miller, D. B. Blair, Dr. Murray, R. Laird Wm. Donald, Wm. Stewart, E. A. McCurdy, R. Cumming, E. Scott and C. L. Lord ministers, and H. Primrose, G. W. Underwood, Huge Ross and Alex. Grant ruling elders, besides Messrs. Murdock Stewart, Dr. Patterson, George Murray, and H. A. Robertson corresponding members. Mr. R. Fraser was also present in the evening. A Committee was appointed to draft a suitable minute with reference to Mr. Walker who at the time of his death was the oldest minister of the Presbytery.

The principal business of the evening was the visitation of the congregation of Westville. Public worship was conducted by Mr. Donald, who preached a suitable sermon from Col. II. 6, 7. Matters were found in a very encouraging condition.

The pastor is abundant in laborers, and enjoys the co-operation of a good staff of elders, who are active in Sabbath schools, prayer meetings and every other good work. The Presbytery were particularly gratified to learn that the prayer meet-

ings are so largely attended, and thus out of 155 young people who are attending the Sabbath school at Westville there is an average attendance of 135. They found that collections had been taken up for all the Schemes of the Church, with the exception of the Aged Ministers Fund, as follows:—

College Fund,	\$19 00
Home Mission,	26 00
Supplementing Fund,	0
French Evangelization,	17 00
Foreign Missions,	56 00
Dayspring and M. Schools,	8 20
Assembly Fund.	4 00
	<hr/>
	\$140 20

The Local Finances of the congregation are in a most encouraging condition. The congregation pay fully and punctually their pastors salary which has hitherto been \$900.00 per annum, and they have agreed to raise the same to \$1000.00 per annum. The Westville Section have paid during the year \$417.00 on the church and are now entirely free from the incumbrance of debt. There is still a small amount due on the church at Middle River. The whole congregation raised for all purposes during the year the sum of \$1840.00.

After suitable counsels by members of Presbytery and a suitable address on missions by Mr Robertson, on motion of Mr. Donald the following resolution was adopted.

The Presbytery having inquired diligently into the condition of the Westville and Middle River congregations, rejoice to recognize abundant evidence of prayerful faithfulness, and self-sacrificing labour on the part of the ministers and other office-bearers. It is felt also that the congregations ought to be congratulated for their liberality and promptitude in meeting their engagements and for their regard for the comfort of their pastor in the addition which they have made in his salary.

The Presbytery would render thanks to God for the measure in which religion appears to prosper in the congregation, and would with much affection and in the increase of a strengthened faith, and a larger hope, commend the pastors, office-bearers and people to the care and blessing of the Most High.

Moderation in a call was granted to the congregation of Sharon Church, and Mr. R. Cumming was appointed to preach at Stellarton on Wednesday the 20th inst.

at 7 o'clock, P. M., and to moderate in a call to one to be their pastor.

E. A. McCURDY, Pres. Clerk.

THE COMING OF THE MESSENGER.

By DORCAS HICKS.

If it has ever been your experience, reader, to pass through an illness, not dangerous or very full of suffering, but weary and tedious, with possibilities of danger always at hand, and an oppressive sense of weakness, mental and physical, upon you, almost harder to bear than positive pain, you will understand how thoughts like those of which I am going to say a word come, and will not go at bidding.

Sometimes as you lie quietly, half asleep as your attendant thinks, you wonder whether it may be possible, that you hear, still far away, but slowly, softly drawing nearer, the echo of the messenger's feet coming to call you away from earth and all its scenes, you remember how often the summons comes, with no more previous warning than you had now—how unheard the bearer's footsteps frequently are until he is at the door, entering in by the very bedside. So you lie and think, "Suppose my ear were acute enough to catch clearly and unmistakably the approaching footfall of the messenger of God, day by day hearing it more plainly, knowing full well that no physician's skill or nurse's cure can stay his advance towards me, nor hold me back from going with him when he comes, how should I feel?"

Then your mind turns to many things almost in the same instant, though with thoughts differing widely, according to your circumstances. Even if you are a happy, trusting Christian with hope for time and for eternity steadfastly fixed on the Lord Jesus, your first distinct thought may not be the joy of going to him, nor do we believe he would reproach you if it is not, you have a dear, bright home, perhaps, full of those who love you and look up to you and need you; whom you can hardly be away from long enough to take the rest which might save you sometimes from illness. Scarcely can the idea of not going anywhere, even to Heaven, come to you without the instant following, "What will these do without me? how can I leave them? who will care for this home and all in it? I have never left

them for a day without anxiety and loss to them—how can I go from them altogether and for all time.'

