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THE ARCHIVES

Go Ye

Go Ye

The Maritime *Into all the World*

Presbyterian

Go Ye

Preach the Gospel

WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

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DEC. 15, 1881.

We purpose, for the ensuing year, giving some notes on the S. S. Lessons.

The "Children's Presbyterian" will be continued, as in the present number. Young people will you try to get some subscribers for your own paper.

America.

THE cheering news comes from Mexico that the Protestant Christians of that country, of all denominations, now number 10,000.

THE Rev. Dr. Thomas, of Chicago, who has been expelled from the Methodist denomination, intends to organize an independent congregation in Chicago.

Two thousand six hundred Hebrew exiles from Southern Russia have arrived in New York, and 10,000 more are expected. Hebrew colonies are to be formed in Louisiana and Virginia.

DON PEDRO, Emperor of Brazil, a country absolutely Roman Catholic, offers to pay the expenses of those Protestant ministers who may be disposed to come to his dominions to preach the Gospel.

A RECENT issue of the *Deseret News*, the organ of the Mormons, states that the "praying circle" of the Mormon Church was engaged in continual supplication for the death of President Garfield.

LITTLE more than forty years ago the Fiji Islanders were all savages. Now out of a population of 120,000 there are 102,000 who worship regularly in the churches, and these contribute \$15,000 a year to religious objects.

THE women of Chicago Presbytery contributed \$10,000 last year to missions, recently sent out two young ladies to India, have 62 flourishing societies in the 46 churches and the various Sunday schools of the Presbytery.

THE Northfield Seminary (Mr. Moody's) opened with 105 boarders and about twenty day-scholars. The main building is so full that Mr. Moody's private residence and one other house have been taken to accommodate the overflow.

THE American Board of Foreign Missions closed its fiscal year on the 31st day of August. The Report states that the

receipts for the month of August were about \$73,000. The receipts of the year just closed were in advance of the previous year, but the expenses of the year exceed the income by about \$2,000.

Dr. Storrs, the great pulpit orator of Brooklyn, has won golden opinions from those who have listened to him from year to year. Their opinions have taken a corresponding form, and on the completion of the thirty-fifth year of his ministry in the church of the Pilgrims a check for \$35,000, certified, was handed to him, with many kind words from those who love him well. It is simply an addition of \$1,000 per annum to his salary in the past years, and his services have been worth it all.

Europe.

NEAR Nevers, in France, over 100 persons have signed a document declaring that they are adherents of Protestantism.

THE Free Italian General Assembly met lately in Florence. Father Gavazzi was re-elected moderator.

THE Greek Testament in the ancient tongue is now, by order of the Greek government, read in its schools, of which there are 1,200, with 80,000 pupils.

INCREASED observance of the Sabbath in Paris is shewn by the fact that in the St. Roch quarter six thousand tradesmen now close their place of business on the Lord's Day.

THE venerable Dr. Dorner, Professor of Theology at the University of Berlin, author of many valuable theological works, has been compelled by chronic sore throat to discontinue his lectures. He is already very old and will probably never again resume his activity as a teacher.

MOODY and Sankey are at work in Newcastle-upon-Tyne, England, and are attracting large audiences. One of the journals says:—"Mr. Moody has altered but little in appearance since he quitted our shores, and but for the tinge of gray which has crept over his head it would be difficult to realize that he is eight years older than when he last visited Newcastle." The same earnestness pervades the meetings as in the former time, and noonday prayer-meetings are crowded by young and old.

The Maritime Presbyterian.

VOL. I.

DECEMBER 15th, 1821.

No. 9.

This No. closes the first volume of the MARITIME PRESBYTERIAN. We wish to tender cordial thanks to all who by their pen have added to its interest, or who by influence and effort have increased its circulation.

We have a favor to ask, viz. : That it be not mis-called "*Record*." We have—*The Record*—which should be in every family that can afford it. The MARITIME PRESBYTERIAN has no more to do with the *Record* than has the *Canada Presbyterian* or the *Presbyterian Witness*. During the past year it has trenched on no ground belonging to any other periodical. It has a field of its own. Its object is to give in a form so cheap as to be within reach of all, some general religious news, together with matters of interest connected with the progress of Christ's work in the Eastern section of our church; local matters that *could not possibly* have a place in the *Record*, and that *would not* through any other source reach the bulk of the people in our congregations.

A considerable portion of it is specially for the young people, and is devoted partly to their work of supporting the Dayspring and Mission Schools and partly to carefully selected readings.

We respectfully and earnestly ask the continued help of all who are interested in the work to which this paper is dedicated; the work of removing the debt on our church schemes, of paying liberal supplements to the smaller congregations and paying them in full, of giving the Gospel to those in the Home

Mission Field of the Church, of keeping up our College to train young men for the ministry and of maintaining and extending our Foreign Mission work.

Since its commencement there have been printed on an average about 4,000 copies per month. These have been circulated that men may read and judge.

At first the subscription list was small and the large number distributed gratuitously, increased the cost, so that it has not yet paid for itself, but the circulation is now sufficient to make it self-supporting.

The editorial work and management is gratuitous and we have confidence in asking others to help in the good work.

Mission Boxes for New Hebrides.

Parcels for New Hebrides Missionaries should be addressed to Dr. McGregor, care Mr. Geo. E. Forsythe, opposite Jerusalem Warehouse. New Hebrides boxes must be despatched by Christmas, or they run the risk of being detained *six months* at Sydney. All should, therefore, be despatched from donors by the 20th, so as to reach me on the 22nd.

THE Presbyterian Church in Ireland has again generously voted £400 stg. toward Mission work in Canada. Of this amount £150 has been granted for Home missions in the West, £150 for French Evangelization, and £100 for Home mission work in the Maritime Provinces. This welcome aid in this Eastern portion of the Church will be used to help the Supplementing Fund. Our cordial thanks are due to our generous benefactors.

Our Funds.

Receipts and Disbursements from May 1st, without any regard to previous Balances.

	Exp. over Receipt.	Rec. over Exp.
Foreign Receipts, 5000 09		
" Disbursements 6454 22	794 13	
D. S. & M. S. Rec. 651 09		
" Disbursements 770 36	119 28	
H. M. Receipts 2028 64		
" Disbursements 1592 45		436 19
Sup. Receipts 2144 14		
" Disbursements 1866 17		277 97
College Receipts 3446 20		
" Disbursements 5869 03	2422 83	
Aged Min Receipts 637 67		
" Disbursements 600 00		37 67

Present state of the Funds, taking into account previous balances, all of which are adverse except aged Minister's Fund.

	Dr.	Adverse.	In Fund.
Foreign Missions	7014 89		
Cr.	5660 09	1354 80	
D.S. & M. Schools	1222 61		
Cr.	651 08	571 53	
Home Miss'ons	2225 68		
Cr.	2028 04	197 04	
Sup. Fund	3987 98		
Cr.	2144 44	1843 54	
Col. Fund Current	7560 23		
Cr.	3446 20	4114 03	
Aged	600 00		
Cr.	962 97	362 97	

FOR FOREIGN MISSIONS

the sum of \$6,454 has been disbursed, but the outlay last year amounted to \$9,335, so that over \$3000 require to be raised during the ensuing five months.

DAYSRING AND MISSION SCHOOLS.

For the Mission Schools \$651 have been expended, but nothing for the Dayspring, nor is there a cent to remit, and only one-fourth of the Sabbath Schools have, so far, paid any thing. The whole expenditure last year for schools, monitors and Passes, amounted to \$3218, so that over \$2000 required to be forthcoming from the Sabbath Schools, and the sooner the better: the \$1216 for the Dayspring must be borrowed and remitted at once.

HOME MISSIONS.

Under Home Missions it will be seen that receipts have exceeded expenditure, and that the balance for Little Bay, due, but not paid, is reckoned,

it would turn the balance pretty heavily against us. It is all but certain, however, that this fund will come out all right.

SUPPLEMENTING FUND.

The receipts from congregations have been \$1657.47 and payments \$1860.17, leaving a deficiency of only \$208.70, the smallness of the deficit arising in good measure from Thanksgiving offerings. One hundred pounds, stg., having been kindly sent us by the Presbyterian Church of Ireland, which turns the balance, as in the above statement, in favor of the fund by \$277.97.

What requires special notice, however, is, that the second semi-annual payment falls due January 1st, or four months before the end of the financial year, and one fortnight after this is in the hands of your readers. So far, 70 congregations have remitted and more than seventy have not. Even of the Supplemental charges, not the third have remitted. May not 24 congregations which expect their pastor to receive from the fund, and the 40 at least of others yet to be heard from, be asked and expected to hurry up with this one contribution, even if they should take their time to the others.

Notwithstanding all that has been said on this subject in Synod and in the General Assembly, notwithstanding all the speeches made and periods rounded, notwithstanding high prices for farm produce, and all that is said of booming times, it does seem rather marvellous that the average contribution of twenty-five congregations should not equal the personal contribution of one poor missionary, Mr. Annand of Ansteyum, and that half of the whole Church should simply look on, until the whole expenditure for the year should be met. Surely December and the first week of January will bring in a good account!

COLLEGE.

It will be seen that at date, our payments have overrun receipts by \$2422, which does not look well; but on the other hand not one-third of the congregations have as yet sent in their usual contributions, which doubtless will be forthcoming ere long, and evidently there should be no falling off contemplated in any quarter.

AGED MINISTERS' FUND.

Receipts have slightly overbalanced payments, but the balance in fund will be small enough on the 31st December, when the quarterly payments will be mailed.

The preceding statements are added to

explain what otherwise might not be understood fully from the columns of figures.

P. G. MCGREGOR,
Halifax, Dec. 6th, 1881. Treas.

The Theological Jull.

EXTRACT FROM MINUTES OF THE BOARD
WHICH MET IN THE COLLEGE, AT PINE
HILL, HALIFAX, NOV. 2ND.

Dr. Pollok submitted a verbal report of the work of the Financial Committee in collecting the Endowment fund, and of efforts made in the city and country, with results on the whole satisfactory, though, in a few instances, something like repudiation showed itself. The whole receipts have been close on \$64,000. The Report was received and the Committee instructed to continue their work.

It was agreed to proceed forthwith to carry out the recommendation of the Synod, by appointing for each of the Presbyteries a member of this Board, whose duty it should be to co-operate with the Presbytery in this work.

To St. John Presbytery, Dr. Burns.

" Truro Presbytery, Dr. Pollok.

" P. E. Island Presbytery, Rev. K. McLennan.

" Lunenburg Presbytery, Rev. E. D. Millar.

" Miramichi Presbytery, Rev. S. Houston.

" Wallace Presbytery, Dr. McGregor.

" Sydney Presbytery, Rev. J. F. Forbes.

" Victoria & Richmond Presbytery, Rev. A. McL. Sinclair.

" Pictou Presbytery, Rev. E. Scott.

" Halifax Presbytery, Dr. Pollok.

A letter was read from Rev. E. A. McCurdy to the effect that besides the 2 shares of Canadian Bank of Commerce stock, given by him in memoriam of his deceased son, Roy McGregor McCurdy, there remained a balance of his son's property which he had expended in purchase of books on missions for the College Library amounting to \$17.54.

Besides the above he had purchased, to be met by dividends of the stock donated, works on missions to the amount of \$9.25.

It was agreed that the thanks of the Board be tendered to Mr. McCurdy, for the cash donation now received, in addition to stock formerly acknowledged,

and for the care with which he has made the selections now announced.

A letter was read from Rev. E. A. McCurdy, dated June 3rd, informing the Board that a member of his congregation had set apart a thousand dollars the interest of which, at 6 per cent, will be paid annually, commencing on January, 1882, to this Board or their Bursary Committee, to be voted for the assistance of some student in theology to enable him to carry on his studies with more comfort, the proceeds of the investment to be assigned to a student characterized by devotion to the cause of the Master, preference being given to one in straitened circumstances, the Board to determine to whom it shall be allotted with permission to divide the amount between two if this should be judged expedient.

The donor has made provision that in case of his death the principal should become the property of the Board—the interest to be devoted annually to the object already specified.

It was agreed that the cordial thanks of the Board should be communicated through Mr. McCurdy to the donor for this generous gift, by which he has made himself not only a present benefactor to the College, but to theological education when the professors and students of the present have passed away.

The chairman informed the Board that a donation in Books had been received to the extent of — volumes from the family of the late Rev. Dr. Bayne of Pictou, when it was on motion agreed unanimously that the cordial thanks of the Board be communicated to the family for this valuable addition to our library.

The Secretary stated that he had received from "A Friend, St John's, Newfoundland," the sum of eight hundred dollars per Rev. L. G. McNeill, \$200 being the promised contribution to the Bursary fund for the current year and \$600 for the next three years, completing in advance his pledge of \$200 for six years and giving the Board the benefit of the interest up to the times when payments became due, which the Board by acceptance will pledge itself to make.

