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THE PRESBYTERIAN
CHURCH IN CANADA

The Maritime Presbyterian

of
God's
Creation

to
all
the
World

Preach the Gospel

WE PREACH CHRIST AND HIM CROUIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

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JUNE 15, 1883.

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MOTHER'S HEART.

The Rev. George Martin, of Upper Norwood, told a good story the other Sunday morning, to the following effect. A little boy, having heard of the love of the Lord Jesus, told his sister that he should like to make Jesus a present—something that Jesus really wanted. His sister said there was one thing Jesus did want above everything else. "He wants your heart," she said. Thinking seriously for a moment, as if the little fellow knew that to give Jesus his heart would make it needful for him to give up something he did not wish to part with, a bright thought at length struck him. Said he, "If mother will give Him her heart, I'll give Him mine." "Mother!" answered the girl, "Why mother gave her heart to Jesus long, long ago; every body knows that! Does any mother's eye rest on these lines? And can your elder children thus triumphantly speak of your love to the Saviour?"

The following is regarded as the nearest estimate that can be made of the number of Mohammedans in the world: Turkish Empire, 20,000,000; Persia and Caucasus, 12,000,000; India 41,000,000; East Indies, 23,000,000. China, 5,000,000; Egypt, 8,000,000; Morocco, 2,750,000; Algiers, 2,320,000; Tunis, 2,000,000; Tripoli, 750,000. Sahara, 4,000,000; Soudan, 33,000,000; Zanzibar, 380,000; Central Asia, 14,000,000; total, 173,800,000.

The truth of the doctrine of purgatory, as held by the Roman Catholics, is about to be tested in the courts. A man in Australia left \$7,000 to be used to deliver his soul from that alleged state of existence, and the executor declines to pay the money without legal proof that it has been really earned.

According to the *Missionary Review's* tables the Foreign Missionary Societies of the world show a gain of 393,000 communicants in the past year. They spent a little less than eight and a half millions of dollars.

The Maritime Presbyterian.

Vol. III.

JUNE 15th, 1893.

No. 6.

STATE OF THE FUNDS AT THE CLOSING OF THE ACCOUNTS.

First acct. FOREIGN MISSIONS.

	CR.	
By balance May 1st 82.	\$727 64	
Receipts	—10925 77	11653 41
	DR.	
Ordinary Expenditure	\$11371 25	
Bal paid over to second acct.	262 16	1611653 41
Second acct. [DAYSPRING AND M. SCHOOL.		
	CR.	
Receipts ordinary	\$3732 93	
" Form Foreign Missions	232 16	4015 12
	DR.	
Expenditure	494733	
Balance May 2nd 83.	\$ 932 21	
" 82.	\$334 23	
" increased by	—597 93	932 21

HOME MISSIONS.

	CR.	
By balance May 82.	\$153 32	
Receipts	—3945 93	4099 25
	DR.	
Expenditure	3927 13	
Bal on hand May 83.	172 12	
" 82.	153 32	
" reduced	—18 80	172 12

SUPPLEMENT FUND

	CR.	
Ordinary receipts	\$3342 86	
Special	—2539 08	6481 94
	DR.	
Balance May 82.	\$1950 94	
Expenditure	3962 65	5353 59
Balance May 83.	623 35	
Adverse Bal May 82.	1930 94	
	—	\$2619 29

COLLEGE FUND

	CR.	
Receipts	\$8834 33	
	DR.	
Balance May 82.	\$3069 59	
Expenditure	9475 31	12544 90
Bal due May 83.	5710 62	
" 82.	\$2069 59	
Increase of balance	—610 03	3710 52

COLLEGE BURSARY

	CR.	
Receipts	\$20 04	
	DR.	
Balance May 83.	\$191 43	
Expenditure	305 00	1099 46
Bal May 83.	—	159 43
" 82.	191 43	
Bal reduced by	—25 04	153 42

AGED MINISTERS FUND.

	CR.	
By bal	\$624 50	
Receipts	—1637 56	2312 06
	DR.	
Expenditure	—1864 60	
Balance on hand May 83.	447 46	
" 82.	\$624 50	
" reduced	—177 04	447 46

The Reports of the Supplementing Committee and the College Board will appear in our next issue.

PRESBYTERIAN MINISTERS' WIDOWS AND ORPHANS FUND.

During the last Session of the Dominion Legislature, an act was passed amalgamating the two funds in the Lower Provinces for the support of Presbyterian ministers' widows and orphans, and incorporating a new Board for the management of the fund so united. Action could not be taken on this till the act had received the assent of the Governor General, which it only did on the 25th May. The new Board met on the 5th and was constituted by the appointment of J. J. Bremner Esq., Chairman, George Mitchell Esq., Treasurer, and Rev. Dr. Patterson, Secretary.

The funds were found in a satisfactory condition, there being about \$33,000 in fund and a legacy to be paid in during the present year of \$20,000.

The Secretary was instructed to send circulars to all the ministers in the Maritime Provinces not on the fund, whether belonging to the Presbyterian Church in Canada or the Synod in connection with the Church of Scotland, calling their attention to the favourable terms now offered for their admission to the fund, and intimating that by the rules their application should be forwarded to the Secretary by the first of July. In consequence of the shortness of the time the Board have also instructed me to intimate that if in consequence of this, any brethren should find it inconvenient to make the

first payment at the time appointed, any reasonable time will be allowed, but the Board desire that applications for membership be forwarded with as little delay as possible. I have to request that you will publish the terms as follows:—

“7. Ministers under forty years of age now on the roll of the Synod of the Maritime Provinces and those ministers of the late Synod of the Maritime Provinces in connection with the Church of Scotland, who did not enter the union, (and any ministers now in connection with them) not now upon either fund shall have the privilege of joining the united fund up till 1st July, 1893, on the following terms:

That they pay the arrears due according to the class on which they choose to enter, from the time they should have entered up till four years rates, and thenceforward the annual rate, but they may pay the amount of arrears in instalments of \$10 per annum for the higher class and \$5 for the lower with interest on the balance due.

8. The cases of those 40 years of age and over, not now on the fund, as in No. 7, shall be made the subject of special arrangement”.

I have also to intimate that ministers rates and congregational collections are hereafter to be forwarded to me as Secretary.

GEORGE PATTERSON,
Secretary

New Glasgow, 7th June 1893.

HOME MISSION.

REPORT OF COMMITTEE ON HOME MISSIONS, MARITIME PROVINCES, 1892-3.

The work of Home Missions is to see that the people of our own land have the Gospel and divine ordinances within their reach, to provide supply for the vacant charges and for the Mission Stations and to follow, with the message of peace, those who are dwelling solitarily in the wood or by the sea shore.

To overtake these objects, two classes of missionaries are employed, the ordained Minister and probationer for the supply of vacant congregations, with an occasional missionary tour; but the chief part part of the pioneering work, of late years, devolves upon our students, who are employed in Mission Stations during the summer, for periods varying from five to six months.