Or if your best beloved on earth have preceeded you to the other Home above, your first clear thought may be that this summons would mean reunion with them, and the joy of this knowledge would swallow up the pain of leaving some behind to miss and mourn your going. Or yet again, you may have had sorrow upon sorrow, and bodily weakness and suffering for so long a time, that the first impulse in hearing the echo of the messenger's feet who will bear you away from it all to rest and gladness may be to welcome his approach, and even wish you could hasten his arrival.

But whatever the feeling which first greets you, the possibility that the call from the world to another is on its way to you, and not very far distant, other thoughts will be very apt speedily to follow. This old much abused, painful world is, after all, a place where we are very much at home. We know its ways good and bad. The very transitoriness of its affairs is sometimes a comfort, because there is alwys a hope that things may be better than they are—always a possibility of change which may bring relief and rest. And the known is to most of us preferable to the unknown. We are apt to think of that other world as a dim, shadowy unfamiliar place, towards which, indeed, our faith and hope look, but from which we too often turn, thinking it unreal and visionary, to cling more tightly to what we consider the familiar realities of earth.

And so, as you lie quietly in your room looking out at all this with that faint footfall sounding in your ears, (as you fancy) you think, with a clinging sort of affection, of the friends and objects about you, and have a shivering sensation of dread come over you at the thought of going away from them all—above—to a new state of existence, not knowing what the very first step out into it will be, and unable to imagine in the least what will be the nature or the circumstances of that life. And for a few moments even the bright visions of heaven, upon which you have been accustomed to dwell, seem to fade away, and leave in their place only a blank, with a very real and comfortable world on this side of the dark river.

But let us look at it a little. One who was a man, who knew all our needs and weaknesses, who walked and talked and lived with men, who was in the home, of Mary and Martha and Lazarus as a

familiar friend, one who saw death and saved from death—this One before He went away from the world said a few words to his friends and told them to repeat them to us, which if we take them into our hearts, will make a very different thing of this messenger's coming to us. They had sadly said to Him, as we have whispered to ourselves in the weary faint, hearted hours, "We know not whither thou goest," and of each other they questioned as to what He meant when He talked of their seeing him again after a little time of separation and then like drops of reviving dew upon their anxious, feverish hearts came gentle words, telling them not to be troubled, that He was only going away to prepare their home in his Father's house, and that He would surely come again and take them to himself for where He is there He must have them and us, his own, and then He tells the Father in their hearing, that this is His purpose regarding them, and "those which shall believe on Him through their word"—you and me, reader!

Now, when we lie on our bed of sickness and listen to the steps which may mean the coming of a message from this One, does it not mean that our place up there with Him is ready for us, and that He wants us to fill it? And we cannot think that He, so gentle and loving as He was when on earth, and so mindful of all our ways and wants, will precipitate us suddenly and painfully into an untried life, to dazzle and bewilder and distress us. Rather may we believe that in some blessed way of his own He will introduce us into this new home which He has been getting ready for us, letting its glorious light fall upon us only as we are able to bear it, and so leading us that we shall not for an instant fail to realize that it is our Elder Brother who is "holding our right hand," and drawing us into His immediate presence, where is "fulness of joy;" He knoweth our frame, He remembereth that we are dust, and it would not be like Him to send our unclothed souls out, trembling and shivering, into a strange and terrifying state of existence. It is far more like Him to wrap us all around with His infinite love gathering us in his bosom and gently leading us to Himself so that no shock of sudden change or chill of loneliness can possibly strike or distress us.

Let us try to accustom ourselves thus to think of our passage from this world into the other, and the sound of the messenger's feet whether far off or near will not be terrible to us and we can peace-

fully trust ourselves and all those dear to us to the love of Him who said Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory."

THEATRE GOING.