Agreed that the Secretary communicate through Mr. McNeill the grateful acknowledgments of this Board for this farther proof of the generosity and confidence of their friend in St. John's, Newfoundland, accept of his donation on the conditions expressed and give instructions that these be faithfully carried out.

The United Presbyterian Church.

ORIGIN OF THE SECESSION CHURCH.

In 1732 the General Assembly of the Church of Scotland passed a law enacting that the minister should be chosen by the majority of the elders and heritors of the parish, if Protestants. This act was passed in violation of the Barrier Act. A majority of the presbyteries had opposed it. Forty-two ministers protested against it. Their protest however was not received.

In October, 1732, the Rev. Ebenezer Erskine, Moderator of the Synod of Perth and Stirling, preached a sermon at the opening of the Synod, in which he severely condemned the passing of this act. The chief objection to the act was that it gave Episcopalians the privilege of voting in choosing a minister for a Presbyterian congregation. Being "Protestants," they had a vote. Mr. Erskine's sermon gave great offence to the Synod; so the Synod resolved to rebuke the preacher.

Against this sentence Mr. Erskine appealed to the Assembly. In May, 1733, the case came before the Assembly. The Assembly sustained the action of the Synod, and rebuked and admonished Mr. Erskine.

Against this sentence Mr. Erskine protested. He was joined in his protest by Alexander Moncreiff, William Wilson, and James Fisher.

The Assembly strongly disapproved of the language and tone of the protest, and ordered the protesters to appear before the ensuing commission to answer for it. The commission met in November, and as the protesters refused to retract what they had written, they were by the casting vote of the moderator, Mr. John Gowdie, declared to be no longer ministers of the Church of Scotland.

On the 5th of December, 1733, the four

protesters met at Gairney Bridge, a small village near Kinross, and constituted themselves into a Presbytery. The name they adopted was the Associate Presbytery.

The General Assembly of 1734 removed the sentence pronounced against them, and ordered the Synod to which they belonged to receive them back as members of it. They still occupied the parish churches. They refused to go back. Ralph Erskine and three others soon joined them. In 1740 the General Assembly passed a sentence of deposition against them all. The deposed ministers were men of ability, and good, earnest preachers of the gospel. In 1744 the seceders formed themselves into three Presbyteries, under the inspection of a Synod. This Synod, termed the Associate Synod, held its first meeting at Stirling, in March, 1745, the year in which Prince Charlie landed in Scotland.

In 1747 the Seceders quarrelled among themselves, and became divided into two sections. The cause of their separation was the following clause in an oath which the burgesses, or burghers, of some cities were required to take:—"I protest before God that I profess and allow with my heart the true religion presently professed within this realm, and authorized by the laws thereof, I shall abide thereat and defend the same to my life's end, renouncing the Roman religion called Papistry."

The Antiburghers were opposed to taking this oath. They held that it implied approval of everything in the Established Church. The Burghers maintained that it only implied approval of Presbyterianism in opposition to Romanism, and were willing to take the oath. The Erskines were Burghers; Moncreiff was an Antiburgher.

The Burghers adhered to the old name, they termed themselves the Associate Synod; the Antiburghers termed themselves the General Associate Synod. Both parties were zealous; neither of them was very strong. In 1799 a few secede

from the Burgher Synod, assuming the designation of the Original Burgher Presbytery, or Old Light Burghers.

In 1802 a split took place in the Anti-burgher Synod. The seceding party termed themselves the Constitutional Associate Presbytery, or Old Light Anti-burghers.

On the 8th of September, 1820, having stood aloof seventy-three years, the Burghers and Anti-burghers became united as the Secession Church of Scotland. When they separated they had only thirty-two congregations, now they had two hundred and sixty-two congregations.

ORIGIN OF THE RELIEF CHURCH.

In 1649 patronage was abolished in the Church of Scotland. Parliament gave power to the Assembly to determine the mode of settling the ministers in parishes. The Assembly placed the election of the minister in the hands of the session. The congregation however had to give its consent. If the majority of the congregation dissented, the matter was remitted to the judgment of the Presbytery. This plan worked very well.

In 1712 patronage was restored by an act of Parliament. The object of reimposing it, was, it appears, to render Presbyterianism unpopular in Scotland. Against the act, restoring patronage, the Assembly protested every year up to 1784.

For some time patrons were somewhat careful in avoiding to present to congregations unacceptable persons. At last, however some very unacceptable men were presented, and inducted by the Presbyteries. Members of Presbytery who did not wish to take part in inducting an obnoxious minister were allowed to absent themselves. Sometimes the act of induction was performed by ministers from a distance, *yh'o*, as they came on horseback, were termed a "Riding Committee."

At last the General Assembly resolved to compel each Presbytery to do its own

work. In 1749 Mr. Andrew Richardson was presented to the parish of Inverkeithing by the patron, Captain Philip Austruther. Mr. Richardson being extremely unpopular, the Presbytery, that of Dunfermline, refused to induct him. The General Assembly of 1752, ordered the Presbytery to induct Mr. Richardson without delay. The Presbytery did not obey the Assembly's injunction. Instead of obeying it, six members of it handed in to the Assembly a paper giving reasons for not complying with its orders. These six were cited before the Assembly to answer for their disobedience. It was resolved to depose one of them as an example to the rest. The most determined of them was Thomas Gillespie, minister of Carnock. The end was that he was deposed from the ministry.

Mr. Gillespie, upon returning home, did not enter the church from which he had been ejected, but preached to the people outside, taking as his text:—"Necessity is laid upon me, yea, woe is unto me, if I preach not the Gospel." Mr. Gillespie became the founder of the Relief Church.

In 1758, he was joined by Mr. Thomas Boston, minister of Jedburgh, and son of the author of the famous "Four-fold State." In 1761 the congregation of Colinsburgh joined the Relief Church.

It was now able to have a Presbytery. Thenceforth it increased rapidly. The Church of Scotland was of course oppressed to it. The Secession Church also found fault with it. Its chief objection to it was that it held the principle of free communion; that is, the principle of holding Christian fellowship at the Lord's table with other denominations. Any other principle would seem strange to us; but the world is improving.

UNION OF SECESSION AND RELIEF FORMING THE UNITED PRESBYTERIAN CHURCH.

In 1847 the Secession Church and the Relief Church entered into union, under the name of the United Presbyterian

Church of Scotland. The former had 384 churches; and the latter 113 churches. The United Church had thus 497 churches. It had 140,000 communicants.

In 1873 the U. P. Church had 611 churches and 183,000 communicants.

In 1880 it had 550 ministers. Of these only three had less than \$800 a year. The average stipend was \$1,305 a year.

It had forty-nine ordained missionaries. Its mission stations are in Japan, China, India and Jamaica.

It had a College Endowment Fund of \$200,000.

It had an invested fund of \$180,000 for Aged and Infirm Ministers. There were forty-five assistants upon this fund.

Among the ministers of the U. P. Church there have been some very able men. John Brown of Haddington, author of the "Bible Dictionary" and the "Self-Interpreting Bible," was a member of the Associate Synod. He was ordained in 1750.

His grandson, Prof. John Brown, author of "Discourses on the Epistle of Peter," was one of the best preachers of his day in Scotland.

Pollok, author of the "Course of Time," was a licentiate of the Secession Church.

The late Dr. John Eadie was a man of ponderous learning, and a commentator of high standing. He was a Professor in the U. P. Hall.

The ablest ministers in the U. P. Church at present are Principal Cairns and Dr. Calderwood. Taking him all in all, the former has very few equals in Scotland, and perhaps no superior. He has lately published a very good work on "Unbelief in the 18th Century." It is well worth reading, and can be got for twenty-five cents. Principal Cairns visited this country two years ago.

A. MACLEAN SINCLAIR.

NEGOTIATIONS for union are in progress between the United Presbyterian Church of the United States and the Associate Reformed Church of the South.

For the Family Circle.

Slavery in the Soudan.

The Soudan is the country of the Blaks. It is a large province of Upper Egypt, half the size of Europe, and is that portion of Northern Africa to which Colonel Gordon's efforts were so largely given, with a view to the annihilation of its slave trade. He says:—

"When one thinks of the enormous number of slaves, which have passed from these parts in the last few years, one can scarcely conceive what has become of them. There must have been thousands and thousands of them. Again, where do they all come from? For the lands of the natives are not densely peopled. . . . We must have caught two thousand in less than nine months; and I expect we did not catch one-fifth of the caravans. Again, how many died *en route*?"

Appropos of this last inquiry he notes, in another place, "One of the Shaka men, who is riding with me, tells me hundreds and hundreds die on the road, and when they are too weak to go the pedlers shoot them. I believe this man to be quite truthful."

A Strange Collection.

A strange Missionary Collection was commenced by the Buntingville Chief of the Pondo tribe. Having been told by the Missionary, Rev. J. S. Morris, that the people would follow if he began by giving a contribution, the chief said, "He would do as he was advised," begin at once, and as a beginning give thirty head of cattle towards the school. These were handed over and about 120 besides, with a promise to make a collection throughout his tribe: by getting one beast from each kraal, which, if only partially successful, would make a very large collection.

When the foundation-stone of the schools was being laid the meeting took a practical turn. One said, "I give £10;" another, "I give an ox;" another, "I give £5 and a cow;" another, "I give a calf;" and so on, until about £150 had been raised. This is how South Africans contribute to the support of the Pondo Mission.

Parental Sympathy.

Next to that of justice, which is, I believe, a heavenly instinct with almost all young children, their strongest need, and the most powerful influence with them, is sympathy. And this the wise parent will give at all times and under all circumstances. A child accustomed to find in the mother's bosom a perpetual refuge, to bring there all its little woes—so small to us, to it so large—to get answers to all its questions, interest in all its discoveries, sympathy in all its amusements—over a child so trained, the influence of the mother is enormous, nay, unlimited. What a safeguard to both! not only in childhood, but in after years. To feel that she is an absolute providence to her child—that from babyhood it has clung to the simple belief that mamma must be told everything, and can right everything. What an incalculable blessing! lasting till death and after—the remembrance of a mother from whom the child has never received anything but love.

Love, the root of sympathy, is the most powerful agent in the bringing up of children. Not mere caresses; yet these are not to be despised, as being "the outward and visible sign of an inward and spiritual grace." The earliest development of our nature is so entirely objective rather than subjective, practical rather than ethical, that a kiss or a cuddle at all times is a much more potent agent in moral education than stern elder folk believe. Love, not in word only, but in action; love ever at hand to remove small evils, to lessen great ones; to answer all questions and settle all difficulties; to be a refuge in trouble, a sharer in joy, and a court of appeal where there is always certainty of sympathy, if not redress; this is the sort of thing which gives to parents their highest, noblest influence—beginning with birth and ending only with the grave,

Convent Schools.

The *Evangelical Churchman* repeats a warning often given:—"Will Protestants ever learn the folly and sin of sending their daughters to Roman Catholic schools?" Another warning comes from a father who gives to others the benefit of his dearly-bought experience. In a letter to an English publication he says:

"One of the leading establishments in Bavaria for the education of young ladies is known as the English Institute in Eichstatt. To this institute, which has many branches throughout Germany, I was, in the year 1875, induced to send my three daughters, aged eleven, thirteen and eighteen respectively, stipulating at the time that they should regularly attend the Protestant church, and that the faith in which they had been brought up should not in any way be interfered with. I was startled a few days since on hearing that my second daughter was secretly baptized in the Roman Catholic Church, unknown even to her sisters; and that three daughters of a Scotch gentleman, sent there to be educated, have been induced to do the same. Upon making inquiries in the town of Eichstatt I find it has become quite a scandal in the place, the number of English and Protestant children, sent here to be educated, who have (all unknown to their parents) been secretly instructed and baptized in the Roman Catholic faith. By your giving publicity to the above much misery may be saved to unsuspecting parents."

President Garfield as a Preacher.

A correspondent of the *New York Tribune* gives the following account of President Garfield's preaching:

"On his return to Ohio from Williams College he accepted a Professorship in Western Reserve Eclectic Seminary, now Hiram College, and was soon made Principal. He was in school five years. During this time he preached regularly, rarely missing a Lord's day. He averaged more than two sermons per week during all these years. He preached regularly part of the time, sometimes one-half of the time, sometimes one-fourth, for churches in Solon, Chagrin Falls, Hiram, and other places. He was paid for such services, and was regarded by the Disciples of the Western Reserve as one of their regular preachers as much as any man in Ohio. He held protracted meetings, baptized persons, performed the marriage ceremony, had charge of congregations, and preached as regularly as any man in our ranks."

Report on Statistics of the Pres- bytery of Halifax.

[APPROVED AND ADOPTED.]

Of the twenty-eight congregations, within the Presbytery's bounds, twenty-seven have sent in full or partial returns. The committee direct the attention of Presbytery to the absence of any return from the remaining one, namely, the congregation of Warwick, Bermuda.