Twelve ordained Ministers, and eight Probationers, have been engaged under

charge of the Committee, to which may be added the services of two ministers employed by Presbyteries, while in the supply of Mission Stations, and weak charges not prepared at present to call, thirty-two Students have served. We have thus had engaged fifty-four labourers, the average time of the whole being very nearly six months, the equivalent, as nearly as can be stated of twenty-six men during the year.

With the ordinary work of supplying vacant charges under direction of Presbyteries, the General Assembly and the Church are so familiar, that no special account of the work done is called for. Such supply however has led during the year to the call and settlement, of at least six who have thus been removed from our list, that they may as usefully, perhaps more usefully, serve the Lord as Pastors of Congregations.

Late Reports of this Committee have noticed work conducted under the heading of

LOCATED MISSIONARIES.

One of these is

LITTLE BAY, NEWFOUNDLAND, REV. J. E. FITZPATRICK.

When the Report of last year was laid before the Assembly, this Station was vacant. Rev. Mr. Whittier had returned, and the prospect was not bright. The mines had passed into possession of an English Company; and many old hands were dismissed; and it was feared, that the Local support of \$400 per annum might fail. The company however expressed a readiness to aid to the extent of \$300, and another hundred or more may be confidently expected from the people in collections or otherwise. Without delay the services of Mr. Thorpe were secured temporarily, and a call from the Committee, being favourably entertained by Mr. J. R. Fitzpatrick, he was soon ordained, and has now been over half a year at his post and work. At latest date, April 24th, he writes.

“The Sabbath Congregation keeps slowly increasing. At present we have about twice the number we had early in the season, which is encouraging. It is rather dreary here in the winter, and all travelling is on foot; in summer it will be more pleasant. I will remain and make out my year, The Episcopalians expect to have a minister settled at Tilt Cove and Betts Cove. They have at present none along that

coast, though most of the people are Episcopalians. If they succeed, he will likely get occasionally to Little Bay. Our day school flourishes having nearly 100 pupils enrolled.

NEW KINCARDINE AND TOBIQUE, REV. J. A. F. SUTHERLAND.

Mr. Sutherland has charge of the Presbyterian people in a range of country 70 miles in length from by S to 10 in breadth. The facts may be thus given in brief:—

1. New Kincardine—four preaching places—enjoys two-thirds of the Ministers time, with evening meeting for prayer and the study of the Scriptures—four Sabbath Schools maintained, conducted at the respective Stations by Elders and Assistants—170 names on the roll.

Lord's Supper dispensed at New Kincardine Church and Upper Kintore—eight added to the Communion Roll, \$203 raised for Church purposes.

2. Tobique—includes Tilley Settlemen and Three Brooks.—Aided in this district in summer by a Catechist—Mr. A. P. Logan doing good work last season. Ordinarily it has a third of Mr. Sutherland's time. Lord's Supper dispensed at Tilley Settlement and at Three Brooks—three added to Roll—two families added and fifteen infants baptized—\$100 expended on Church—and \$77 for support of those who laboured among them.

Substantial progress in both districts—Though absent from home more than half his time Mr. Sutherland cannot overtake the work. It demands another Minister, and should have one. The Lord has owned Mr. Sutherland's work, and a student assistant has been associated with him in labour for this summer.

BEDFORD, WAVERLY, AND SACKVILLE, REV.

G. CHRISTIE.

This little but interesting charge, too weak to be enrolled in the supplemented list, is making progress to the satisfaction of the Presbytery of Halifax. Mr. Christie has extended his lines to Sackville, preaching monthly, and bringing the Gospel to the door of a number of Presbyterian families from 4 to 6 miles from Bedford, and who could not or rather would not attend there. Audience from 50 to 100 one-half consisting of persons of other denominations and of no denomination. The whole district is of a character that missionary labour is greatly needed.

THE WORK OF THE STUDENTS

must be gathered chiefly from the subjoined summary, expressed chiefly in figures

SUMMARY OF MISSION STATIONS.

		PRESBYTERIAN.	
St. John	11	No. Miss. Fields.	42
Arimnichi	5	No. of Preaching Stations.	13
Halifax	5	No. of Sabbath.	15
Lunenburg and Shelburne.	1	Average Sabbath Attendance	90
Pictou	1	No. Comm.	981
Wallace	1	No. Families.	142
Taru	4	No. Families.	166
Prince Edward Island.	4	No. Families.	271
Sydney	3	Average Attendance at Sabbath School.	128
Newfoundland	1	Amount paid by Stations.	489
	1	Amt. re'd from H. M. Com. during the year.	357
Total	33		10
	111		10
	670		10
	6937		10
	1037		10
	3149		10
	476		10
	1818		10
	62		10

The figures will afford some indications of the work of these thirty-two young men, some of them students from our own colleges, with a good sprinkling from the American Presbyterian Seminaries. By these out lines they may be followed in their work, to mining districts and fishing harbours on the coasts of Newfoundland, Cape Breton and Nova Scotia proper; as well as on the Fundy and Chaleur Bay shores. You will find them in Colchester, Cumberland, Annapolis and

Digby Counties in Nova Scotia, and both east and west in Prince Edward Island. In every part of New Brunswick, north and south, in settlements of the Miramichi, the St. John and Tobique rivers, their message is heard and their footprints left. Among the Ministers of New Brunswick one opinion prevails, that their province urgently demands even more missionaries. On the Lord's day they address 7000 persons, and their voices will be heard by at least half as many more for they visit 2000 families, many of whom receive no other call during the year from a Minister of Christ.

The mission stations show their appreciation of these services by giving \$3149 for \$1318 drawn from church funds, thus paying according to the tabular return \$2.38 for every dollar drawn from the Home Mission Treasury, in the remuneration of the Catechist. But the Board Bill, varying from three to four dollars per week, does not, as a rule appear in the return, so that the actual payment is above three and probably reaches three and a half for every one drawn.

These labours would be much more productive, the interest of the people intensified, and the progress of religion greatly advanced, if these summer efforts could be carried into the winter. The great draw back in nearly all these stations is that they are practically abandoned in winter. How is this to be remedied? By an increase of labourers as soon as possible, and by Presbyteries and Ministers acting as Watchmen, not only over their own flocks, but in the sphere of the Great Shepherd going out into the wilderness to search out and care for those away from the fold.

PRESBYTERIAL INSPECTION.

' Great good has been experienced by the visits of ordained Ministers sent by Presbyteries with authority to baptize and administer the Lord's supper prior to the departure of the Missionary. Such visits have proved times of refreshing, to the delegate, the catechist and people. In nearly all cases, accessions were made to those in full church membership. Where no such delegation was appointed, such remarks as the following occur in the Missionary's report. "We should have had nine or ten additions to our membership, but there was no opportunity, the Lord's Supper not having been administered, I am very sorry this was omitted."