A very serious matter concerns the amusements of professing Christians. I see it publicly stated by men who call themselves Christians that it would be advisable for Christians to frequent the theatre, that the character of the drama might be raised. The suggestion is about as sensible as if we were bidden to pour a bottle of lavender water into the great sewer to improve its tone. Things have strangely altered since the day when our Lord said: "Come ye out from among them, and touch not the unclean thing," Is heaven to descend to the infernal lake to raise its tone? Such has been the moral condition of the theatre for many a year that it has become too bad for mending, and even if it were mended it would corrupt again. Pass by it with averted gaze; the house of the strange woman is there. It has not been my lot ever to enter a theatre during the performance of a play, but I have seen enough when I have come home from distant journeys at night while riding past the play-houses. To make me pray that our sons and daughters may never go within the doors. It must be a strange school for virtue which attracts the harlot and the bébauchée. It is no place for a Christian, for it is best appreciated by the irreligious and worldly. If our church members fall into the habit of frequenting the theatre, we shall soon have them going much further in the direction of vice, and they will loose all relish for the ways of God. Theatre going, if it become general among professing Christians, will soon prove the death of piety.—*Rev. C. H. Spurgeon,*

WHAT IS REQUIRED.

Are Christians required to forgive those who do not ask their forgiveness? It is conceded that every one ought to be ready to forgive at all times; but suppose that the opportunity is never offered? The mere act of verbal forgiveness is evidently not the main point. The readiness to forgive is really the virtual accom-

plishment of the act. When Christ prayed for the soldiers who crucified him, that they might be forgiven, not knowing what they did, the soldiers had not asked him to pardon their offence. Mercy does not wait to be entreated.

The verbal forgiveness may be withheld or expressed, as will best influence the offender, but the love of one's enemies must be within call even if it be not called into exercise. The sun shines on, no matter how thick the clouds. It is the Christian's duty to shine on with a tranquil love which will seize on every rift in the clouds to throw a ray of tenderness through it into the darkness beyond.

How the sunlight seems to watch for a chance to get through the smallest openings in the clouds! Love which forgives because it is love, and which waits for every opportunity to manifest kindness, is not going to wait to be asked to forgive. Ignore the wrongs you receive and think over the good that has been or yet may be, and the evils will dwindle into nothingness.—*Episcopal Register.*

SUBMISSION.

Remember that it is the will of a wise God that we submit ourselves, who has eternal reasons for the events he prepares for us, who sees the various uses of the situations in which he places us, who does nothing haphazard, and who knows results before he has taken his measures.

We may, indeed, be uneasy about the situation we prepare for ourselves, for we do not know ourselves well enough to decide what is best suited for us, and in our choice we usually consult the interest of our passions more than that of our soul.

But the Christian, submissive to God's will, is comforted by knowing the wisdom of Him in whom he trusts. "God has His reasons," says he, "for placing me in this situation, and, though they are unknown to me, they are none the less wise and adorable. I must not measure His incomprehensible views by my poor, limited knowledge. I cannot see where the ways by which He is guiding me will lead. But since His hand has traced them, I have but to walk without fear.

He often leads to the promised land by circuitous routes and over deserts, and almost always conceals His way to leave us all the merit of submission and trust.—*Massillon.*

HELPING THE MINISTER.

By Rev. T. L. CUYLER.

A single sagacious and earnest helper is a rich blessing to a pastor. But several scores of them are still better. If he leans all the time on Aaron and Hur, then the rest of the flock grow lazy themselves, and censorious toward the two men who occupy the leading position and what shall the minister do when Aaron is sick, or Hur is absent on business? That is not a healthy church in which all the work, all the giving, and all the praying, are done by a half dozen people, even though the women are Tabernacles. It is the pull of the whole church that brings the blessing.

This touches the very core of the question "How shall I help my pastor?" Pray for him, pray with him, and practice as you pray. Peter's powerful discourse at Pentecost was preceded by a powerful prayer-gathering. Saturday evening wrestlings with God in a certain church brought heart-breaking sermons on the next morning, until a revival shook the whole congregation. What your minister wants is spiritual power. That is God's gift: help him to plead for it. The mightiest minister who ever trod this earth since Christ's ascension, was not ashamed to say "Brethren pray for us."

THE BEATIFIC VISION.

How should we rejoice in the prospect—the certainty rather—of spending a blissful eternity with those whom we love on earth, of seeing them emerge from the ruins of the tomb, and the deeper ruins of the fall, not only uninjured, but refined and perfected, with every tear wiped from the eyes, standing before the throne of God and the Lamb, in white robes and palms in their hands, crying with a loud voice: Salvation to God that sitteth upon the throne, and to the Lamb for ever and ever! What delight will it afford to renew the counsel we have taken together, to recount the toils of combat and the labour of the way, and to approach, not to the house, but the throne of God, in company, in order to join the symphony of heavenly voices and lose ourselves amidst the splendours and fruition of the beatific vision.—*Robert Hall.*

"IN SEASON, OUT OF SEASON."