Arrears of stipend are reported as follows:—Elmsdale and Nine Mile River, \$65; Little River, \$100; and Musquodoboit Harbor, \$180; on the other hand, Maitland reports having paid, as salary, \$88 more than promised; and Middle Musquodoboit \$150; the latter arrears previously incurred.

The stipend from all sources, in two congregations, is less than \$600, namely Lawrence town in which the salary is \$460; and Musquodoboit Harbor in which it is \$580.

Some of the schemes of the church were not remembered by all the congregations. The Home Mission Fund received nothing from Kempt and Noel; French Evangelization, nothing from Annapolis and Kempt; College Fund, nothing from Kempt; Foreign Missions, nothing from Annapolis, Kempt and Upper Musquodoboit; Aged and Infirm Ministers Fund, nothing from St. Andrew's, Kempt, Upper Musquodoboit, Sheet Harbor, and Windsor; Assembly Fund, nothing from Annapolis, Hamilton, Poplar Grove, Richmond, St. John's, Kempt, Lawrence town, Little River, Middle Musquodoboit, Noel, Sheet Harbor and Windsor; Synod Fund, nothing from Annapolis, Hamilton, Kennetcook, Richmond, St. Andrew's, Kempt, Lawrence town, Musquodoboit Harbor, Middle Musquodoboit, Upper Musquodoboit, Noel and Sheet Harbor; Presbytery Fund, nothing from Annapolis, Hamilton, Lawrence town and Sheet Harbor. The Sabbath Schools of the following congregations contributed nothing:—Hamilton, Lawrence town, Maitland, Musquodoboit, Noel and Windsor.

The average contribution, per family, to all the schemes, including special for College, in the several congregations, is as follows:—Hamilton \$3.75; Cornwallis North \$1.30; Cornwallis South \$6.82; Newport \$0.82; Kempt \$0.07; Kennetcook \$1.30; Elmsdale \$1.53; Milford \$1.50; Shubenacadie \$1.50; Maitland

\$6.40; Windsor \$7.32; Little River \$0.57; Middle Musquodoboit \$1.50; Sheet Harbor \$1.41; Musquodoboit Harbor \$1.04; Lawrence town \$0.80; Richmond \$3.53; St. John's \$4.33; Poplar Grove \$4.51; Chalmers Church \$5.74; St. Matthew's \$6.10; St. Andrew's \$5.41; Fort Massey \$10.64; Dartmouth \$5.00; Noel \$0.54 and Upper Musquodoboit \$0.22. The two last were vacant. Annapolis does not report the number of families, but gives \$6.50 per communicant. Newport suffers, in the comparison, from having the money contributed by the Newport section, divided by the families in St. Croix in addition to its own. St. Croix has since been organized for missionary work, and will appear in next report as having done something to swell the average. The following congregations paid more or less to the College Endowment; and thus, in the above comparison, appear to proportionately better advantage than others, who completed this special collection the previous year, viz.: Cornwallis South, Dartmouth, Richmond, St. John's, St. Matthew's, Little River, Maitland and Middle Musquodoboit.

The proportion, between the amounts raised for the schemes, and the salaries promised by the several congregations, is as follows:—Annapolis .04; Hamilton .19; Chalmers Church .25; Cornwallis South .36; Cornwallis North .12½; Dartmouth .45; Elmsdale .18½; Gay's River .25½; Kennetcook .18; Fort Massey .33; Poplar Grove .32½; Richmond .25; St. Andrew's .23½; St. John's .35½; St. Matthew's .65; Kempt .06; Lawrence town .10½; Little River .11½; Maitland 1.04; Musquodoboit Harbor .15; Middle Musquodoboit .22½; Newport .30½; Shubenacadie .29½; Sheet Harbor .10½; Windsor .17.

The whole Presbytery paid in salaries \$25,584; the whole Synod \$113,031. Halifax Presbytery thus paid 21½ of the whole. During the same period, it raised \$7,555 for the schemes, while the whole Synod raised \$50,333. Halifax Presbytery thus raised .24 of the whole. In proportion to salary therefore Halifax Presbytery is .01½ above the rest of the Synod, in contributions to the schemes of the Church. But as there ought to have been raised, by the whole Synod, at least \$35,030, in order to meet the demands of the various schemes, the Presbytery of Halifax ought to have raised 22½ of this amount, to keep up with her proportion in salaries. This would be \$7,675; or \$320 more than she actually contributed.

The Presbytery shows an apparent falling off, in its contributions for 1880, as compared with those of 1879, of \$1972; but, as the *special* for College in 1879 was \$2,929 more than in 1880, the ordinary contributions to the schemes increased \$959 in 1880, over those of 1879. Chalmers Church shows a falling off of \$92; Fort Massey of \$47; Richmond of \$25; St. Andrew's of \$96; Kempt of \$30; Lawrencetown of \$15; and Windsor of \$164. All the other congregations show some increase, which is very marked in Poplar Grove and Maitland.

There are two mission stations, both of which send returns, and contribute something to the schemes.

The Committee direct attention to the comparatively low state of the contributions, in several of the congregations, in order that, by missionary meetings or other agencies, these congregations may be stimulated to much greater liberality.

Report on the Statistical Returns of the St. John Presbytery for the year 1880-81.

There are 29 congregations in the Presbytery. Twenty-four have pastors; twenty-one made returns. The three congregations having pastors from which no returns are reported are in St. John—Calvin Church, St. Andrew's Church and St. John's Church.

Five congregations are without pastors. Four of these and three of the seven mission stations have made returns; but these are so partial that they are valueless.

The following congregations contributed to all the schemes of the Church:—St. Paul's, Fredrickton; St. David's, St. John; Buctouche; St. John's, Moncton; Greenock Church, St. Andrews; and St. James and Union.

To all but one of the schemes contributions were given by Springfield and English Settlement, Bocabecand Waweig, Chipman, Carleton, Stanley and Nashwak, Richmond, Prince William, Hammond-River and Saltsprings, and Hope-well and Salisbury.

Harvey and Acton, Woodstock, Sussex, and St. Stephen's, St. John, contributed

to all but two of the schemes.

During the year three congregations gave to the Colledge Endowment Fund—St. David's, St. John; Moncton; and Buctouche. These also contributed to the Colledge Fund ordinary. But eighteen of the 29 congregations gave to this Fund, the contributions varying from \$1.00 to \$75.00, and amounting in all to the sum of \$228.

Sixteen Sabbath Schools gave for Missionary purposes \$360.

St. David's is the only congregation in city of St. John reported as contributing to the Foreign Mission Fund.

The column in the Statistical Tables in which we like to see blanks, that for arrears, is not wholly a blank. I find opposite Harvey and Acton \$270, Woodstock \$230, St. James \$90, Grand Falls \$30.

The lowest stipend from all sources is \$400, the highest is \$2,500. Seven ministers of this Presbytery receive less than \$600 as their stipend from all sources.

All the congregations having pastors, and from which there are returns report contributions to the French Evangelization Fund. Two, Harvey and Grand Falls, gave nothing to Home Missions; two, St. Stephen, St. John; and Grand Falls, nothing to the Foreign Mission Fund. English Settlement, Woodstock, Sussex, and Grand Falls gave nothing to the Aged and Infirm Ministers Fund.

The average contribution per family for the general work of the Church—leaving out of view the families of mission stations, and congregations without pastors from whom nothing is reported in the tables—was \$1.62, and the average contribution per communicant \$1.08.

The contributions to the French Evangelization Fund and the Foreign Mission Fund were nearly equal. The amount given to the Home Mission Fund was equal to that given to both the French and the Foreign Mission.

The average contributions to the general work of the Church from the several congregations for each family was as fol-

lowa :—St Paul's, Fredricton, \$1.86, Springfield and English Settlement 40cts., Bocabec 70cts., Harvey 18cts., Woodstock 20cts., St. Stephen, St. John, \$2.23, Chipman \$1.33, Sussex \$1.02, St. David's \$3.10, Buctouche \$1.45, Moncton \$4.56, Carleton 95cts., Stanley 30cts., Richmcad \$1.61, Greenock Church, St. Andrews. 94cts., Prince William 54cts., Hammond River and Saltsprings \$1.32, St. James 50cts., Hopewell and Salisbury 74cts., and Kincardine 13cts.

The returns from which the foregoing facts are gathered compare favorably with those of the previous year. For all purposes other than congregational the contributions for 1879-80 amounted to \$1829, for 1880-81 to \$2864, being an increase for the past year of \$1035.

The additions to the communion roll the previous year were 201, last year 252. The whole number of communicants as given in 1880 is a little under the number given in 1881. But the difference would be considerably in favor of the present year if the congregations of the city of St. John whose membership was reported last year had also been reported this year.

From none of the vacant congregations and mission stations of this Presbytery are any contributions for the work of the Church reported. I look in vain for anything like this in the Statistical Return of any other Presbytery in the Church.

Campbell Settlement, named a congregation in our returns, is not a congregation according to the requirements of our Church and should be classed with the mission stations.

JOSEPH HOGG.

Moncton, Nov. 7th, 1881.

Christian Giving.

ARTICLE NO. IV.

But what can be done to remedy the existing state of matters?—to draw out the liberality of our people, to increase

the amount in the Lord's treasury, to enable our Church's committees to carry on more effectively the work entrusted to them, to manifest the Church's loyalty to her King and Head, and to exhibit to the world the reality of that living faith which prompts to generous deeds and unselfish action?

One thing necessary to draw out the liberality of the Church is

FULLER AND MORE CORRECT INFORMATION.

As a rule our people are not as well informed as they should be in the schemes and work of the Church. They are frequently asked to give money for a benevolent object or for some missionary operation of which they are comparatively ignorant. In many congregations there is very little known regarding the mission fields or the men employed in them; and as a consequence very little is given by these congregations. To secure the sympathy and aid of any people for any object, they must be interested in it, and to be interested they must be fully and correctly informed. Increase the information of a people and you will deepen their interest and draw forth their liberality.

Then there should be scriptural teaching as to

THE MODE OF GIVING.

It is to be feared that this important point has been overlooked in the ministrations of very many pulpits. How seldom are our people taught that they should give as the Lord hath prospered them, that they should give systematically and that they should worship God in their giving, that they can worship God as acceptably with their silver and gold and in Christian effort as they can in their singing and praying!

Then there is the doctrine of

PERSONAL CONSECRATION TO THE LORD!

"Ye are not your own." The King and Head of the Church demands an entire and unreserved surrender of all that we are and all that we have to Him. If we

are Christians we must make use of our time and talents, of our silver and gold, of our opportunities and privileges in His service. One great reason why so many professed Christians give so meagrely to the cause of the Master is that they forget that they are stewards and that the prosperity they hold does not belong to themselves, but to the Lord who will hold them accountable for its proper use.

When Christ said: "Lay not up for yourselves treasures upon earth," He did not say—"Lay not up treasures upon earth." Christians must in the nature of things accumulate capital. Trade, mercantile interests and the various professions demand capital: besides a rich man can do more good than can one who is poor. A Christian may and should lay up treasures upon earth but not for himself but for Christ. Christ said: "Lay not up for yourselves." Our earthly treasures belong to Christ and should be held and employed to the best possible advantage for the advancement of His cause and the good of men. Oh, that all the professed followers of the Lord Jesus Christ fully believed this important truth!

DUTY OF MINISTERS AND ELDERS.

How is the necessary information to be imparted? Is it by means of the "Monthly Record" and the Religious press? or by circulars and letters from the Agent of the Church? The pastors and elders are the properly appointed instructors and leaders of the people and it is their duty especially to furnish all necessary and useful information. Upon them God lays the responsibility, and them He will hold accountable. Let them faithfully and earnestly and systematically perform the duties of their office and the result will soon be apparent: the Synod will not again find it necessary to pass the resolution—"That Presbyteries be instructed to take orders that congregations contribute to all the schemes of the Church, and to report to Synod yearly what diligence has been used in the carry-

ing out of this order," (Minutes of Synod of the P. C., L. P., for 1881, page 16). There will not then be so many blanks in the Statistical and Financial returns. The sad truth is that some of our congregations suffer from the unfaithfulness of their office-bearers. The people bear the reproach which should be laid upon the ministers and elders. Some ministers are seemingly afraid to present the claims of Christ to their congregations and to urge upon the attention of their hearers the importance of "honoring the Lord with their substance and with the first-fruits of all their increase." Some of the people might say: "Our minister is all the time preaching about money and giving, I do wish he would preach the Gospel and leave money alone." Is the ambassador of the Lord to be deterred from declaring the whole truth by those graceless grumblers who are to be found in so many of our congregations? Is the minister to close his mouth because some of his church members are vainly trying to serve both God and mammon? Should he not rather address to them the fearful words of the Lord: "Will a man rob God? Yet ye have robbed Me. Ye are cursed with a curse, for ye have robbed Me."