FINANCES.

Stated in brief these are—
Balance May 1st, 1882. \$155.32
Receipts to May, 1883. 8943.02 \$4173.24

Expended \$3957.12
Balance in hand 172.12 4632.24

Comparison of sums expended—

	1882	1883
For Located Ministers. . .	\$1468.87	1036.00
" Itinerant Ministers. . .	645.93	637.00
" Students.	860.43	1300.00
" Travelling expenses of Students, Ministers and Committees. . .	211.12	500.00
" Miscellaneous includ- ing small advances. . .	107.54	83.00
" Agency.	300.00	300.00
" Manitoba College. . .	250.00	
Balance in Fund	155.32	172.12
Old Balance paid off . .	852.22	

The receipts for the year are less by six hundred dollars than last year, arising probably from a special effort being made on behalf of the Supplementing department of the Domestic mission work.

In explanation of differences of expenditure that may appear anomalous, the expenditures. First item.—The Little Bay Missionary was paid more than a year's salary in 1882, and less than half a year in 1883. Item third.—Increase in the number of Students from twenty-one to thirty-two. Item fourth.—Includes travelling expenses of the still larger number sent out this spring, and the passage of Mr. James Anderson from Scotland.

ORDAINED MISSIONARY

The Presbytery of St. John, has found that the visitation of the stations up a delegate once or twice a year though highly beneficial is quite inadequate to meet the felt want. They have accordingly resolved on fairly trying the experiment of an ordained Missionary devoting his whole time to the visiting, organizing and encouraging the scattered stations and vacancies. The ladies chiefly though not exclusively, of St. John City, have come to their aid and provided the needful salary; and Rev. J. Mc G. McKay, lately of Woodstock, has been designated to the work. Mr. McKay is prosecuting the work, not only with diligence, but with enthusiasm; and it is anticipated that his appointment will mark an epoch in the history of Presbyterian mis-

sions over a large district of country.

As Mr. McKay's salary does not appear at all in the accounts of the Treasurer, the subjoined fuller exhibit is presented of Home Mission funds raised in Maritime Synod within the year.

Ordinary Fund Receipts \$3944.
 Supplementing Fund Receipts.. 3940.
 Ordained Missionary 1/4 year 500.
 Extra for Supplementing Fund.. 2530.

\$10926.

It was a matter of deep regret to the Committee as it will be to the General Assembly, that they were not in a position to vote anything for the evangelization of the North-West. In their efforts to reclaim ground partially lost, and to meet demands which the Presbyteries urgently pressed, the funds were so nearly exhausted that a grant appeared impracticable. At the semi-annual meeting the Committee scarcely anticipating the small balance now reported, considered their immediate duty to be the discharge of existing obligations without incurring debt. They would in these circumstances close their report by expressing the hope that more of those to whom God has given the means, will send their individual contributions forward, directly, for this object, and thus claim for us, a share in the good work of evangelizing the occupants of that immense territory.

Respectfully submitted,

JOHN McMILLAN, *Chairman.*
 P. G. MCGREGOR, *Secretary.*

FOREIGN MISSIONS.

REPORT OF THE EASTERN SECTION OF THE
 FOREIGN MISSION COMMITTEE OF
 GENERAL ASSEMBLY.

Of the two missions under the supervision of this Committee, the older and more remote shall have the first place.

I. THE NEW HEBRIDES MISSION.

The following tabular statement of last year, is produced, that changes may be more easily understood. It refers to the Mission as a whole, in which as it will appear, about one fourth of the Missionaries and work are connected with this church.

Church Supporting.
 Presbyterian Church of Canada.
 Free Church of Scotland.
 Presbyterian Church of Victoria.
 Presbyterian Church of New Zealand.
 Presbyterian Church of Otago & Southland.
 Presbyterian Church of South Australia and Tasmania.

Missionary.	Appointed.	Location
REV. J. W. MCKENZIE.	1872.	Efate.
REV. JOSEPH ANNAND, M.A.	1873.	Ancityun.
REV. H. A. ROBERSON.	1872.	Erronangan.
REV. THOMAS NELSON.	1866.	Tanna.
MR. JAMES H. LAWRIE.	1879.	Ancityun.
REV. JOHN G. PARON.	1868.	Aniwa.
REV. D. MACDONALD.	1871.	Efate.
REV. WILLIAM WATT.	1869.	Tanna.
REV. PETER MILNE.	1869.	Ngunu.
REV. OSCAR MICHELSON.	1878.	Tongos.
REV. MR. GRAY.	1881.	not located.
REV. MR. FRASER.	1881.	not located.

The changes to be noted are the retirement of Mr. and Mrs. Neilson with family from Port Resolution, Tanna; the return of Messrs. McDonald and McKenzie with their families to their respective fields; the settlement of Mr. and Mrs. Gray in Tanna, which again has its two missionaries; and of Mr. and Mrs. Fraser at Api, left vacant a year ago by the withdrawal of Mr. Holt and finally the arrival of Rev. Wm. B. Murray and Dr. William Green, from Scotland; the former to be supported by the Presbyterian Church of New South Wales, and the latter to act both as Missionary and as the beloved Physician at Futuna, henceforth to be regarded not merely as an ordinary station, but also as a sanitarium and retreat for missionary invalids.

Dr. Inglis, long the associate of Dr. Geddie in the work in the New Hebrides Mission Field, speaks of it thus: It presents many difficulties. The climate is unhealthy;ague is more or less prevalent on all the islands; the natives are low and degraded, society is largely disintegrated;

there is no national life, the tribes are small; and the chiefs have little power; every tribe is at war with its neighbor, and they are all cannibals. Their speech is poly-glot. Some twenty languages are spoken on the group, every one is as different from another as Latin is from Greek, or as German from English. But we are steadily advancing. We have rendered life and property comparatively safe over one half of the group; and our Missionaries have mastered more or less fully, one half of the languages. We have given the natives the whole Bible in one language, viz: that of Anceitum, as well, as some other books for which they have paid £1400 stg., all of this sum being derived from the sale of arrowroot, which they prepared, and which was sold by the missionaries for this purpose. We have given them, an alphabet and the elements of a literature; and translated and the British and Foreign Bible Society has printed, several of the books of the Bible in seven of these languages.

The Mission commenced 35 years ago, with one ordained missionary and his wife. Now there is a staff of fifteen missionaries and their wives, and organized churches not less than five and probably one hundred schools with larger numbers, not only children, but men and women, under Christian instruction. Annually there is expended from \$25,000 to \$30,000 in carrying on mission work, and in all there has been spent half a million of dollars.

This general view may now be appropriately followed by a brief review of the work of the church in that united mission for the past year commencing with

ANCEITUM.