Dr Chalmers was spending a night at a house in which a Highland gentleman, a stranger to him, was also a guest. The stranger proved an agreeable companion; and interesting secular matters occupied the time until the time of retiring. That night the stranger became suddenly ill, and died before the morning.

Dr. Chalmers was much moved, and bitterly regretted that no word had been spoken for God; that they had been so occupied with the things of the world that the interests of the soul were forgotten.

"I felt," he said, "as I never felt before the force of that passage: 'Be instant in season, out of season.'"

There is in this incident a lesson for each one of us. Is not eternity too often kept out of view by the things of time? Will not slighted opportunities rise up in the judgement against us?

A young man was about to enlist as a soldier in the service of his country. As he was leaving home, a lady, who had formerly been his teacher, was impressed with the thought that she ought to speak to him a word about his soul. "It will be awkward to do it," she said to herself. "I will not trouble him now; but when he is gone, I will write to him tenderly, earnestly, of these things, and urge him to make his peace with God."

Week after week, month after month glided by, and the lady neglected to carry her resolve into execution. The soldier-boy was almost forgotten, when the sad news was borne to his friends that he had died in a Southern prison. How he passed away, whether leaning on Jesus, or going alone through the dark valley, friends never knew. To the teacher, the remembrance of a wasted opportunity, of neglected duty, brought many a pang.

Reader, let not such an experience be yours.

A FEW CHEERING WORDS FOR MOTHER.

Dear good mother has been reading the stories for the children, and now she wants a few cheering words for herself. When evening comes how often we hear the mother say: "Oh, I am so tired and yet I have accomplished nothing to-day? The children take up all my time; there is always something to be done for them." Tired, faithful mother, instead of accomplishing nothing, you have accomplished a great deal of good work.

There is a record of your day's work kept in the upper courts of the King of all the earth. If you could see it, you would find recorded little acts of love and patience which you never thought worth while to mention, and scarcely remember.

Very near to the Comforter are the tired mothers. He sees all their self-sacrifices, all their patient suffering. When they feel their weakness, he giveth them strength.

Don't be discouraged or disheartened, good mothers; you have the most important office of trust given to mortals. Faithfulness brings its own reward. By and by the little ones will grow up to be men and women. "They will arise up and call you blessed." The fruit of your good teachings and example will be seen in them. The children will never forget their loving, patient mother, and the memories of their home life with you will be the sweetest and dearest of their childhood. Whittier has beautifully described the patient faithful mother in these words:

"The blessing of her quiet life
Fell on us like the dew;
And good thoughts, where her footstep
Like fairy blossoms grew. [pressed,

"Sweet promptings run to kindly deeds
Were in her very look;
We read her face as one who reads
A true and holy book.

"And half we deem she needed not
The changing of her sphere,
To give to heaven a shining one
Who walked an angel here,"

SUNDAY FOR MASCULAR POINT OF VIEW.

Recently a highly-cultivated gentleman, a Unitarian, said to the writer:

"I object to the Sunday papers, not perhaps for the same reason that you do; I object to them because I want on Sunday to be relieved from the pressure of the ordinary cares and events. I want to forget the business, the politics, the markets, the trades, the accidents, the news from Europe. I want wholly to vary my current of thought.

It was a wise word. It placed the observance of the day of rest on a strong ground, though not, of course, the highest ground. There is need of change in the drift of our thoughts. We need to

run in a wholly new channel. If, on the other days, a man's body has been taxed, on Sunday he needs to use his mental and spiritual powers. If he has been using his logical powers all the week, on Sunday he craves something which will exercise his affections and his moral powers. The merchant on Sunday does not want to hear of cargoes and bargains; the professor does not want to hear about science. All need a change; and this on natural grounds, as well as spiritual; it is the demand of nature as truly as it is the command and ordinances of God.

The man who buys a Sunday morning paper, in our opinion, robs the day of a very large portion of its benefit, spiritually, physically, mentally. He keeps himself in the same ruts, the same chains, from which the Sunday was designed to emancipate him. He begins Monday less refreshed than if he had allowed the day to erect a barrier against the inflowing of the busy, careful world.