Other ministers will not ask their people to give liberally because they think that there are a great deal of extravagance and unnecessary expense in connection with certain schemes. They are not satisfied with the manner in which the business is conducted. Verily "the serpent is more subtil than any beast of the field which the Lord God has made!"

A GENUINE REVIVAL OF RELIGION

is the great desideratum to Christian faithfulness and benevolence. It is not too much to affirm that we can correctly read the moral and spiritual condition a congregation from the Statistical and Financial returns. Here we have the pulse by which to test the flow of life-blood through the body. We can safely judge the depth of a man's piety and the

value of his prayers by the money he gives for religious purposes. Deepen the piety of the Church and you will increase the amount in her treasury.

Attention has already been called to the liberality of those early Christians who immediately after the day of Pentecost "continued together steadfastly in the Apostles' doctrine and fellowship and in breaking of bread and in prayers." They had been baptized by the Holy Ghost and consequently they readily sold their possessions and brought the proceeds to the Apostles. It was during a time of revival that they acted so generously and scripturally.

There is one feature that characterized the giving of those Christians that claims our attention. We learn from Acts 11 : 29, that they determined to give according to their ability. Evidently it was a well understood thing among them that they should give systematically and proportionately. They gave as the Lord had prospered them. Oh, that our modern Christians would learn to follow their example !

We have an interesting illustration of Christian liberality in the 8th Chapter of Second Corinthians : "Moreover, brethren," says Paul, "we do you to wit of the grace of God bestowed upon the Church of Macedonia. How that in great trial of affliction, the abundance of their joy and deep poverty abounded unto the riches of their liberality." Then notice the scene presented in the following verses. So anxious were they to give that they were praying the Apostle with much entreaty that he would receive the gift. All the entreaty was on the side of the rich that they might be permitted to give. They had learned that it was more blessed to give than to receive. But they had received. They had received the grace of God in the soul. They had first given themselves unto the Lord, and then unto the Apostle. Their liberality was due to the operation of the grace of God in the heart. They were enjoying the reviving power of God's Spirit.

It would be well for our modern Christians to study closely those 8th and 9th Chapters of Second Corinthians. They would find in them apostolic precept as well as apostolic example. They would see how a living Church manifests her faith in love, not only in praying and singing, preaching and promising, but also in large hearted benevolence. They

would have the evidence that the Gospel is indeed the power of God, the only power that can open men's hearts, liberalize their natures, reach their pockets and call forth their gold and silver. When this power exists there cannot exist with it the selfish and ungodly spirit that disregards the claims of Christ and the interests of the Church. The Gospel makes men act consistently. Taking possession of the heart, it dethrones self and installs love as the queen of graces, and as the ruling principle of life. A close-fisted man, soon after his conversion, was present at a collection at church. He felt his old stingy nature rising and to spite, as it were, the thought of his heart, he threw his purse bodily into the plate with the words, "Now squirm away, old nature." Thus it is that God's Spirit converts not only a man's nature but also his purse.

What the Church needs to-day is : a genuine revival that will consecrate her talent, draw forth her energies, direct her activities and fill her treasury. The Church needs a fresh baptism of the Holy Ghost.

But it may be replied that God will not grant unto His Church the reviving power of His grace till His people awaken to a sense of their individual responsibility. The sin of selfishness and covetousness will shut up the windows of Heaven as it did in the days of Malachi. What then can be done ? What will open the windows of Heaven and bring down the blessing ? Humble confession of sin and earnest prayer ? Yes, if that humble confession and earnest prayer are only followed by a repentance which leads to purity of life, loving purpose and persevering effort for the advancement of Christ's kingdom. President Edwards puts the truth clearly : "If God's people in this land were once brought to abound in such deeds of love, as much as in prayer, singing and religious meetings and conference, it would be a most blessed omen. Nothing would have a greater tendency to bring the God of love down from Heaven to earth ; so amiable would be the sight in the eyes of our loving and exalted Redeemer that it would soon, as it were, fetch Him down from His throne in Heaven to set up His tabernacle with men on earth and to dwell with them."

A church that both prays and works, gives and thinks, professes and practises will doubtless enjoy Heaven's smile and be prosperous.

A. F. THOMSON.

Economy, Dec., 1891.

THE Children's Presbyterian.

Dear Children :—

Did you know that you have a Foreign Mission Fund all your own? It is called the "Dayspring and Mission School Fund." Cards were lately sent out by the Agent of the Church, and some of you are now engaged in collecting. Please remember that this Fund is dependent upon you, and that you are collecting for *your own mission work*.

Although these things are set apart for the young people you must not think that they are of little consequence. On the contrary they are the most important branches of our Foreign Mission work.

THE DAY SPRING.

Our missionary from Fata, Rev. J. W. McKenzie, who is now home on a visit, and whom many of you will see and hear, told you not long since in these columns of the work done by your ship. Our missionaries live, one on one island, another on another, each far from the other, having no companionship but the heathen among whom they labor, almost completely cut off from the rest of the world. No mail to bring them letters, no stores where to buy food, or clothing, or medicine.

Your vessel makes two trips each year, starting from Sydney, Australia, and visits all the islands where there are missionaries, taking them such things as they need, or carries them when they wish to extend the mission, to visit heathen islands and to settle teachers, and without her it would be almost impossible to carry on mission work in the South Seas.

THE MISSION SCHOOLS.

The other part of your work is support-

ing Mission Schools. There are some of these in the New Hebrides, a larger number on the island of Trinidad. The heathen are very ignorant, they have never been taught. If the children grow up in ignorance they will be heathen like their parents, and one of the things which the missionaries try to do is to get the children together and teach them. But they cannot teach more than one school at a time, and therefore, so soon as they can, they set some of the natives whom they have taught to go and teach others, especially the children. In this way some of our missionaries have a great many schools under their care taught by native teachers, who were themselves a short time since in heathenism.

In Trinidad last year there were 23 schools with 874 pupils on the roll, and an average attendance of 573. Think what a work it is to have nearly 900 children in your mission schools learning from day to day to read the Scriptures which teach them of Christ and the way to Heaven, instead of growing up in ignorance, practicing the vices of their forefathers.

By these schools they are taught at the period of life when they have time to learn. A few years later they get to work and the opportunity is gone. Their hearts too are soft, they are not hardened in sin and the truth learned makes a much deeper impression than it can in later years. With them as with you children, youth is the time for improvement; and if allowed to pass idly away the loss can never be made up again.

Thus you see that the Mission Schools are a most important part of Foreign

Mission work. The success of a mission depends almost wholly upon them, and the support of these schools is your work. The cry of the children in the mission fields to you is, "Come over and help us." You answer that cry by supporting the Mission Schools. These teachers must have food and clothing as they work, and for this they receive a certain amount per month out of your "Mission School Fund."

While you are doing this good work for others, do not neglect your own souls.

While you send the knowledge of Christ to the heathen see to it that you accept Him yourselves. God forbid that any of you who are by these schools preaching Christ to others should yourselves be castaways.

Letter from a Pastor.

My Dear Young Friends:—

I have no doubt you often read the letters of our missionaries with a great deal of interest. Those of you who love the Saviour will always rejoice to hear of converts from heathenism to christianity. It ought to give you a great deal of pleasure to engage in the grand work of saving souls. You cannot all be missionaries, but children can help those who leave their homes to labor among the heathen. Let me tell you the story of a little girl, a recent convert to Christ, and the remarkable way in which her conversion was brought about. And as you read it I hope it will lead you to take more interest in the cause of missions:

A little more than two years ago an English sea captain touched at one of the South Sea Islands. At once the natives came around the ship, wishing to trade with him. Among the rest was a mother bearing her little girl and offering to kill and cook her for the captain's dinner if he would give her some trinkets worth eight dollars. The bargain was struck, but the captain wished to take the little girl alive. He kept her in the ship with him a whole year and then placed her in a religious home where the interests of her soul would be cared for. Last summer he went to visit her and was much pleased to see the change wrought. She had fallen in with the ways of the American children, is learning very rapidly at

school, takes great delight in the Sabbath School and is eager to attend church. Not long ago whilst listening to a sermon, from the text: Matt., 7th chap., 24th to 27th verses, she came home and repeated a good deal of what the minister said. That little girl now lives in the State of Maine, not a very long distance from some of the young readers of the *MARITIME PRESBYTERIAN*. She is away from her native home, and was saved from death by the same God who preserved Moses.

What a great change? Are your minds impressed as you read this touching story?

Some of you are now busy collecting money with your Dayspring cards to help our missionaries on the islands where this little girl came from. In our Sabbath Schools collections are also taken for the cause of missions. Should it not lead you to give cheerfully when you hear of good being done. We ought to feel glad and rejoice when we hear of children and others being brought out of heathenism into the light of the gospel. Remember what you enjoy and to whom much is given much will be required. Pray for our missionaries that the Word of the Lord may have free course and be glorified. God also loves the cheerful giver.

A PASTOR.

Letter from Annie Mewa.

(AN ORPHAN GIRL IN MISS BLACKADDER'S SCHOOL.)

Princetown, Sept. 18th, 1881.

My Dear Children:—

I am one of Miss Blackadder's girls and I hope you are glad to receive a letter from me.

We are pretty well and our schools are getting on very well. I am reading fifth book, geography, grammar, history, and Saturday we had a great cleaning up.

We have a young Coolie man here and he don't want to get married soon, and so mamma* is persuading him to get married. One day I was naughty, mamma gave me some few things to wash and so I washed them, so she went out for a little walk. I went in the garden and sat down under a tree, and I was watching the birds singing, and so I went to sleep, when she came home one of the girls told her that I had run away and so she began to tell me. I just had a holiday to myself.

Mamma is very kind to me. I don't

think that my own people would be kind to me as she is. I am very dull at figures. I do^o try mamma's patience very much but I am very good at every thing.

One time mamma was sick and she did not know what she was saying, and I'll tell you what she said. She told one of the girls to cut one of my legs off and boil it, and she said: "when it is done put some pepper and vinegar on it and bring it to me." Then I said she is just making fun and so we laughed, but it was the fever[‡] made her say so.

Good-night dear children,

ANNIE MEWA.

* The children call Miss Blackadder, mamma.

‡ Miss Blackadder had an attack of the Malarial Yellow Fever which scourged Trinidad during the past summer.

Beware of Small Beginnings.

Some workmen were lately building a large brick tower, which was to be carried up very high. In laying a corner, one brick, either by accident or carelessness, was set a very little out of line. The work went on without its being noticed, but as each course of bricks was kept in line with those already laid, the tower was not put up exactly straight, and the higher they built the more insecure it became. One day, when the tower had been carried up about fifty feet, there was a tremendous crash. The building had fallen, burying the men in the ruins. All the previous work was lost, the materials wasted, and worse still, valuable lives were sacrificed, and all from *one brick laid wrong at the start*. The workman at fault in this matter little thought how much mischief he was making for the future. Do you ever think what may come of one bad habit, one brick laid wrong, while you are now building a character for life? Remember in youth the foundation is laid. See that all is kept straight.

In the Cleft.

It was on the Alleghenies, I believe. The train came rolling on fiercely, like some ferocious animal, ready to tear to atoms two little children playing upon the track. On one side huge rocks made an impassable barrier; on the other was a fearful precipice. The eldest, a little

girl, looked with horrified eyes at the approaching monster (fiend it seemed to her.) But as she passed on a step or two, God be praised! she saw a cleft in the rock, made by blasting. Pressing her brother into one aperture she quickly sprang to the other; and as the cars flew past some one of the inmates heard a sweet voice say, "Cling close to the rock." And did the child obey his thoughtful little sister? Ah, yes. He clung very closely, and the thundering carriage passed on without harming them.

How blessed would we all be if we would obey our Elder Brother's call as quickly and unhesitatingly as this we boy obeyed his sister!

The White Robes.

BY HORATIUS BONAR, D.D.

"These are they which have washed their robes, and made them white in the blood of the Lamb."
—"Rev. vii. 14."

The book of the Revelation, from which these words are taken, shows us the glorious land that is afar off. When good Samuel Rutherford was dying, he cried out, "Glory, glory dwelleth in Immanuel's land." The reading of this wonderful book should make us cry out as he did. If you but saw the glory of that country where Immanuel reigns, you would long to be there.

The people that John saw in heaven were the saints (ver. 9), a great multitude that no man could number, out of all nations and all generations. What a company! Holy, happy, glorious! Should you not like to be with them, safe and blessed, far away from the wicked company of an evil world like ours?

They are all fair and pure; there is no spot on their robes, and no sin in their hearts. But once they were no better, no holier than other. How different now! They and their robes are perfect. Not a stain is to be seen. All is white and glorious about them. Old things have passed away; all things have been made new.