There are still two missions on this island, Mr. Laurie, supported by the Free Church of Scotland, and Mr. Annand, by the Canadian Church. The subjoined report, by Mr. Annand, and statistics, refer to that portion of the people who are under his charge.

His report is that the year past is one of progress both in attendance on religious services, and in the formation of christian character: of which, the evidences are less open wickedness in the community, greater desire to know and to do what is right by the members, and visible tendencies among the young to full church membership.

The *Kava* question, which has hindered the work, Mr. Annand reports, as satisfactorily settled; which means "PROHIBITION" as respects use and cultivation

of the plant and he adds, in words which can be used by few pastors in reference to their parishes, "We are now a strictly total-abstinence community in reference to all intoxicants, and the morality of the people has been greatly benefited by the change."

STATISTICS.

Population of the whole Island	1070
Population in Mr. Annand's district	528
Members in full communion	174
Suspended from privileges	1
Excluded—(Explanations below)	10
Added	2

SCHOOLS.

Morning Schools attended by large majorities of the people	13
Schools for children, 1 Central; 3 out stations	4
Attendance, Central, Mrs. Annand s.	26
Attendance at out stations	44

Mrs. Annand's Sewing Class	70
Training School for Teachers and advanced scholars	13
Candidates class, weekly, for intending communicants	16
Sabbath afternoon Bible Class	24
Explanatory Notes.—The 70 children include, with very few exceptions, all the children who are of suitable age to attend.	50

The 70 children include, with very few exceptions, all the children who are of suitable age to attend.

The facts relative to the exclusion of ten within the year from the fellowship of the church, are thus given, five had for some years been living in gross sin, and it was only when the life of the Church became somewhat healthy, that their conduct was made known: The other five have been regarded as doubtful characters for some years; have been intreated and warned; but instead of improving, they became worse and worse, in fact openly defiant; Hence the result.

EFATE.

The report of Rev. J. W. McKenzie was written only one week after his return from Canada after an absence of eighteen months. He was welcomed with demonstrations of joy. The natives having recognized the Dayspring in the distance hurried to the shore, and there to the number of between two and three hundred awaited the arrival of their missionary with his family. Some waded and some swam to meet them, while

heaps of provisions were given as a welcome first to the missionary, and next to the captain and crew, while every succeeding day brought out some expression of gratified affection.

PROGRESS DURING THE MISSIONARY'S ABSENCE.

FILA.

One gratifying fact which the Missionary had by letter from Chief Pomal, before leaving our shores, was that a teacher had gone to Fila and been received. He now learns that he has not been driven off, that an impression has really been produced on some of that hitherto immovable people, and that about half a dozen have renounced heathenism, and are learning to read. Mr. Annand, who laboured among this people for several years, well knew how to appreciate this beginning of good things, and when four of the enquirers called on Mr. McKenzie, with a present expressive of confidence and gratitude, he records that *the joy of that day was more than ample reward for leaving country and home.*

BUFA.

Four natives of Bufo, which is still a heathen village, had renounced heathenism, and removed to the Christian villages of Erakor and Eratap in order to embrace the Gospel—another pleasing evidence that the Missionary's absence did not arrest all progress.

Mr. McKenzie has already chosen three of the four young men for whose training for teachers, christian gentlemen in Erskine Church Montreal have so kindly and liberally provided. The fourth would be selected after some further consideration.

THE OTHER SIDE.

Two events of the year past cause anxiety, the first the death of Pomal, Chief of Erakor, a good man and a great supporter of the Christian cause. In addition to many excellencies of character, he was ever ready to accompany the missionary to heathen villages, and visited Fila in turn up to the time of his death. The loss of such a man, a chief, a friend a peace-maker, and a Christian, was a severe trial to the returned mission family who had the best means of knowing that the Christian character of their departed chief had mellowed and ripened, more especially from the date of his bapt-

tism and the organization of the Church.

Worse than this is the inroad of French Colonists who are buying land in anticipation of a French Protectorate, or Conquest. They have taken possession of Iririki, which is the property of this church, being bought by Mr. Annand years ago, and by making payments, partly in spirituous liquors, are demoralizing the people and causing great anxiety to the New Hebrides Missionaries.

Statistics are wanting as Mr McKenzie had just reached home.

ERROMANGA—REV. H. A. ROBERTSON.

Dr. Steel, of Sydney, in a published letter, says: "Mr Robertson's success in Erromanga has been very marked, and last year greatest of all. It has been a reaping time after the long and trying period of sowing, a large number were baptized last year. There are now 195 communicants on the Island and *mirabile dictu*, 33 of these are employed as Christian teachers on their native Island."

Mr. Robertson by the aid of the *Day-spring* and the hearty co-operation of Captain Braithwaite, visited the whole island-coast in November. In March, either overland or by boat he visited the entire island save the rock-bound coast between Unipang and Jifwa, going and returning over the hills; the boat taking round supplies, and the christian chiefs and teachers of Dillon's Bay side, and many young men and women accompanying him over, and from Traitor's Head to other parts of the Island. This was simply a great missionary tour, an attack in force upon the enemy. The Lord's Supper was dispensed, 50 from the Dillon's Bay side being present who, after the manner of the early Christians, talked the gospel to their fellow-countrymen; returning after the pretracted services of 14 days. It is added that many children and young lads have given up heathenism and have come to Dillon's Bay to be instructed.

Dillon's Bay School, Yomot teacher, . . . 30 scholars.

Traitor's Head, Atnello teacher Dillon's Bay Bible Class, 30. Ordinary Sabbath services, two; also Sabbath School and Bible Class,—the Bible Class is also candidate class for church membership. Attendance thirteen men and ten women.

Besides these indications of the Lord's presence and blessing, Mr. Robertson adds, that the population of Dillon's Bay is increasing; that they have lost neither man nor boy by the labour traffic, and

that many children are now at school. The people, too, are becoming more industrious and comfortable, "had more food, better houses and better clad"

In the words of Mr. Robertson there are evidences of increasing liberality. Our christian Erromangans are (we are pleased to observe) growing more liberal as they are gaining more light. We consider that between their labour and contributions in various ways they now do quite as well, in proportion to their ability, as the more highly favoured christians in our home churches. In proof of this I will mention a few of the more outstanding of their acts of liberality for the last twelve months—(1) They have supplied us without payment with all the native food we required at both stations which included yams, taro, bananas, as well as pork (twenty-two hogs in all, taking no notice of those given ourselves and these visiting the districts with us, which are killed there and then).