And what shall we say of the Christian who reads the Sunday morning paper and then wonders that the minister is dull and that the sermon does not interest him? A captain of a whaler (in the olden time before gas and kerosene had given a rest to the vast monarchs of the deep-attended a mariners' church in the Hawaiian Islands; but all through the service he was calculating and studying about what was the best ground for whales, and how he might best strike a thousand barrel whale and shorten his voyage, and reach home with a full ship to rejoice the hearts of the expectant owners. After the service he said to the preacher:—"It is all very well; but it is hard to do much with a man when he has got a whale in his heart." This man was reasonable; he did not blame the preacher. The Sunday-morning-paper-reading hearer takes pains to put a whale in his heart before starting for meeting. Is it strange if he is not blessed?—*National Baptist*.

Original sin is in us like the beard: we are shaved to-day, and look clean, and have a smooth chin; to-morrow our beard has grown again, nor does it cease growing while we remain on earth. In like manner original sin cannot be extirpated from us; it springs up in us as long as we exist. Nevertheless we are bound to resist it to our uttermost strength, and to cut it down unceasingly.—Luther.

The congregation of Elmsdale and Nine Mile River has raised during 1883 for congregational purposes, \$1510.00

For the schemes of the church.	
College Fund	\$29.00
Foreign M. Fund.	35.00
H. M. Fund.	21.00
E. E. Fund.	13.00
Day Spring.	33.00
Aged I. M. Fund	5.00
Assembly Fund	7.00
Supplementing	25.00
Religious purposes	30.00
	<hr/>
	\$198.00
For all purposes	1712.00

Gays River and Milford congregation contributed as follows during 1883, to the Schemes of the Church.

Home Mission,	\$14 50
College Fund,	59 00
Manitoba College,	4 00
French Evangelization,	27 00
Foreign Mission Fund,	50 00
Day Spring,	57 00
Supplement Fund,	40 00
Aged and I. M. Fund,	12 00
Assembly Fund,	4 00
Presbytery and Synod Fund,	7 00
Bible Society,	9 00
Halifax Infants Home,	12 30
	<hr/>
	\$295 80

THE CHILDREN OF THE RICH.

We once heard a thoughtful minister say, with a tone of deep sincerity, that there were few persons coming within the limits of pastoral oversight more to be pitied than the children, especially the daughters, of rich members of the church. With a few exceptions wealth creates a worldly atmosphere in the home. It is supposed to render necessary certain social courtesies which bring the families of professed Christians into near alliance with purely worldly circles, or with merely formal church-goers. With these classes the whole round of worldly pleasures seems to have a legitimate claim upon the time and attention of those who move in certain circles, and no opportunity is left for the consecration to higher services for the glory of God and the good of man, even if any desire remains unquenched for such work.

On the 14th of Dec. Plymouth Church Brooklyn, held its annual meeting. The total membership of the congregation now numbers 2555, with only an increase of 7 during the year. At the close of the meeting Beecher rose and spoke as follows:—He first alluded to the removal of old members and said, "My audience has come to be a strange one. I must confess that Plymouth Church has become rather a spiritual hotel than a church. People come here to be filled and go away again without any thought of housekeeping. There is little church feeling in the congregation, though there is of course plenty of Christian feeling. There is a feeling that the old church is able to take care of itself, and that all that needs to be done the pulpit will do. The Friday night meetings have come to be simply lectures. There are only half a dozen brethren among us who are willing to arise and pray, and as to these it is probably the wish of all the others that they would'nt. I have felt it more, as the years go by that I was losing my power in the church, and that my usefulness was rapidly giving out. Under the circumstances I could not help thinking what was to become of Plymouth church if I should die or go away. It would then be spoken of as the church that was. The idea of having to leave it to become delapidated has been a constant trouble to me, and I often pray to God to make it more cohesive before he calls me." It is said that these remarks were received in painful silence, but Oh! how they speak.

The people of the United States spend every year not less than \$600,000,000 for alcoholic beverage and \$500,000,000 for tobacco. The annual cost of the manufacture of alcoholic beverages in the United States is not far from \$65,000,000. To carry on both branches of business not less than 205,000 persons are employed. Do not the figures suggest matter for serious reflection. Think of the amount of money expended on rum and tobacco and compare it with what is raised for religious and benevolent purposes. If our tobacco consumers would cease the use of this vile weed for one year and devote the amount thus saved to the Foreign Mission Fund, would not that scheme of the church have an overplus?