Dear children, it must be so with you. You must be changed as they were; for *your hearts* are by nature wholly evil. There is in them no love of God or of Christ; nothing but the love of sin. The Holy Spirit must take old things away from you; He must give you the new

soul and the clean dress, ere you can be fit for joining that holy band above, and dwelling in that city where there is no sin.

1. *You cannot get to heaven without the white robes.* They are to be got here, and must be got in order that you may enter that holy place. It is *here* you must be washed; it is *here* that your robes must be made white in the blood of the Lamb. *Now* is the time for getting this done. Go to the fountain, wash and be clean.

I have been told of a little girl who was awakened to concern about her soul by hearing her minister say at a prayer-meeting, "a soul must be pure and without a spot ere it enters heaven." Yes; we must be clean within and without, for nothing that defileth shall enter the holy city. You must have the white robes and the clean heart, before you can go into the company of saints and angels. You must have the new heart before you can sing the new song. You wish perhaps to have fine clothes for the body; but, though you had the finest that man could give you, they would not fit you for heaven. You must have the blood-washed robes.

If you forget God; if you do not love Christ, nor trust His cross; if you lie, or cheat, or swear, or steal, or break the Sabbath by pleasure or idle strolling, then you may be sure you are no follower of Christ; you have not yet got your hearts changed, nor your robes washed white. You have still the old nature, the evil heart. You are still Satan's children, wearing Satan's clothes instead of Christ's robes. You cannot then enter heaven as you are. How sad the state of those who have never been forgiven, nor renewed, nor cleansed in the blood of the Lamb. The door of heaven must be shut against all such. For them there is the blackness of darkness for ever and ever.

2. *None but Christ can give you these white robes.* It is in vain to think of getting to heaven without being clean; and it is as vain to think of making yourselves clean, or providing garments for yourselves with your own hands, as Adam did when he sewed the fig leaves together. "Can the Ethiopian change his skin, or the leopard his spot?"

In the Pilgrim's Progress we read of a place to which the pilgrims came, where they saw a man trying to wash an Ethiopian white; but the more he tried this the blacker the man became. So is it with us, whether old or young, when we try to make ourselves clean, instead

of going to Christ to be washed in His blood, and covered with the robe of His righteousness—"the fine linen which is the righteousness of the saints." You cannot make these robes, but Christ has bought them for you; He presents them to you free; nay, He offers to put them upon you with His own hands.

3. *Christ is willing to give you them just now.* You cannot make them; you cannot pay for them; still you do not need to be without them for a single moment. Christ has them for you; and in His Gospel He is saying, "Come to Me and I will both give them to you and put them on you." He sincerely desires this, for it is in love that He says, "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed." He wants you to take both the gold and the raiment; and to take them *just now*. Take them then *just now*, or you may lose them for ever. Come to the Lord Jesus Christ *now*, for you may die this day—this hour.

A minister was once preaching to the children of a Sabbath school in England. A thunder-storm came on during the sermon. The lightning struck a tree outside the church, and it fell through one of the windows and alarmed the people so that their attention was taken away from his words. But there was one little girl, whose heart God had touched, who stood at the foot of the pulpit, and continued to gaze upon him as if nothing had happened. He went next day to inquire for her. She had been wanting to go to a fair before she heard the sermon, but now she would not go. "I don't want to go to the fair," she said; "I want to get one of the white robes you spoke of yesterday." He talked with her for a while, and then left, intending to call on the morrow. Next morning a message was brought to him that the little girl was dead. But she was ready; she had got the white robes from the hands of Jesus.

Dear children, are you like her? Are you ready to die, and to lie down in your grave as calmly as you would in your bed to-night? Have you got the forgiveness of your sins, through Him who died and rose again? Have you the robes washed white in the blood of the Lamb? Has the Holy Spirit taken old things away and made all things new?

Do not delay, I beseech you. Thousands are now in hell because they put off these things for another day. Go at once to Jesus for the eternal life which He holds out to you. It is His gift, and

He loves to bestow it. Do not sleep till you have gone to Him. The soul that lies down in a Christless bed may next day be carried to a Christless grave.

Christ said to the saints in the church of Sardis, "They shall walk with Me in white." Oh come to Him, and you, too, shall walk with Him in white. You shall stand upon the sea of glass; you shall have palms in your hands, and crowns on your heads, and shall enter in with Christ through the gates of pearl, into the glorious city, as God's kings and priests, to reign with Him for ever.

"Does Jesus Christ Live Here?"

Many years ago, as a lady was sitting in the veranda of her house in Burmah, a jungle boy came through the opening in the hedge which served as a gateway, and, approaching her, inquired with eagerness, "Does Jesus Christ live here?"

He was a boy about twelve years of age, his hair matted with filth, and a dirty cloth wrapped in a most slovenly manner about his person. "Does Jesus Christ live here?" he asked, as he hastened up the steps of the veranda.

"What do you want with Jesus Christ?" asked the lady.

"I want to see Him, and confess to Him."

"Why, what have you been doing that you want to confess?"

"Does He live here?" he continued with great emphasis; "I want to know that. *Doing!* Why, I tell lies, I steal, I do everything bad. I am afraid of going to hell, and I want to see Jesus Christ, for I heard one of the Loogyees say that he can save us from hell. Does he live here? Tell me where I can find him."

"But he does not save people from hell if they continue to do wickedly."

"I want to stop doing wickedly," said the boy; "but I can't; I don't know how to stop. The evil thoughts are in me, and the bad Jeeds come of evil thoughts. What can I do?"

"Nothing,—but come to Christ, poor boy, like all the rest of us," the lady softly replied; but she spoke this last in English; so the boy only raised his head with a vacant look.

"You cannot see Jesus Christ now," she added, and was answered by a sharp, quick cry of disappointment. "But I am His friend and follower," said the lady; at which the face of the little

listener brightened, and she continued, "He has told me in His book to teach all those who wish to escape from hell how to do so."

The joyful eagerness depicted in the boy's countenance was beyond description. "Tell me, O tell me! Only ask your Master to save me, and I will be your servant for life. Do not be angry. I want to be saved. Save me from hell!"

The next day the little boy was introduced to the little bamboo school-house in the character of "the wild Kaica boy;" and such a greedy seeker after truth and holiness had been seldom seen. Every day he came to the white teachers to learn something more concerning the Lord Jesus and the way of salvation. He was at length baptized, and commemorated the love of that Saviour he had so earnestly sought. He lived a while to testify his sincerity, and then died in joyful hope. He had "confessed," and had found a Deliverer from those sins from which he could not free himself. The lady also has since died, and she and the wild Karen boy have met in the presence of their common Redeemer. — *Moravian.*

A Heroic Boy.

Some years ago, on the frontiers of Ohio, when the country was rough and sparsely settled, there lived an industrious boy, the son of a poor widow, who exemplified a spirit of heroism and moral courage, that it would be well for every boy to imitate.

Upon one occasion a companion of his proposed to visit a mutual acquaintance in a distant part of the vicinity where they lived on the Sabbath.

"Not on Sunday," said James.

"Why?"

"Because it is not right."

"If you and I do nothing worse than that, Jim, we shall be pretty good fellows."

"We should not be any better, certainly, for doing that."

"Nor any worse, in my opinion," rejoined David.

"My mother would not consent to it," continued James.

"I don't know whether mine would, and I don't care; I shan't ask her," said David.

"I never should go anywhere against my mother's advice," continued James. "I know what she thinks of the Sabbath,

and I respect her feelings. I shan't go on Sunday."

"And you can't go on any other day, because you have so much to do," added David.

"Rather than go on Sunday I shall not go at all," was James' emphatic reply. "If I had no scruples of my own about it I would take no comfort, feeling that I went against mother's wishes."

This emphatic refusal ended the matter. It was an illustration of the noble character of James. Boys, respect the Sabbath and your mothers, and like this heroic boy frankly and openly resist all temptations to wrong-doing, and never consent to any thing that would be displeasing to your parents. That noble boy, whose example we hold up for your imitation, was James A. Garfield.—*Early Dew.*

How Monkeys are Captured.

The ape family resemble men. Their voices are human. They love liquor, and fall. In Darfour and Sanar the natives make a fermented beer of which the monkeys are passionately fond. Aware of this, the natives go to the parts of the forests frequented by the monkeys, and set on the ground calabashes full of the enticing liquor. As soon as the monkey sees and tastes it he utters loud cries of joy that soon attract his comrades. Then an orgy begins, and in a short time they will show all degrees of intoxication. Then the negroes appear. The few who come too late to get fuddled escape. The drinkers are too far gone to distrust the negroes, but apparently take them for larger species of their own genus. The negroes take some up, and these begin to weep and cover them with kisses. When a negro takes one by the hand to lead him off the nearest monkey will climb to the one who thus finds a support, and endeavor to go on also. Another will grasp at him, and so on, until the negro leads a staggering line of ten or a dozen tipsy monkeys. When finally brought to the village they are securely caged up and gradually sobered down; but for two or three days a gradually diminishing supply of liquor is given them to reconcile them by degrees to their state of captivity.

In like manner a great many foolish boys are captivated and made drunkards. The saloon-keeper at first gives them beer in order to entice them to come to his saloon. These boys lead others also

to the saloon, and they will become drunkards. Boys ought to know more than poor, silly monkeys, and let beer alone, and keep entirely away from saloons where drunkards are made.—*Band of Hope.*

Let it Alone.

"No, liquor won't hurt you, if you let it alone," said one man, with a sneer, to another who was making a strong fight to have it kept out of town by law. "You needn't meddle with it. If others take it that is their look out."

"But liquor does hurt thousands who let it alone, who hate it utterly, and never set foot in a saloon."

"I should like your evidence," said the other, a little puzzled.

"Just step around the corner into Mrs. Watson's house—a pretty little house, but it will not be hers much longer. The rum-seller has it in his grip; I hear she must move out this week. Watson is working on his new veranda, which is to run around three sides of the tavern, to pay up another liquor-bill, while his wife and children are starving. They never touch liquor, but it has hurt them. I can pick out twenty families in this place where it has done its mischief, more or less, and it is so the world over. Every man that drinks involves others with him. Those that let it alone have to suffer. Probably five sufferers to each drunkard would be stating it very low. Now, I mean to work hard, and fight hard if need be, for those who have no helper; and if the law can be made to help them, well and good."

Our boys are to be our future law-makers. Let them be well established in temperance principles. Let them look on a liquor license just as they would on a license to commit any sort of crime. All these, and far more, are included in every permit to sell rum.

You'll Swear without Me.

Several boys in the upper part of New York were playing with their tops, and one of the number, feeling chagrined at his inability to come up to the mark of his playmates, began to swear roundly.

A Sunday-school boy promptly said, "Johnnie, if you swear I won't play with you."

Johnnie very curtly answered, "I

don't care, and I'll swear as much as I've a mind to."

Willie said, "Well, *you'll swear without me*," and picking up his tops he put them in his pockets and moved on for home.

Johannie saw Willie would do as he said, and feeling somewhat ashamed at his conduct, called out, "Willie, if you'll come back and play, *I won't swear any more*."

Willie came back, and saying, "Johannie, my Sunday-school teacher says swearing is very wicked and wrong, and I dare not play with any boy who is wicked," resumed his play.

This was a little hero who was not afraid to stand up like a brave soldier for the cause of pure speech and right morals, and in obedience to the command of God.

Part of the Concern.

A clergyman on his way to a missionary-meeting overtook a boy, and asked him about the road, and where he was going.

"Oh," he said, "I'm going to the meeting to hear about the missionaries." "Missionaries!" said the minister, "what do you know about missionaries?"

"Why," said the boy, "I'm part of the concern. I've got a missionary box, and I always go to the missionary meeting. I belong."

Every child should feel that he is "part of the concern," and that his work is just as important as that of any one else. Lynch-pins are little things, but if they drop out, the wagon is very likely to come to a stand-still. Every pin and screw should be in working order, and every child should be able to say, "I always go to missionary-meetings. Why, I'm part of the concern."

Thirteen Ways of Being Happy.

Happy is the man whom God correcteth; for He maketh sore and bindeth up.

Happy is that people whose God is the Lord.

Happy is he that hath the God of Jacob for his help.

Happy is the man that findeth wisdom, and the man that getteth understanding.

Happy is the man that feareth alway,

Happy is he that condemneth not himself in that thing which he alloweth.

He that hath mercy on the poor, happy is he.

Whoso trusteth in the Lord, happy is he.

If ye suffer for righteousness' sake, happy are ye.

If ye be reproached for the name of Christ, happy are ye.

Behold we count them happy which endure.

If ye knew these things, happy are ye if ye do them.—*Well Spring*.

Give Attention.

Young people often get into a slipshod way of doing things. They half read a book, half listen to a person who is talking to them, or half see a thing when passing along the street. Dickens used to say—

"The one serviceable, safe, certain, remunerative, attainable quality in every study and in every pursuit is the quality of attention."