(2) They have cheerfully done all the boating required of them without payment, we supplying the crew with food when leaving and when they return, but not during the time they are absent. (3) They have kept the road open between the two stations and built a half-way house for those crossing to and fro. (4) They have made two kilns of lime and they have plastered the Martyr's church and a new school-house in Dillon's Bay and our cottage at Traitor's Head, and have built a stone dyke 50 feet x 50 enclosing the graves of the missionaries besides the putting on and again removing storm rigging and the thatching, or repairing thatching, etc., and they have cut and carried all the firewood required—all free labour. (5) They have accompanied us at any time and to any district when asked and have gone at all times with message, or medicine to the teachers and others to any of the districts far and near. (6) They prepared 2,400 lbs. excellent arrow-root, the proceeds of most of which when sold they agreed cheerfully should be applied thus:—that made on the east side towards the expense of the *Manse* at Traitor's Head for their missionary, and that made on the west side, after paying for flooring and windows for their school house, towards the purchase of a good saddle horse to enable their missionary to overtake the work better and with less toil to himself. But as we expected to be away some time from the island, we applied the money intended for the purchase of a horse, to the procuring of *tubs, sieves, sheeting, calico*, for bags and strainers

and casks, and two arrow-root graters, in order that they could prepare and send away to market arrow-root in future years, and the horse we can get him when we shall have returned to the islands. Their contributions previous to 1881 have paid for 1000 copies of the Acts of the Apostles and 1500 copies of a third edition of our Catechism, and after all expenses have been met of casks, freight, customs, etc., there are about £30 sterling of a balance still remaining towards the cost of printing and binding other books of Scripture.

To this record must be added the pleasing fact, that without hint, or solicitation, they raised arrow root for the support of the *Dayspring* amounting to £6 sterling.

THE "DAYSPRING."

Never has the vessel proved more-useful to the cause of missions than during the last year. She made her regular trips to Sydney, carrying missionaries hither for rest and change, and returning with new missionaries, their wives, and frames for their houses besides the supplies needful for the support and health of all the mission families. She carried the missionaries to and from Synod, and deputations to settle those who have joined the mission, and to visit among the heathen islands. She is known as a messenger of peace! Her appearance, in the distant electrifies the mission families, awakening expectations of news from home and tidings from the brethren on the other islands, while the natives share in the general excitement and prepare to entertain, with great hospitality, the captain and his crew. The Sabbath Schools who help to keep the *Dayspring* at sea, are doing a work that is beyond all praise, a work without which the mission would be greatly reduced in efficiency, and were she withdrawn every missionary would feel that his people as well as himself, had sustained an irreparable loss.

PERILS.

The missionaries in the New Hebrides have, in years past, had their hearts wrung with agony at the horrors of what they did not hesitate to denounce as kidnapping and slavery. The worst features of this traffic have disappeared under restrictions imposed by the British Government on all vessels carrying the British flag and enforced by armed cruisers. But even as it is now conducted the missionaries unite in maintaining the

the evils resulting from it vastly preponderate over the good, and that in fact it is almost an unmixed evil to the natives, physically and morally, the island thus losing the young men who are best able to cultivate the soil, who, as a rule, come back if they ever return, in enfeebled health and nearly always much lower in the scale of morality.

But another barrier to progress is imminent. The French Government, not satisfied with their penal colony of New Caledonia, has, for years, exercised a protectorate over the Loyalty Islands, which has proved most injurious to the work of the London Missionary Society. In anticipation of a movement of the same kind towards the New Hebrides, Frenchmen have become busy of late in buying up more land, more especially in Efata.

An influential deputation appointed by the General Assembly of the Free Church has, in consequence, waited on members of the British Cabinet earnestly soliciting and urging, 1st, the total prohibition of the deportation of New Hebrides, as a step required in the interest of Christianity and social progress; and 2nd, the establishment of a British Protectorate, or, at least, the attention of the Government to their situation so far as to prevent foreign interference with the rights of the people, and of the missionaries to prosecute the work, in which their respective churches have expended £120,000, with an annual outlay of above £5000. Such members of the cabinet as were present evinced deep interest in the facts submitted, made further inquiries, and expressed their intention of giving the subject early and earnest consideration.

II. TRINIDAD MISSION.

A few facts connected with the work of each missionary will be given, but the stations occupied are now so numerous, that it is impossible to enter into detail without making the report disproportionately long.

TUNAPUNA DISTRICT.

Mr. and Mrs. Morton have commenced and carried on their work, at the Caroni, Tunapuna, Arouca, Orange Grove, Laurel Hill, and Cursehe. At the Caroni the work has been conducted among new immigrants who are strongly under Indian influence, hence irregular attendance at school. A school room 23 x 18 and a house for the teacher were erected. At Tunapuna, the central station, Sunday

service, weekly prayermeetings, and class for teachers, are now conducted. The Gospel of Matthew read through and explained, and Lord's supper twice dispensed; 110 children gathered at the Christmas festival. In this district especially Mrs. Morton's aid and influence are felt, and this will be the place chiefly benefited by the arrival of Miss Semple. Weekly services are held when travelling is practicable at the other stations named, the missionary being present either weekly or on alternate Sabbaths, and speaking in a school house or hospital, generally the former. School and other statistics will be given in connection with the other districts. Hospitals visited 10; Baptisms—Adults 7, Children 3; Marriages 4; Communicants in good standing 18.

Mr. Morton makes grateful mention of pecuniary aid from friends in Trinidad, Scotland, and Canada, and reports receipts of £71 for service by himself which he has very generously passed to the mission,

SAN FERNANDO DISTRICT.

Mr. Grant's work shows progress steady and rapid. His report shows increasing support, from proprietors, a larger number of schools, and the extension of the work generally, till his energies are taxed to the utmost, with work and superintendence. The Messrs. Tenants have given an additional grant of £50 stg. for a new school, and a £60 school house; and Mr. Grant has now planted schools on all their estates, Bonaventure Concord, Point-a-Pierre, Hermetage, La Fortune, and Bellevue, four of these receiving result fees, and Judge Higgins aiding in support of one.

A visit from two distinguished Londoners, Mr. and Mrs. Lubbock, who visited the schools, has led to the doubling of the grant of the Colonial Co. from £60 to 120 for school work at Petite Morne, and Usine St. Madaline; to the providing of suitable rooms and the opening of the schools, making 18 schools in this district, and the missionary well adds. "Our great work now is to secure their effective working." The Canaan and Cedar Grove schools are supported by Mr. Lamont and the Picton and Wellington schools by Mr. Cumming.

The central school at San Fernando has been conducted with continued zeal and success by Mr. J. W. Corbie, numbers and progress still satisfactory. His Excellency, at the Christmas examinations expressed his high satisfaction with

the state of the school, and gave words of encouragement and good counsel to the children.

Mr. Grant makes honourable mention of the valuable work of George Sadaphal, Catechist, whose centre of works is on Wellington Estate, and of Lal Bohari, who lives with Mr. Grant on the mission premises and cooperates with undiminished zeal in the evangelization of his countrymen, and in superintendence of schools. Besides those there are 8 teachers who meet weekly at the Manse on Friday evening, give in their reports, receive instructions, and on Saturday disperse, so that on the Lord's day eleven stations are supplied.