The Holy Spirit Entreated.

BY REV. JOEL SWARTZ, D. D.

Spirit of life and truth and love,
Our Comforter and Guide,
Descend upon us, Heavenly Dove,
And with our souls abide!

Without thy presence all is dark,
Our souls are dead in sin :
Strike from thy Word a living spark
And quicken us within.

Reveal our guilt and helplessness,
Our captive wills release ;
Give us the contrite soul's distress,
The convert's inward peace.

Shine thou upon the written word,
And on our vision shine,
That we may see our Saviour, Lord,
In every gracious line.

And guide us in the paths of peace
Through life's uneven way,
Until these earthly wanderings cease
In heaven's unclouded day.

The Last Step to Heaven.

It was the season of great favor from the Lord ; when the preacher discoursed from "We are journeying to the place of which the Lord said I will give unto you"—the earthly Canaan, a type of the heavenly city.

A few months passed on, and one of the happy, rejoicing hearers was sick nigh unto death. The preacher visited him, when the almost dying man said :

"That was a blessed meeting to my soul ; I felt that I had taken a few more steps heavenward."

The preacher replied :

"You are very near home."

The sick man said :

"I feel and know that I am almost home ; but it is just as important for me to take the last step well as it was to take the first step.

In a few days that last step was taken, and the land of heavenly promise was gained. It is good to be converted and sanctified to God, but hold on to continuing grace from the Lord, for the last step into the heavenly city.

A Sceptic Silenced.

In a place of public resort a sceptic was haranguing a crowd of young men, and was denouncing the Scriptures. A plain-looking old man who was standing by, seizing an opportunity to reply, said :

"See here, boys, here is a man reviling the book which contains the Ten Commandments, the Lords Prayer, and the parable of the Prodigal Son."

The infidel was staggered by the simple statement and the crowd dispersed.

On the Island of Eromanga, the House of God is attended regularly by the converts, and these are few instances of one absentee. In this respect what a lesson is taught us. How many in these Provinces attend the sanctuary irregularly and not a few forsake the assembling themselves together. In this age one of the sins of parents which we think will be visited on the children to the third and fourth generation is the license given them to slight the services of the Sabbath. And Oh, what sad results will follow if they neglect God's house. In after life the appeals of the Gospel may have no effect upon them.

A missionary writing lately from Mexico tells us that the two great evils which the cause of Christ has to contend with are indifference and infidelity. At least two-thirds of the more favoured class in the land are either indifferent or infidels. What has produced this ? The godless lives of the Romish priesthood. Godly living is the only evidence of Christianity which this people will regard. How important that our influence and example be in the right direction.

Example is a living law whose sway Men more than all the written laws obey.

In a speech before the Law and Order Society of Boston Dr. Phillips Brooks said, "If we could sweep intemperance out of the country we would wipe out almost all the poverty in the land. There would hardly be enough left to give healthy exercise to the charitable impulses."

THE SILENCE OF PRAYER.

It is not necessary to say much to God. Often-times one does not speak much to a friend whom one is delighted to see. It is not so much a variety of thoughts that one seeks in intercourse with a friend as a certain repose and correspondence of hearts. It is thus we are with God, who does not disdain to be our tenderest, most cordial, most familiar most intimate friend. A word, a sigh, a sentiment, say all to God.

It is not necessary always to have transports of sensible tenderness; a will all naked and dry, without pleasure, is often purest in the sight of God. In fine, it is necessary to content one's self with giving to Him what he gives to us to give—a fervent heart when it is fervent: a heart firm and faithful in aridity, when He deprives it of sensible fervour.

In prayer we speak to God, but there is also the silence of prayer. Our lips utter no sound, we cannot find words to express the language of the heart, but the soul still prays. Perhaps we are too weary in body or in mind; perhaps the brain may be too utterly exhausted to frame the petitions we would ask. Still, we desire to hold communion with Him who bids us come to Him when we are tired: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

Then comes the experience and the sweetness of the silence of prayer. What is it?

1. It is just kneeling down in our accustomed place and lifting up our hearts to Him in a wordless petition, which speaks only in the well of longing deep down in our souls.