It is said of Macaulay that his father taught him to observe so accurately that he could tell every thing there was in a window by a single glance, so thoroughly is the eye or the mind under our control. The mind becomes spoiled as easily as the body.

Temperance.

Rev. Dr. Mark Hopkins tells us of a mother who sent four sons into the world to do for themselves, taking from each of them, as they went, a pledge not to use intoxicating drinks, profane language or tobacco before he was twenty-one years of age. They are now from sixty-five to seventy-five years of age; only one of them has had a sick day, all are honored men, and not one of them is worth less than a million dollars.—*N. Y. Observer*.

A LITTLE girl said: "I wish I could go to heaven and see my dear papa." My husband said: "But you would not know him." "Yes, I would, by the clothes he wore." "But he don't wear any." "Well, I'd know him by the smile he wore." What a beautiful way in which to be remembered.

The Trinidad Mission.

Letter from Rev. K. J. Grant.

San Fernando, Sept. 26th, 1881.

Dear Mr. Hogg:--

Mindful of my very pleasant visit to your home and of the good cheer of heart received at your hastily got up missionary meeting, I snatch a moment to send you a line. You will remember how far you were off the mark that evening in your estimate of the pecuniary results of the meeting. I will long remember the remark of your good elder, Mr. Wier. When I asked for fifty dollars from your congregation, he replied: "we will give you more than fifty dollars, and you did. No collection was intimated and yet one friend put in \$15, several others considerably large sums.

It was just the evening before, that I met a lady in humble circumstances from the country, who had come into town to purchase some dress material suited to the summer season. Out of the money intended for this purpose she gave me for the mission work \$10, and venturing to hint that the contribution was large she replied: "I can and will do without my dress for this season, it is a small sacrifice for a redeemed sinner to make in the Saviour's service.

Shortly after leaving you I became acquainted with a few impressive instances of liberality which convinced me that there would be no lack of funds in our Church to sustain and extend our mission work, if our people at home were made intelligently acquainted with the work.

A meeting was announced in a rural district but the minister only received the notice of the meeting the evening before my arrival. The meeting was small. Before entering the church two gentlemen gave me each \$2, at the close of the meeting one gave me eight dollars more and the other ten. Farther on towards the close of a meeting the footsteps of a young man going out quickly arrested my attention, when the managers were counting the collection said young man came hastening in and placed on the table six dollars.

Retiring from a church one evening in the same week a young woman, of unassuming manner, asked if she could see me in the morning. She called as arranged and handed me \$5, stating that the amount she had in her pocket last night was quite small for so urgent a work.

I could multiply proofs of the deep Christian interest that is felt in mission work. They were to me an ample reward for the effort made during the few weeks I spent at home.

At service at an out station yesterday, a young Brahmin, one of my teachers, gave us the following illustration. Our subject was the fourth commandment. Practically there appears to be little difference between the unchristian Hindoo and the Dominion Railroad Directors in their views on this question. As he spoke a cane field was visible from the window. Now what furrows are to a field at home at a distance of 12 or 15 feet, so canals from one to three feet are to a cane field to carry off the superabundant rains. Without these drains the land would be saturated, deluged, no crop would be gathered. The speaker asked: "What would you think of the manager if he put the laborers to work with their hoes and pick-axes to level down the ridges and fill up the canals? You would say he was a fool, that he did not understand how to manage his estate. So friends," continued he, "is it with us if we bring the work of last week and next week into the Sabbath day. This day is God's canal in the field of the world. By keeping it open and allowing the ridges full and round to stand up on each side there is hope of a harvest." (It was spoken in Hindustani.)

And we have hope, brother of a harvest. God is blessing unremitting labor. We see fruit. We are often disappointed and saddened and the heart alone knoweth its own bitterness, but in this experience we are not taken by any sudden surprise. Yet we are most hopeful.

This evening I was visiting a family in good position, most friendly, a well-to-do shopkeeper. There are two children. One, a young man tho' not baptized, is well instructed and is never absent from church services. With the parents, tomorrow is a holy day, no food is to be eaten nor refreshment of any kind taken until after 8 at night. They will bathe in morning and if during the day they touch any person they must bathe again. Their Brahmin priest will be present to perform ceremonies. I asked the children if they would require to fast too, with a smile they replied in the negative.

The children of our schools are likely to be generally enrolled in the Church of Christ. Hence the importance we attach to the Christian education given in our schools.

But I must stop. The mail closes in

the morning at 6.30, and I must remember some other friends. With assurances of kind remembrances of my visit and with best wishes for you and yours,

Believe me,

Yours faithfully,

K. J. GRANT.

Letter from Rev. J. W. McLeod.

Princetown, October 27th, 1881.

My Dear Mr. Scott:—

Your welcome letter has been received. I fear that novelties are losing their novelty and thus my letters may not be so interesting as if written on arrival.

As this is my first to you, I may state that we are pleasantly located in the above town. It contains about 3000 Chinese, Negroes, Hindoos and a few Europeans. It is not much like a Canadian village. The shops and dwellings are small and unpainted. Some have palm roofs, others galvanized iron and wood. Where rain is so frequent and heavy the roof is an essential part of the building. These houses stand thick along the roads, and back amidst yam, sweet potato and corn patches.

There are some respectable buildings, and a Romish, an English and a Wesleyan chapel, and a Mohammedan mosque (not notable for size or architectural beauty). There are the Government, the Episcopal, and the Mission schools. The doctor and magistrate of this district both reside in the town. There is the indispensable police barracks, court house and jail.

Sugar estates lie around. San Fernando hill rises 7 miles to the west. Beyond the Parian Gulf, the islands and mainland of South America appear to join. North are the Montserrat hills. The land is undulating.

Manahamie village, a mile off, might be called a suburb of Princetown. Here village is at about the same distance in a different direction.

These villages are filled with unindentured Hindoos (who labor on estates and cultivate garden patches), and Creoles.

The climate is pleasant although rather warm at times. The official almanac for 1881 says: "The range of the thermometer is usually 72° at dawn to 88° at noon. During the hotter months it occasionally reaches 93° or even higher, whilst during the cooler weather, at the first of the year, it is for a few weeks at night as low as 68°." The "dry seasons" extend from the middle of January to

that of May. The other part of the year is called the "wet season." The rainfall is from 60 to 80 inches per year.

The mass of the people are negroes with their combinations. Then comes Hindoos to the number of about 50,000. There are Spanish, French, Chinese, English and Scotch in lesser proportions.

My chief work has been so far supervisions of schools, conducting of meetings until recently through interpreters. I have the last two months attempted Hindi.

Again I may give you fuller accounts.

Mrs. Macleod and I were at Tunapuna not long ago. I was in two of Mr. Morton's schools which are well attended. One at Aronca is taught by a young man named Blukan, the other in Tunapuna by Allah Duah, a former pupil of Mr. Mortons. Mr. Morton has erected a comfortable house with out-buildings. The Curepe school, taught by Akbar Ali, I did not see.

The Grants and Christie's are well.

Yours faithfully,

J. W. MACLEOD.

Letter from Charles Ragbir.

Concerning this young man Miss Blackadder in a private letter writes as follows:

"My primary teacher, Charles Ragbir, is a noble fellow, intelligent, obedient, active, and above all a pious Christian. He does catechists work, not for pay but out of love to his Lord. He holds meetings, goes about the estates and villages, prays, reads, and sings. At 6 in the morning he is off hunting up children.

Such a youth really repays one for a great amount of ingratitude and unkind treatment on the part of others. He longs to enter the ministry. I hope it may please the Lord to call the lad to His service."

Princetown, Sept. 16th, 1881.

I am an assistant teacher in the primary department. We have altogether a hundred pupils on the roll. I have forty-four and Miss Blackadder has the rest.

It is very troublesome to get them. I have to go for them in the morning at their houses and sometimes their parents would say, "how is it that the other boys could read big books and my son cannot read them." So, many of them

will not send their children any more, and the Mohammedans are very troublesome, they will not send their children, neither let the Hindoos send their children to our school, they prevent them from coming.

Many of the Hindoos say that if I send my children to school they will be Christians, so we are having a hard time here at Princetown.

On Sunday I taught a class and it is very interesting. I try to tell the little ones of the Lord.

Last Sunday I went to Jordan Hill Estate and I had a long conversation with the people. I told them about the Lord Jesus Christ, how good He was and what He did for us, and I prayed to God to heal their sin sick souls, also their bodies, and to forgive their sins.

I am thanking the Lord that He has given me some knowledge of the Scriptures, that I can tell others about it. It is only four years since I came here. I was born at Cedros, a district lying at the end of Trinidad. The great Columbus once was there. There are two Roman Catholic Churches and one English Church but none for the Hindoos, and the people are in darkness they have no light of the Gospel. As the Bible says that the harvest is surely great, but the laborers are few so we should all pray to God that He may send more laborers into the harvest field.

Two years ago I was in a store selling clothes and many other things. One day a thought came into my heart, here I am selling goods for money and can I not sell the valuable pearl for nothing to the heathens. So I have left that work and many people have asked me if I wish to be a clerk they will take me into their employ. I say, no, it is so against my mind. What will I do with much money? I will not live in this wicked world for ever so I had better do something for the heathen, I am trying my best to do what I can out here. I want to know more of the Scriptures than I know now, and I wish to be a doer, not hearer.

On Thursday, in the evening at five o'clock, went to Malgre Toate hospital and held meeting there, and there were upwards of forty people present. That is my favorite place on Sundays, I often go there and the people listen very well.

I am scattering the seeds of truth everywhere. When I see an opportunity of doing good I do it. Two months ago I was down at Cedros, my native place, and went into two hospitals and told them the glad tidings of the Scripture,

and a good many sick people were in the hospital. I was very sorry to see the people in such darkness and I prayed to God that He would send some one into that field and let the light of the Gospel shine upon them.

I am trying my best as faithful as I can using my talent. I know I shall give an account of my talents to my God. I don't want to be like that slothful and wicked servant who hid his Master's money in the ground, and when his Master came and reckoned he had to confess that he had not worked it aright. May the doom of the slothful servant never be mine.

I remain,

Yours respectfully,

CHARLES RAGBIE.

Letter from Francis Mewa.

Princetown, 20th Sept., 1881.

Dear Sir:—

A very great blessing will be the reward from God hereafter to those who are suffering for Christ's sake, therefore do not be discouraged to hear about the ill-treatment and behaviour of the heathen as here a few facts are given.

Just to give an idea of the people, in the office where I am employed there were two very serious cases during this month, it was stated that a man came in the night with a sharp cutting instrument in one of our neighboring villages where another man and wife were sleeping in an old thatched house. The man struck two blows with the instrument, I am glad to say that these blows fell partly on a shelf which was near their heads and partly on the man and wife, wounding the man severely on his right shoulder and a slight cut on the chest of his wife. The man who had done this was caught, and was bailed out. It is to be tried in the coming session.

There was another case of the same kind of a man who wounded another in the forehead about half an inch in depth, partly penetrating to the bone; he was bailed out also.

Multitudes of benefits are awarded to these ignorant heathens by the missionaries to educate them and bring them to the true light, but still they cling to the evil doings of their forefathers. There is a great deal of work to be done before they could be called good Christians.

Although those who were worshipping idols before are christianized, still they seem as if they have not fully got ho

of Jesus, but I assure you if these kind teachings would continue going on in the same way, by the grace of God, I say, or prophesy, that until the ending of the next century, when these Christian children who are brought up in a Christian school would be called Christian parents, then I am undoubtedly sure they will have a strong hold of Jesus, as I can see now the difference between educated Christian children and uneducated Christian children or grown up men.

I am an orphan having three sisters, who are in care of our kind teacher Miss Blackadder.

I am yours most truly,
FRANCIS MEWA.

New Hebrides Mission.

Mrs. Morrison.

In the minds of many of our readers is still fresh and fragrant the memory of our missionary, Rev. Donald Morrison.

He was born at the Point, West Bay, Cape Breton, in 1828. At the age of 25, he decided to study for the ministry, residing for some time with Rev. Murdoch Stewart, of Whycocomagh, C. B., and preparing for academy and college.

So soon as he had finished his course at the Hall he was sent to labor in P. E. Island, and was shortly afterward settled in charge of the congregation of Strathalbyn.

When in 1861, there came the sad news of the martyrdom of Rev. G. N. Gordon and his wife on Erromanga, and the death, we might say martyrdom, of Johnson, on Tanna, and the Foreign Mission Board called for volunteers to go to the South Seas, he offered his services, and he and his wife, a native of Earltown, in company with Rev. James D. Gordon, a brother of the martyred missionary, and Rev. Wm. McCullagh and wife, late of St. Andrews, N. B., sailed on the first Dayspring, from Pictou on the 23rd Oct., and from Halifax on the 7th Nov., 1863, for the New Hebrides.