Receipts from the Colonial Government for schools, £65 more than last year. From Proprietors £110 additional baptisms—adults 53, children 35; Communion Roll 113; Marriages 23. Nearly all who have been baptized in their confession of Christ, can read the Scriptures, and some have been under instruction from 5 to 7 years.

Mr. Grant thus closes his statement. All the converts contribute (see financial statement). The conduct of the young men at the Central Church is worthy of the highest commendation. The burden of managing the outward things of the House of God no longer rests on me. They have fairly shouldered the responsibilities and are now preparing to effect repairs of the Church estimated at \$500, which they themselves will pay together with \$600. of my salary. With gratitude to God for friends, for liberal support, for blossoms, for green fruit and for ripe, and with confidence that he whose aid failed not in the past will to-day and forever abide faithful, we go forward.

COUVA DISTRICT.

Mr. Christie's annual report presents an outline of the work done at Esperanza, Exchange, Brechin Castle, Waterloo, Calcutta Village and Milton; and in some cases with decided success. At Esperanza 20 have attended, some indeed irregularly, an evening school, and with excellent results. At Exchange, Gajadhar has done his work well. At Calcutta Village, a Brahman, a shopkeeper provided a room free of charge, and a school was opened and continued, with an attendance of over 20. At Milton, a school house was erected at an expense of \$175.

EVANGELISTIC WORK

has been followed up by Mr. Christie, notwithstanding indisposition and weak-

ness, with great diligence. His record shows the early morning service at one place, another two miles distant at 12, followed by a Bible Class attended by nearly all the adults; and finally evening service at Exchange near his home at 7.

Besides these Lord's day services, Mr. Christie has, even in his weakened condition visited the hospitals and estates, and both on Sabbath and week days, Narayan, Gababar, and Ramjas, and more especially the first have purchased to themselves a good degree as assistants in the work.

Baptisms,—adults 16, children 5; Communicants in good standing 35; Marriages 3.

SAVANNA GRANDE DISTRICT.

Rev. J. W. McLeod reports steady progress in his work in the Savannah, Grande District. Weekly Sabbath services have been conducted in Hindi and English, (at Princetown, and fortnightly at St. Julian, Jordan Hill, Cedar Hill, by Joseph Anajee or himself. At Piparo and other points Sabbath services were conducted by the native catechists, and all were fairly attended. Prayer-meetings were held on Wednesday evenings; and on Friday evenings for mutual improvement. Daily visitations of village hospitals and estate barracks were made in rotation, that all might have the Word. The Princetown school (Miss Blackadder's) has a roll of one hundred and a daily attendance of sixty-seven. Twenty-four passed the government examinations for fees: A new school was opened late in January, 1882, on Brother's estate. On this and the adjoining estate there are eighty children. Another school was opened in March in a new village, Trois Amis, or Palmira. The teachers met on Saturday morning to report and learn English and Hindi. Mrs. McLeod taught an advanced class three evenings in the week and superintended the sewing. By leave of the Presbytery, Mr. MacLeod spent eight weeks in Barbadoes with beneficial results to his health. The following statistics are appended to his report:—Marriages, 9; Baptisms 15—8 infants and 7 adults; Communicants, 45. Eight schools have 357 scholars on the roll, with an average attendance of 227.)

GENERAL EXHIBIT.

Places having regular Sabbath services 30. Hospitals regularly visited 22. Couples married 39. Baptisms, Adults

73. Children 51. —Total 124.
Communicants in good standing—211.

ATTENDANCE AT SCHOOL.

Name of school.	On roll.	Av. daily.
San Fernando	121	87
Canaan	08	45
Cedar Grove	30	18
Picton	60	35
Wellington	31	22
La Fortune	76	41
Point A Pierre	45	36
Concord (Guar)	20	17
Harmony Hall	60	41
Tarouba	17	16
Rusillac	30	25
Fyzabad	28	23
Barrackpore	28	22
Hermitage	42	30
Bonaventure	56	34
Usine St. Mdeleine	57	36
Petite Morne	26	18
Belle Vue	27	19
Princetown	100	67
Mt. Stewart	60	32
Jordan Hill	30	19
Riversdale	55	24
Lengpea	30	19
St. Julian	28	17
Brothers	37	24
Trois Amis	37	25
Esperanza (with ev'ng class)	62	35
Brechen Castle	40	26
Exchange	41	27
Waterloo	20	15
Calcutta Village	28	21
Milton	45	30
Tunapuna	43	26
Arouca	35	24
Curepe	34	24
Caroni	36	25
Grange Grove	25	15

Total 1592 1059

No of schools 38. Increase during the year 8. On roll 1592. Increase 453. Average daily attendance 1057. Increase 310.

CHANGES IN THE MISSION FIELD.

Early in the year past, Rev. J. W. McKenzie with his family left for their island home at Efate, and has, as intimated already, resumed his work with renewed health and energy. Rev. Mr. Robertson, after completing eleven years of toil in Erromanga, has arrived home, with family, and will, as the Committee hopes, meet the General Assembly, and tell, with his own lips, what the Lord

has done, by him, for us and especially for Erromanga.

Mrs. Thomas M. Christie, by medical advice, left Couva a year ago bringing her family for change to Halifax where she has been residing. Miss Agnes Semple, chosen as a teacher, to aid Mr. Morton at Tunapuna, reached hir designation in time to commence work with the beginning of the year 1883.

Before the close of 1882, Mr. Lal Behari was ordained by the Presbytery in Trinidad and is engaged under direction of Mr. Grant.

The next change has caused deep regret to the Committee. Mr. Christie prosecuted his work during the past year, under a sense of weakness, and discharged his duties when frequently he was not really able for his work. Finally he was led under the best medical advice, to tender his resignation, it being no longer possible for him to do the work of a missionary, in so damp an atmosphere as that prevalent during rainy season at Couva. Mr. Christie with reluctance followed the course recommended, and the Mission Council with great regret acquiesced; in which course they were followed by this Committee, the feeling and resolutions of the Council and Assembly's Committee, running in the same line: that they felt themselves *shut up* to a concurrence, at the same time, feeling and expressing deep sympathy with Mr. and Mrs. Christie in their affliction, and anticipated removal; and expressing hope that Mr. Christie may still be strengthened to occupy a field of usefulness in some place more suited to his constitution. The Committee farther expressed its sense of the fidelity with which Mr. Christie has laboured in the Mission, and their great gratification in noting that his work has had a more abundant blessing from the Lord, during the year past, than upon any previous year. Mr. Christie has since left Trinidad, and after a brief visit to Jamaica has rejoined his family from whom he has been separated during the whole year.