2. It is letting God speak to us, in our silence, and listening to His voice. There are many things He will say to us if we will only hear Him—deep, sweet, holy things—comforting things, and things that will draw us away from the world to follow him more closely.

3. It is a time of great nearness to Jesus. Is he not close by? Having felt the weakness of our nature, He draws near in full sympathy with our weariness.

4. It is the time of strengthening. Our "strength is" sometimes "to sit still." No less do you receive strength from God when we are drinking in silence from Him who chooses sometimes Himself to be "silent in love" so may we arise from the silence of prayer invigorated and strengthened.—*The Christian*.

A FINE PRAYER.

In the report of the Sabbath Committee of New York we find the following prayer, which those who sympathize with the effort are asked to use:

"O merciful Lord, who hast in pity to weary men granted them the rest of the Sabbath, and hast sanctified that day for religious uses, that men may become fitted for the enjoyment of an eternal Sabbath: vouchsafe to all Thy servants who seek to promote a due observance of Thy holy day, such faith and wisdom, patience and love, that their efforts may be crowned with success, through our Lord Jesus Christ. Amen."

ROCKS IN THE CHANNEL.

Dr. Hall's analysis of the dangers to be avoided in the workings of the present Sunday-school system is as follows:

1. Too much social consideration in the choice of the school teachers.
2. Appeals to more sordid nature, as in Christmas turkey and summer picnics.
3. Teachers drawn in as a means of grace to them and not to the children.
4. The superseding of the church by the school in the minds of children.
5. The leaving by parents of all religious training to the Sunday-school.
6. Side lines receive undue attention in the teaching, as in dealing too much with biography and antiquity instead of dwelling on leading and saving truths.

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THE PRAYER MEETING.

Dr. Cuyler writes thus about prayer meeting. "A cardinal fault with many devotional meetings is that they are too artificial. Imagine one of the household gatherings of the late Christmas season to be conducted in the same rigid cut and dried formality that freezes so large a number of Christ's household services. Solemnity and reverence befit a service of worship, but they need not forbid freedom or freeze up the instinctive utterances of love and fellowship. It is better that some persons say too much or say very unprofitable things than that a gag should be put into the mouths of God's people. Doubtless silly things without number were spoken at Christmas dinners, but what parent would have been so absurd as to rap on the table and request his son John to make a few remarks, and then ask Sarah to please to follow whether she had anything to say or not. Love breeds liberty. But in what should be pre-eminently an unconstrained love feast of Christ's children, a presiding officer often undertakes to control the whole conversation. He requests one brother to speak when he may have nothing to say and another brother to lead in prayer when the poor man's heart is not led to ask for anything. There is no prayer in him just then, but being summoned to call upon God he arises and repeats the formula of devotion which is as meaningless as a crier's proclamation in a court room. Nobody has a moral right to make such demands at random and if people thus called on would often decline the performance of what their own hearts do not prompt to bad custom would sooner be extinguished. Every prayer meeting should be open to every one who has a petition to offer a confession to make an experience to relate a Bible passage to quote or a counsel to present. Neither age, sex, color, or social caste should be a padlock on the lips. Ten meetings are killed by formality where one is endangered by the abuse of Christian freedom."

These remarks on the prayer meeting are well worthy of consideration by all our congregations. Is our weekly meeting as interesting, edifying and profitable as it should be. In many of our churches the exercises are limited to the leader and to those whom he may designate. A new departure in this respect if it could be effected would be productive of good. In a social prayer service brains do not weigh as much as hearts and if hearts

have been touched they will be constrained to utter petitions or to tell something of what God has done for their souls. There should be no aimless praying and no one man controlling a gracious gathering of Christ's disciples. When so few wait on God at the weekly meeting may we not well consider what can be done to secure a larger attendance. A personal canvass on the part of those who do attend, greater encouragement given to those who may be timid to open their hearts and lips, and an outpouring of the Spirit would effect a thorough revolution. In the Free Church of Scotland during this winter a large number of congregations are using the Pilgrim's Progress. The characters of Bunyan are taken up as subjects for prayer and meditation. The result has been in every case a large attendance and a greater interest has been awakened.

If all our utterances at the Prayer Meeting were from the heart what a quickening of graces, and what a shower of blessings we might expect, and the weekly service in our congregations would be a most delightful one.