On the 5th August, 1864, he was settled at Erakor Bay, in the island of Fate,

the station now occupied by Rev. J. W. McKenzie. Here he and his faithful wife labored, sometimes with encouragement, sometimes amid great difficulty and opposition and danger, until in the autumn of 1867, when his health failed and he had to leave the island. They lived for a little time at Sydney, then went to Auckland, New Zealand, from whence they removed to a small town called Onehunga about five miles distant, where they could live much more cheaply than at Auckland. Here Mr. Morrison died Oct. 23, 1869, aged 41 years, leaving a widow and two children strangers in a strange land.

The Foreign Mission Board offered to assist Mrs. Morrison, to which they received the following reply which is beautiful in the unconscious simplicity of its noble self-denial.

“Onehunga, March 6, 1871.

Rev. & Dear Sir:—

I received your very kind letter enclosing a minute from the Board of Foreign Missions. It was very kind and liberal of the Board to offer to assist me at any time I require it while I remain here. I sincerely hope I shall not be under the necessity of applying for such assistance. If my health continues good I have every prospect of being able to support myself and children comfortably. I am at present teaching here and succeeding very well so far.”

Declining the assistance to which she was fairly entitled, for nearly ten years she has quietly labored, supporting herself and her little family. But for the last two years her health has been failing. The fell disease which carried off her husband has been slowly but surely making progress.

At the last meeting of the Foreign Mission Board, held in New Glasgow on July 13th, a letter from her was read by the Secretary, stating that she had for some months past been unable to teach, and would gratefully accept the aid offered her.

It was then agreed that for the present year fifty pounds, stg., be paid to Mrs. Morrison from the F. M. Funds.

The Secretary remitted the money without delay, and the following reply will awaken deep sympathy for herself and for her children, soon to be orphans, in the hearts of all, and more especially, of all who remember the departure and devotedness of this excellent pair, Mr. and Mrs. Donald Morrison.

LETTER FROM MRS. MORRISON.

Onehunga, Oct. 11th, 1881.

DR. MCGREGOR:—

Rev. & Dear Sir,—I beg to acknowledge the receipt of yours of the 15th July.

I feel deeply grateful to the Board for the liberal assistance they have given me. I also feel much cheered and comforted in the hope that my children may be assisted if I should be removed.

My disease is making progress, but I am thankful to say that I am not suffering much. For the last two weeks I have been very weak and feel unable to write myself.

Pray for me that I may have an abundant entrance into the Heavenly Kingdom.

With kind regards to Mrs. McGregor, I remain,

Yours very sincerely,
CHRISTIANA R. MORRISON.

Another Laborer for the New Hebrides.

Mr. Robert M. Frazer, an elder in the Free New North Church, Edinburgh, has been appointed, under authority of the Synod of Tasmania, as a lay evangelist on one of the New Hebrides islands (to be afterwards fixed).

Along with Mrs. Frazer, who, like himself, has for several years been an earnest laborer in the Drill Hall work among the destitute in Edinburgh, he sailed on the 6th Sept., in the "Loch Shiel," for Melbourne. Their destination in the first instance is Tasmania. Thereafter they proceed to Sydney, to take passage in the "Dayspring" which sails from that port about the beginning of April, on her half-yearly voyage among the islands.

Mr. and Mrs. Frazer will be followed to their new and deeply interesting field of labor by the good wishes and prayers of many.

Presbyteries.

Presbytery of St. John.

This Presbytery met in St. John on the 8th ult. Rev. J. D. Murray tendered the demission of part of his large congregation, he retaining Buctouche.

Mr. Hogg submitted a report on the Statistics of the 29 congregations in the Presbytery. The report will be found elsewhere in our columns.

It was agreed to ask a supplement of \$100 for Baillie and Tower Hill, the congregation to raise \$500.

A committee was appointed to nominate a home missionary to labor among the vacant stations of the Presbytery.

Mr. Mowatt reported favorably regarding Harvey.

Mr. Hogg was authorized to ordain elders at Dorchester.

Messrs. Gray and Jack were appointed to effect a union between Campbell Settlement, Saltsprings and Hammond River.

A communication was read from Rev. Dr. Bennet, asking leave to retire from the active work of the ministry and that leave be granted to St. John congregation to choose an assistant and successor.

Dr. Bennet has been nearly 40 years in the ministry two as missionary chiefly in the north and west of Ireland, 10 as pastor in Tassugh, County Armagh, and nearly 28 in St. John.

Presbytery ordered that the congregation be notified and asked to appear for their interests at the next meeting of Presbytery to be held on the second Tuesday of January.

It was agreed to employ an English-French minister to labor at Grand Falls, half his salary to be paid by the French Evangelization Board and half by the people, aided, if need be, by the Home Mission Board. The congregation there seems to be in a weak condition.

The resignation of Mr. McCullagh of the congregation of St. Andrews was accepted, to take effect on the 1st Dec. Owing to the state of his health, application will be made in his behalf to the Aged and Infirm Ministers Fund. It was agreed to visit the congregation of St. Andrews on the second Monday of January.

Presbytery of Wallace.

This Presbytery is holding a series of Missionary meetings in the various sections of the Presbytery with a view of stirring

up a deeper interest in the work of the church. Meetings were held at River John, Tatamagouche, W. B. R. John, and Earlton, on the 7th, 8th and 9th of November, and at Falls Church and New Annan on the 28th and 29th of the same month. They were well attended and were addressed by members of Presbytery on behalf of the various schemes of the church.

Arrangements for further meetings have been made as follows:—

- Jan. 23, 3 p. m., Stake, Wallace.
- “ “ 7 p. m., St. Mat. Ch., Wallace.
- “ 24, 11 a. m., Fox Harbor.
- “ “ 3 p. m., Gulf Shore.
- “ “ 7 p. m., St. Mat. Ch., Pugwash.
- “ 25, 11 a. m., Rockley.
- “ “ 7 p. m., Oxford.
- “ 28, 11 a. m., Victoria.
- “ “ 7 p. m., Wentworth.
- Feb. 7, 7 p. m., Amherst.

These meetings cannot fail to do good. The knowledge imparted and the interest awakened in the work of the Church must bring forth fruit.

Presbytery of Truro.

This court met in the vestry of the Presbyterian Church at Great Village, on the afternoon of Tuesday, the 15th ult. There were ten ministers and one elder present.

At a previous meeting the Rev. E. Grant had been appointed to collect the unpaid subscriptions with the bounds of the Presbytery towards the Endowment Fund of the Theological Hall. At his request Rev. Messrs. McLean, Sinclair and Thomson were appointed to visit the congregations of Londonderry, Economy and Riverside, and Messrs. McMillan and Chase to visit the congregations of Clifton, Onslow and Coldstream. Professor Pollok will visit the congregations of Truro.

Various reports of missionaries who had been laboring within the bounds of the Presbytery during the summer were read. In most cases the missionaries had received their full pay from the people among whom they had been laboring.

Supply was appointed for Parrsboro; and the members of Presbytery agreed among themselves to give each of them a Sabbath to Southampton, Maccan and River Herbert during the winter.

The Presbytery will meet again on December 20th at Debert, at 1 o'clock, p. m., and at Folly at 7 o'clock, for visitation and ordinary business. Mr. Bruce to preach at Debert and Mr. Burrows at the Folly.

Presbytery of Pictou.

VISITATION AT GREEN HILL.

This Presbytery met at Salem Church, Green Hill, on the 29th Nov., for visitation and for business connected with the call from Sherbrooke. There were present six ministers and four ruling elders. There was a fair attendance of the congregation.

After sermon by Rev. J. McLeod of West River, the Presbytery was constituted with prayer by the Moderator, Rev. Wm. Donald, after which the usual questions were put to minister, to elders individually, to the session as a whole and to managers.

The answers given showed that the congregation is in a healthy condition.

The pastor is faithful in his work. The elders are diligent and faithful in the discharge of their duties, both in visiting the families of their respective districts and in visiting the sick, teaching in Sabbath school and taking part in prayer meetings.

The Session meets monthly for business and every Sabbath morning for conference and prayer.

There are four Sabbath schools and as many prayer meetings within the bounds of the congregation, some of them being union schools and meetings, attended by adjoining congregations being in the same section.

The congregation contributed to all the schemes of the Church as follows:—

College Fund.....	\$ 2.00
Home Miss. & Sup. Fund.....	36.00
French Evangelization.....	13.00
Foreign Missions.....	40.08
Dayspring.....	22.00
Aged & Infirm Ministers Fund....	6.00
Assembly Fund.....	10.00
Presbytery Fund.....	3.00

\$135.00

To other religious and benevolent objects..... 31.00

\$166.00

At the close of the visitation the following resolution was unanimously adopted:—

“The Presbytery desires to express great satisfaction with the exhibit made, with the completeness of the organization, the fidelity of the minister in pulpit and pastoral duties, the efficiency of the elders, in attending to prayer meetings and Sabbath schools and to the interests of religion generally in their respective districts, and the promptitude with which

the managers are enabled to more than implement their financial engagements to their pastor.

They would, however, desire to impress upon the congregation the need of increased effort in behalf of the several schemes of the Church, especially the College Fund, and they would pray that as God has blessed them in the past He would still more abundantly bless them in the future."

In this connection we may state that the manner in which the congregation has dealt with their pastor, Rev. Wm. Stewart, shews that they fully appreciate the faithfulness of his efforts for their good in spiritual things, and shews also that they know how to abound in kindly and thoughtful considerations for his welfare in carnal things.

When he called him, the support promised was \$700 yearly without a manse. The amount paid last year was about \$740.

In addition to this a pleasant surprise was given him, when, on his return with his children from P. E. Island last summer, after an absence of a few weeks, he found that the house in which he had been living was dismantled and that the servant girl whom he had left in charge had flitted, and, with the aid of kindly, willing hands, had removed all the household goods and chattels. As an answer to his surprise he was driven to a cozy and comfortable house within fifty yards of the church, which the congregation had quietly purchased and fitted up as a manse, where he found a warm welcome awaiting him.

The Presbytery met in the afternoon at the manse. The call from Sherbrooke and Goldenville to Mr. John L. George was found to be most unanimous and hearty. It was signed by about 200 members and a large number of adherents. The support promised is \$800 per annum without a manse. The call was sustained and accepted by Mr. George.

Arrangements were made for hearing his trial exercises for ordination at Pictou on the 15th Dec., and, in the event of their being sustained, for his ordination and induction at Sherbrooke on the 20th of the same month.

Presbytery of P. E. I.

The congregation of Clifton and Granville is taking steps in a call. The man of their choice is the Rev. Alex. Stirling of Scotsburn.

A new church has been lately furnished and opened at Bloomfield, in the new congregation of Bloomfield and Tignish. This speaks well for the zeal and liberality of the people.

Zion Church, Charlottetown, has lost an efficient elder and treasurer by the removal of Alex. Stronach, Esq. Mr. Stronach was formerly Mechanical Superintendent of the P. E. I. Railway but has been appointed to a position on the Canadian Pacific. An appropriate address was presented to Mr. Stronach by the congregation expressing their warm attachment to him and their deep sense of his valuable services. Mrs. Stronach also received honorable mention for the valuable aid she had given in congregational work. The address was accompanied with the gift of a Fur Coat. Mr. Stronach replied in feeling terms.

There are six vacancies in this Presbytery at present. These are all in urgent need of supply and we have at present only one probationer. Three of the vacant fields in this Presbytery need Gaelic preachers. We can only ask for our share of the scanty supply at the disposal of the H. M. Board. There is, certainly, great and crying need for the Church to pray the Lord of the harvest to send forth laborers into His harvest.

At the last regular meeting of Presbytery, in Summerside, a public meeting was held in the evening of the day on which Presbytery met in the interest of Sabbath School work. Papers were read by Revs. W. P. Archibald and A. F. Carr on "S. S. Text-books" and "Qualification of the S. S. Teacher." Impromptu remarks were made by several others present and the meeting was enlivened by sweet songs from the S. S. children.

Presbytery of Victoria & Richmond.

VISITATION AT THE FORKS.

This Presbytery met at the Forks, Baddeck, on Nov. 16th, at 11, a. m., for visitation and other business.

After sermon by Rev. Alex. McRae, the visitation was proceeded with. The answers given by Minister, Rev. K. McKenzie, elders, session and managers, were very satisfactory, giving evidence of progress in all the departments of Christian work. In recent years they have regularly fulfilled their promises of support to their minister, though there are some arrears of stipend still due from former years, which they have not yet succeeded in overtaking, but, during the

last few years, they have regularly fulfilled their promises of support to their minister to the full amount.

The sum contributed for the past year to the schemes of the Church is \$73.