The Rev. Mr. Hendrie, U. P. Minister in San Fernando, having many aptitudes for missionary work, and having laboured as a missionary in India and Jamaica, was on reconsecration of the Mission Council and with his own concurrence, appointed to succeed Mr. Christie.

The retiring missionary, and the Mission Council, were alike pleased, and thankful at the prospect, but were disappointed. Medical examination was followed by the advice that Mr. Hendrie was not physically in a condition to bear

the toil of a Missionary in Couva; and Mr. Hendrie though able at once to preach to the Indian immigrants in their own tongue felt constrained to decline entering on the work, and so the position is again vacant, and a "Missionary is wanted" and so much wanted that one should be sent forth without delay.

The truth of this will at once appear from a second painful part of the years' experience, the sickness and retirement for a season of our senior missionary Rev. John Morton. For some months Mr. Morton found his spring and elasticity wanting. He dragged through his work with difficulty. The usual remedies for exhaustion and for fever and ague were tried with very partial success. Other indications of disease followed and the best medical authorities decided that to rid his system of malaria, he must for a season retire from work, and from Trinidad. He has obeyed orders, and has arrived with his family in Boston, bound, arrangements having previously been made that Mr. Grant and Lal Behari, should take charge of Couva; and that Mr. McLeod and Mr. Hendrie should occupy Tunapuna district fortnightly, the intervening sabbath services to be supplied by young men in the field. It will thus be seen that the demand for a missionary is *immediate and urgent*. The progress of the cause, the peril from the extra strain, imposed on the men in the field, and the removal of anxiety from the minds both of Messrs. Morton and Christie, loudly call for early applications from qualified men and for a *prompt* as well as *wise* choice on the part of the Committee of at least one new missionary.

The Presbytery of Trinidad has, called the attention of this Committee to a Resolution of the last General Assembly "to place the names of Foreign Missionaries on the rolls of the Presbyteries within which they resided at the time of their several appointments."

This Committee had previously passed the following resolution "That inasmuch as our Missionaries at Trinidad, had formed themselves along with our Missionary Brethren, into a local Presbytery, with the approval of the Synod of the Lower Provinces, prior to the union of 1876, the General Assembly is hereby asked to exempt them from the application of the rule adopted at the last meeting."

It was agreed "That the statement of facts submitted by the Presbytery of Trinidad, and the resolution read to be embodied in the representation be sub-

mitted by the Board to the General Assembly at its next meeting," said statement and resolution being as follows:—

RESOLVED BY THE BOARD OF THE
GENERAL ASSEMBLY OF THE
PRESBYTERIAN CHURCH IN CANADA
SAN FERNANDO,
Oct. 3rd 1882.

At which time and place (the Mission Council met *inter alia*.)

It was unanimously resolved as follows:—
"Whereas on July 2nd, 1872, the members of this Mission Council associated with the other Presbyterian Ministers of Trinidad, in forming the Presbytery of Trinidad and

"Whereas the Synod of the Presbyterian Church of the Lower Provinces of British North America, approved of this their action, and

"Whereas the General Assembly of the Presbyterian Church in Canada, on the 16th of June 1880, passed the following resolution.

"Approve of the training of a native Ministry in Trinidad, Sanction the Syllabus prepared by the Presbytery of Trinidad, and authorize the Presbytery to proceed to license and to ordain, if they are satisfied with the qualifications of the candidates and

"Whereas the Presbytery of Trinidad did on 5th July last license Lal Behari and have fixed his ordination for to-morrow, Oct. 4th current, and

"Whereas it appears that the General Assembly of the Presbyterian Church in Canada, on the 19th of June last resolved "That the names of the ministers of this church who are engaged in Foreign Mission work and whose names are not now on the rolls of the Presbyteries of the church be placed on the rolls of the Presbyteries within which they reside at the time of their several appointments, and

"Whereas definite practical duties have been laid upon the members of this mission by the resolution of the General Assembly of June 16th 1880 therefore resolved:—

"That we continue to discharge our Presbyterian functions in connection with the presbytery of Trinidad till otherwise enjoined.

JOHN MORTON.

FINANCES.

The expenditure has been \$16318.58 not one half of which had been received up to Feb. 1st and on March 1st the Committee was in debt over \$7000. The facts were laid before the Congregations, and in response to request for relief, six thousand dollars were received, in little over two months; and the greater part of it came from those who had already giv-

en, but who now came voluntarily and quickly to the help of the Lord and of the Committee in their emergency. It is much to be regretted that the superintendents and teachers of 40 Sabbath schools looked on, and did nothing. *never once in the year*, shewing their children practically what is the duty and joy of giving. Some of the forty may have given to some other object, or may have given for books *for themselves*, but the fact remains that for the blessed work of keeping the *Dayspring* under sail, and 1500 children under religious instruction in Trinidad, which is the *special mission work*, assigned to the children of this Church in the Maritime Provinces, these forty superintendents and teachers, never once appealed to their Sabbath School, for all who know children know that they freely respond to such applications. The result has been, that while the childrens fund is heavily in debt, the other beyond expectation comes out with a balance, small indeed, but still a balance in hand. General Acct. Expenditure. . . \$11271.25
Receipts including Balance of

May, 1882, \$727.64	11653.41
Balance in fund May 1883	282.16
Dayspring and Schools Expenditure including Balance \$334.23	\$4947.33
Receipts	3732.96
This years Deficiency.	\$1214.37
Less by surplus from the first account	282.14

Balance now due Treasurer \$932.21
Notwithstanding this apparent short coming of the Sabbath Schools, they have done well in the past, and have advanced, in liberality but the demand has advanced more rapidly. First the Sabbath schools of the Presbyterian Church of the Lower Provinces were asked to give £250 to aid in maintenance of the *Dayspring* they have never failed to do so. Next they were asked to help in erecting Manse and Church, at San Fernando and did it. Next the Mission Schools Trinidad loomed, up and another £250 was provided for them. But they grew and multiplied since the union of 1875, two dollars have gone to the Mission Schools for one to the *Dayspring*. Now however, just three to one are required, and unless all help this cannot be done. The Committee can assure the General Assembly that now that the situation is fully before them they will give it their early and earnest attention, so that this fund like the other Mission Schemes may

be rid of debt.
The Committee thankfully acknowledged the valuable aid of the Woman's Associations, as shown in the full support of Miss Blackadder, and partially also of Miss Serape, in the payment of \$201. chiefly from St. John and Harbour Grace, for Missions in the East; for other appropriations for the encouragement of the Missionaries, and for welcome and farewell social meetings, which have proved occasions of great interest in the City of Halifax, and other places. The Central Society in Halifax has within the year, increased its branches and its revenues. Its report shews an income of over \$1,300, being an increase of \$500 over the previous year; and its zealous office bearers, by correspondence and personal attentions to Missionaries and their families, have done excellent service to the common cause, well entitling them to cordial thanks and increasing support.