He has a respect for religion." Is it possible? How vastly condescending! How deeply humble! The creature has a respect for service of the Creator! A grasshopper deigns to acknowledge that it has a respect for the Kings of kings and Lord of lords. Verily, a subject of congratulation for the universe! A worm crawling in the dust confesses to its fellow worm that it has some respect for the government of the "high and mighty One that inhabiteth eternity."—*Dr. Mullenberg.*

We acknowledge ourselves naked of all virtue, that we may be clothed by God empty of all good, that we may be filled by Him; slaves to sin, that we may be liberated by Him; lame, that we may be led by Him; weak, that we may be supported by Him; divest ourselves of all ground of glorying, that He alone may be eminently glorious, and that we may glory in Him.—*Calvin.*

Hell is as ubiquitous as a condemning conscience.—*F. W. Robertson.*

DELUSIONS.

A friend with whom I was conversing in one of our inquiry meetings lately, said to me:—"I know that I ought to become a Christian; I fully intend to become one; but O! how I wish it was over with!" I said to her, "My friend, suppose that you came into a dining-room very hungry, and when invited to sit down to a loaded table would you say, 'I feel half-starved, but I wish I was well through with this business of eating this dinner?' The Lord Jesus has spread for you the amplest provisions of his grace, and said 'Come' for all things are now ready."

Another delusion which rocks thousands into a perilous slumber is that they will yet have abundant chances to secure heaven. "I need be in no hurry; time enough yet." This is the will-o'-the-wisp which is leading multitudes on farther and deeper into the morass of impenitence. Not only in this world will there be chances for repentance and securing heaven, but even beyond the grave God's mercy will give them another opportunity. This delusion is in the air to a degree never known before.

The mighty bell which God rings over our heads sounds out only the single note "Now," is the day of salvation; but against God's imperative "Now" thousands close their ears and allow the devil to whisper into them his delusive "tomorrow."

Another delusion is, "I am trying to do the best I can;" and these very words come from those who refuse to do any thing for Christ, or let Him do anything for them. Still another pretext is, "I do not feel," and how can I be saved without feeling?" If by the word "feel" he means *thinking*, he is right, for thought is right, thought is indispensable. But if he means acute distress, he is denying Christ point-black, for the Saviour never said that feeling is the essential thing. To accept and obey Christ is vital; but these are acts of the conscience, and the will, and not matters of emotion. My page is exhausted, but I have not begun to exhaust Satan's delusions. We who preach and teach God's glorious gospel must constantly unmask them.—T. L. Cuyler. D. D.

They that would not eat the forbidden fruit must not come near the forbidden tree.

SICK-BED RELIGION.

Said a friend to the celebrated Dr. Samuel Johnson: "One should think that sickness and the views of death would make men more religious."

"Sir," replied Johnson, "They do not know how to go about it. A man who has never had religion before, no more grows religious when he is sick than a man who has never learned figures can count when he has need of calculation."

There is a good deal of truth in this remark. A sick man who has an account of ten dollars to settle with his neighbor, will say: "Please call again; I am unwell to-day and cannot attend to it."

No sensible man will trust his judgment to do business when he is sick if he can possibly avoid it. But the great concerns of eternity, the interests of the soul, the settlement of its accounts with God, and the decisions which involve its eternal destiny, men habitually and deliberately put off, to be attended to when racked with fever and tossed with pain upon a dying bed.

God calls men to serve Him, and to serve Him to-day. "Now is the accepted time." To-day is the day of salvation." To-day, if ye will hear His voice, harden not your hearts." Remember now thy Creator in the days of thy youth."

NO GROG-SHOPS IN HEAVEN.

The Rev. Wm. Ross says! "A Sabbath-school teacher, anxious to make her children think of the goodness of God, asked them, 'Will you kindly bring me written on a slip of paper what you think you have most reason to be thankful for?' Next Sabbath, as the lady went over the replies one by one, she came upon a remarkable one. It was, 'I am thankful that there are no grog-shops in heaven.' This told of the little one's hope of heaven, and the certainty which she felt heaven would be free from the greatest evil which affected her on earth. This child had experienced the bitter evils which arise from the use of intoxicating drink; the darkness of the foul demon's presence had fallen upon her home; she had seen others debased and embruted by it, and she therefore thanked God for the absence from heaven of whatsoever worketh abominations.' 'Those holy gates forever bar pollution, sin, and shame.'"