The following resolution was unanimously adopted :-

"The Presbytery are pleased to find that very satisfactory answers have been given by the various office bearers to the questions usually put at Presbyterial Visitation, the minister is faithful and diligent in his work, the elders and managers are also diligent and the congregation are also fairly liberal in supporting the gospel among themselves and in giving towards the schemes of the Church. The Presbytery do hope, however, that the arrears of the past few years will be paid."

"Resolved, further, that the Presbytery commend the minister and congregation to the Great Head of the Church for the out-pouring of the Holy Spirit."

VISITATION AT BADDECK.

The Presbytery met again in the evening at Baddeck for the visitation of this section of Mr. McKenzie's congregation.

Rev. Malcolm Campbell, of Strathlorne, preached to a large and attentive congregation.

The usual questions elicited very satisfactory replies.

The treasurer announced that this section of the congregation had agreed to pay *one hundred dollars* additional for stipend. This raises Mr. McKenzie's salary from \$600 to \$700, without a manse.

The annual contributions to the schemes of the Church for the past year was \$56.

At the close of the meeting the Presbytery adopted the following resolution:-

"The Presbytery are very much gratified to find that the Baddeck section of the congregation has made so much progress, especially in financial matters, during the year. They have not only paid the amount promised of the ministers salary, but they have also increased it one hundred dollars.

The Presbytery would express their thankfulness to God for some tokens of God's presence and power among them. And they would earnestly pray that God would pour out upon them the Holy Spirit, and that they might be enabled to abound in the work of the Lord."

The congregation of Mabou and Port Hood has called Rev. H. Crawford, formerly of Richmond Bay, P. E. I.

Presbytery of Sydney.

This Presbytery met in Sydney on the 16th Nov.

Rev. D. Sutherland reported that the subscription to the Endowment Fund in the congregation of Gabarus has been all paid except about three dollars.

Rev. D. Drummond reported that he had brought the matter of unpaid subscriptions before the congregation of Boularderie.

A resolution was passed stating the needs of the congregation of Cape North and asking the Supplementing Committee for a grant of \$150, instead of \$50 as given the present year.

Visitations, which seem to be the order of the day, are here being taken up in good earnest. The Presbytery is to meet for visitation as follows :

At Gabarus on Tuesday, Feb. 7, 11, a.m.
 " Framboise Wednesday, " 8, "
 " Grand River Thursday, " 9, "
 " Loch Lomond Friday, " 10, "

Acknowledgements.

1. Received, through Rev. A. McLean, package of mission goods from Ladies' of St. Columba Church, West Branch E. R., Pictou, for Rev. H. A. Robertson's station.

2. From the Halfway Brook Sewing Circle, through Mrs. Eliza Dunlap of Middle Stewiacke, one parcel of mission goods for Mr. Annand, value \$8.20.

3. From the *never failing* congregation of Bedeque, P. E. I., through their *indefatigable* pastor, Rev. R. S. Patterson, 1 box mission goods, value \$14.06, for Mr. Annand.

4. From Women's F. M. Society of Truro, per Mr. J. M. Pitblado, 1 package containing parcels for the missionaries in Trinidad, with \$20 for the New Hebrides mission.

I have also to acknowledge, by request in MARITIME PRESBYTERIAN, receipt of \$12.30 from Union Church S. School, Hopewell, per Mr. John Fraser.

P. G. MCGREGOR.

PRESBYTERIAN BOARD OF PUBLICATION, PHILADELPHIA.—We are glad to learn that D. McGregor, 145 Hollis' Street, Halifax, is introducing the publications of this great Presbyterian book concern. Their catalogue comprises upwards of 1500 volumes of their own publication, and through the above channel our ministers, congregations and Sabbath school, of the Maritime Provinces, can be supplied with the choicest of Presbyterian literature, carefully selected.

Obituary.

DONALD ROSS.—Died at New Glasgow in July, in the 81st year of his age, Donald Ross, an elder of United Church, New Glasgow, and a man of blameless Christian life.

He was born in Beaulieu, Rosshire, Scotland, Sept. 17th, 1800, came to New Glasgow, July, 1832, and was ordained an elder in St. Andrew's Church in 1833. At the disruption in 1843, with the minister, Rev. John Stewart and many of the congregation, came out, joined the Free Church and built Knox Church, New Glasgow, of which he was an elder from that time until the union of Knox and Primitive Churches in 1874. Since that time he has been a member of the session of United Church, having filled the office of the eldership for the long period of 48 years.

FRANCIS KERR.—On the 6th Sept. there passed peacefully to his rest, after a brief but severe illness, Francis Kerr, elder, of Kerrburn, Middle River, Pictou, in the 65th year of his age. Deceased was a man of many sterling qualities, humble and unassuming in his manner, wise in counsel, faithful in duty, good to the poor and forward in every good cause.

R. C.

ALLAN MCQUEARRIE.—For a number of years an elder in the Presbyterian Church, Strathlorne, C. B., died on the 4th Nov., in the 70th year of his age. Deceased was a native of Pictou. He removed to Cape Breton in 1831. During the long period of his residence in this congregation he was exemplary in his attendance upon the public means of grace. As an elder he was noted for his regular attendance at meetings of session and a readiness to sacrifice his own ease in order to discharge the duties of his office.

M. C.

Miscellaneous.

Britain.

SPURGEON'S Pastors' College has 355 graduates preaching in Great Britain, who have gathered 43,336 persons into the churches.

MR. Samuel Pope, Q.C., the recorder for the borough of Bolton, England, declared at a recent local option meeting, that during the twelve years of his recordership no total abstainer had been brought before him for trial.

THE Irish Presbyterian Church has organized an Age and Infirm Ministers' Fund. Two donations were given toward it at the start, one of nearly \$10,000 and the other of \$5,000, which placed the project beyond the risk of failure.

SUCCESSING IN IRELAND.—Two Protestant evangelists recently commenced work at Newry, Ireland, under the auspices of the Irish Evangelization Society. The first two services were broken up by the angry populace; but the evangelists, after desisting for a day or two, soon started work again. After a little the people began to crowd into the meetings, and a strong religious interest began to make itself manifest among them. At the conclusion of their nine weeks' mission, the evangelists were able to report several hundred conversions.

Asia.

DR. Jessup of Beirut reports that unusual crowds have been attending services in the Greek church, and that it is the preaching of Mr. Moody's sermons, obtained from the Beirut press, that has caused the stir.

THERE is now an Evangelical Church of 1400 souls at Ur of the Chaldees, the modern Ufa. An Armenian weaver was converted at Aintab, and, returning to Urfa, combined evangelical work with his daily toil with the above result.

SOME English travellers have built an orphanage at ancient Nazareth. It has been open four years, and there are in all thirty-six girls, at ages varying from four to fifteen. They are all taught, whatever may have been their parentage, to love the one true God, and Jesus Christ whom He hath sent.

THERE is an extraordinary awakening at Hamadan, a station of the Presbyterian Board in Persia. About forty Jewish families have become Christians. Near the supposed tomb of Mordecai and Esther a company of the children of Israel are meeting regularly twice a week, to examine the law and the prophets, and to inquire concerning the Christian faith.

TARDY justice has at length been granted to Protestants in China. Heretofore they have been taxed for the support of idolatry, and have had no protection from persecution, while Roman Catholics enjoyed privileges in both these respects. Eighteen years ago strenuous efforts were made to have this unjust distinction abolished, and now the United States Minister, Hon. J. B. Angell, has succeeded in getting the edict reversed.

A WRITER in the London *Missionary Herald* says: "I have nowhere in Christian lands found men and women of a higher type than I meet in North China—of a finer spiritual experience, of a higher spiritual tone, or of a nobler spiritual life. I came away with the conviction that there are in the native churches in China not only the elements of stability, but of that steadfast and irresistible resolution that will carry over the whole empire to the new faith."

AFTER a week of prayer, a mass meeting, in the interest of Christianity, was held about three months ago at Kioto, Japan, when, it is said, 3,500 persons were present. A meeting of the same nature was held at Osaka, on June 11th, when the attendance rose to 7,000 persons. The Shinto priests were alarmed, and brought charges against the Governor of Osaka before the courts for permitting such assemblies. The court refused to entertain the accusation. Religious liberty seems to be legally established in Japan.

South Sea Islands.

THE Sandwich Island *Friend* states that on the first Sabbath in October forty-seven were added to the Fort Street church, in Honolulu, twenty-six to the Bethel Union church, and seventeen to the Chinese.

THE *Monthly Record* of the Free Church of Scotland says of the progress of the gospel in the New Hebrides during the last decade:—"Ten years ago Aneityum was the only Christian island in the

group, now about one-third of the group has been occupied, and all the islands are open for the gospel."

THE Christians on the Hawaiian Islands seem to be alert in their efforts to reach the 14,000 Chinese who have come among them. On all the islands evangelical agencies are said to be at work, with promising results. Mr. Sit Moon, the pastor of the Chinese Church at Honolulu, reports that two hundred and forty-eight of his countrymen at the islands are Christians.

A GREAT change is going on in the character of the population of the Sandwich Islands. The Chinese adult men outnumber the Hawaiians; Portuguese Romanists are coming in large numbers from the Madeira Islands; thirty French priests are busy in the interests of the Papacy; Bishop Willis would make all Anglicans; Mormon agents do not miss their opportunity, while the incoming heathenism, with low and debasing customs, tends to drag everything down to its own level.

FOR nine months and five days a volcano at Hilo, Hawaii, Sandwich Islands, continued to send forth liquid lava. Millions of tons have been sent forth, sufficient to form an island of no inconsiderable size, and its eruptions ceased on the 10th Aug., 1881. An ex-governess of one of the islands offered sacrifices to the fire goddess Pele, giving silk handkerchiefs and brandy and calling on the spirit of the late King Tunalilo to drink and be at peace with Hilo. The pagans that came with her from Honolulu say that she quenched the fire. A day of humiliation and prayer was observed by the Christians of Hilo and God has heard their prayers.

Africa.

THE Rev. Dr. Hannington has left England to reinforce the mission station at Livingstonia, Lake Nyassa. D. Lawa, who is in charge of the mission, has sent home news of the founding of a new station at Bandawe.

THE Scotch Free Church missionaries at Livingstonia, Central Africa, have baptized their first convert, and have others under preparation for baptism. At Rubaga, in Uganda, where the English Church missionaries have to deal with the capricious and wilful King Mtesa, three Waganda youths have been "bound up for cleaving to Christianity."

To the Rescue.

When the "Batavia" was crossing the Atlantic in a terrific storm, eight years ago, there was sighted in the glooming evening twilight a wreck, with several men clinging to the shrouds. It was a question of life and death to man a boat and pull to the rescue. Captain Moulard's call for volunteers was instantly responded to by twice the number needed for the service, and out of this number he commissioned the picked men, who hastened to their critical trust, and in due time joyfully returned bringing in nine rescued souls, amid the hearty cheers of their comrades, who generously envied them the honour of which they themselves had been deprived.

When shall the time come that twice the number of men needed shall be always volunteering for the most advanced and perilous posts of aggressive Missionary service, and our only care shall be to select the strongest and the best? God speed the day! The day would not be far distant if the Church possessed many fathers and mothers like those of whom we read:—The dedication of a volume written by one of our Missionaries, is in these words: "To my mother, who from my earliest years led me to the prayer meeting and the monthly concert, and thus to Christ, and an interest in Missions, and then in her age and widowhood sent me to the foreign field."

Another writes: "By my own consecration in childhood, often re-affirmed in riper years, I stand pledged to the foreign Missionary work."

A third testifies: "I was consecrated to this work in baptism by my parents."

A fourth: "I never remember the time when I did not see the possibility of being called to leave father and mother and go to distant lands for Christ's sake."

A fifth: "Among the last words of my father, who died when I was four years old, to my mother, were these, 'Remember the Missionary cause, and bring up our children to remember the Missionary cause.'"

A sixth: "I am here because my sainted mother desired herself to be a Missionary, and consecrated me to the work before I was born.—U. P. M. record.

Week of Prayer.

THE FOLLOWING IS THE PROGRAMME OF SUBJECTS PROPOSED BY THE EVANGELICAL ALLIANCE:

Sabbath, Jan. 1.—Subject for discourse, "Renewed Consecration."

Monday, Jan. 2.—Thanksgiving for the blessings, temporal and spiritual, of the past year, and prayer for their continuance.

Tuesday, Jan. 3.—Humiliation and confession on account of individual, social and national sins.

Wednesday, Jan. 4.—Prayer for the blessing of God on His church and His world.

Thursday, Jan. 5.—Prayer for the young and all agencies for Christian training.

Friday, Jan. 6.—Prayer for the universal prevalence of peace and righteousness.

Saturday, Jan. 7.—Prayer for Christian missions, the outpouring of the Holy Spirit and the conversion of the world.

To each Agent and Reader:—Please try to increase the circulation. Show it to your friends, that they may read and judge. Unless notice is received to the contrary the same number will be sent as last year.

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

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