Special thanks are due also to the Juvenile Mission Scheme, and very specially to Miss Machar and to western Sabbath schools, which have remitted through her for the maintenance of existing Schools and in providing for two out of three new Schools in Mr. McLeod's district for which Miss Blackadder made a special appeal. Thanks also are hereby expressed to all cheerful donors, specially to those not resident in the Maritime Provinces, Sabbath Schools to the West of us, who have cheered their Eastern Co-labourers by remittances to their Treasurer.

The Committee close the year under the deep conviction that notwithstanding the dark clouds, more especially in the South, the Lord has graciously blessed the work of our Missionaries. They have had peace, progress and prosperity for which, thanksgiving and praise are due to the Lord alone.

Respectfully submitted to the General Assembly of the Presbyterian Church in Canada.

ALEXANDER MACLEAN,
Chairman.
P. G. MCGREGOR,
Secretary.

"I have lived," Dr. Adam Clerk once said, "to know that the great secret of human happiness is this—Never suffer your energies to stagnate. The old adage of 'too many irons in the fire' conveys an abominable falsehood. You cannot have too many—poker, tongs and all; keep them all going."

PRESBYTERY MEETINGS.

Presbytery of Halifax.

The Presbytery of Halifax met on Tuesday in Poplar Grove Church, and in the absence of the Moderator was constituted by the ex Moderator—Mr. Wylie. There were thirteen ministers and four elders present.

Moderations in calls were granted to Canard, Middle Musquodoboit and Noel. The brethren appointed to preside at these moderations, respectively were Revs. J. B. Logan, J. A. Cairns and T. B. Jack. Discretionary power was also granted to Rev. A. B. Dickie to preside at a moderation in Sheet Harbor congregation, provided the people of that congregation are ready to proceed at the time Mr. Dickie visits them.

Mr. Bearisto's resignation of the charge of Carleton and Caebogue which was laid on the table at last meeting was accepted. Mr. Rogers of Yarmouth to declare the congregation vacant on Sabbath May 20.

Application is to be made of the General Assembly soon to meet in London; Ont., for leave to receive as ministers of the Presbyterian Church in Canada, Mr. J. McMillan Robinson a licentiate of the Presbyterian Church of the United States, and Mr. James Anderson a licentiate of the U. P. Church of Scotland. Several changes were made in the list of commissioners to the Assembly, and Dr. McGregor and the Clerk were appointed a Committee to supply the places of brethren who may yet report their inability to attend.

Other matters of more local interest were attended to when the Presbytery adjourned to meet in St. Matthews Church, Halifax, July 10th at 10 a. m.
ALLAN SIMPSON, Clerk.

Presbytery of Truro.

The vacancy in the congregation of Springside, caused by the lamented death of the Rev. J. C. Meek in September last, was filled by the induction of the Rev. S. C. Gunn on Tuesday May 8th. The exercises connected with the induction were commenced by the Rev. W. T. Bruce, who conducted public worship and preached an appropriate sermon from Gen. 5:24. The Rev. E. Grant presided, gave a narrative of the steps leading to the settlement and inducted Mr. Gunn into the pastorate of the congregation.

The newly inducted minister was suitably and forcibly addressed by the Rev. James Maclean and the congregation by Rev. J. A. Logan. With his usual promptness the treasurer of the congregation placed the first quarter's salary in the hands of Mr. Gunn, who having been welcomed by the members of Presbytery was introduced to the congregation and session and had his name entered on the Presbytery's Roll. The day, on the whole, was favourable, and the large assembly, nearly filling the church, remained attentive listeners until the close of the meeting.

Springside, originally a part of the congregation of Stewiacke, has had a separate existence some seventeen years. Its first pastor, the Rev. James Sinclair, obtained in Sept, 1866, removed to Upper Londonderry eleven years later in Sept. 1877. This comparatively short pastorate was followed by the still shorter ministry of Mr. Meek of three years and a half. Mr. Gunn enters upon his labors after considerable experience in pastoral work, and in the full flush and vigour of manhood. The congregation is strong, compact and thoroughly Presbyterian—no dissent existing within its bounds. We trust that the union just formed may continue for many years and may tend to the mutual benefit of all who are interested.

The Presbytery met also at Stewiacke Village on the evening of Monday, when attention was directed to the State of Religion and earnest addresses were delivered by members of Presbytery to the large congregation who assembled.

The next meeting is appointed to be held at Coldstream for visitation and ordinary business on Tuesday, July 10th, at 1 o'clock, p. m.

J. H. CHASE, Clerk.

Barney's River, 24th May, 1883.

Dear Sir:—

Please insert in the "Maritime Presbyterian" for June the following contribution from the members of my congregation in aid of the Funds of the Foreign Missions, viz:—

John J. Irving, E. River...	\$5.00
John Turner, " " .. .	1.00
Wm. D. Turner, " " .. .	1.00
Sundries, at Blue Mountain...	4.00

\$11.00

Yours truly,
D. B. BLAIR.

THE Children's Presbyterian.

LETTER FROM A PASTOR.

Dear Children:—

I know that you read with great interest the facts which our missionaries give us sometimes. You are not to forget however our home work as well as our foreign and that there are localities in our Dominion needing the Gospel as well as Trinidad and the New Hebrides. Our Home Mission Boards are doing what they can to supply these places with the means of Grace. This year the committee of the Western section of the church sent out not less than one hundred preachers and the committee of the Eastern section as you will see by the last Maritime Presbyterian about fifty-four. Money and men are needed to carry on the work and spread the good news of salvation.

Not long since there came under my notice an interesting fact related by Mr. Robertson of Winnipeg who you know is our Superintendent of Missions in the North West. I want to tell it to you in order that you may see and learn something of the work of our Home Missions.

He says not long ago he visited a settlement in the North West of which he had accidentally heard. He found nineteen Scotch families all Presbyterians. For 18 months they had been living there and during that time had never heard a sermon nor had seen the face of a minister. He gathered them together and preached to them the gospel in two places. At one of the services he asked the congregation to sing the 23rd Psalm. They sang the first stanza very well but soon he noticed their voices becoming husky and in a short time the tears rolled down their cheeks as though they were children. At the close of the meeting the second paraphrase was sung and tears were again shed. What was the matter? These people at their old homes in Scotland had often sung these psalms and paraphrases, and as now for the first time they sang them in their adopted home they were so full of tender soul moving associations that their lips quivered and tears trickled down their

cheeks. This instance will show you that we need missionaries in our own land and that we need money for the support of these missionaries.

Not long since an agent of the British and American Tract Society labouring in the county of Halifax found ten families within thirty miles of the city of Halifax with no Bibles in their houses.

Facts such as those ought to interest us in the work in which our Church is engaged at home. And whilst we do not wish to lessen your interest in the heathen far away we would like to have you think of our home heathen as well. The work of soul saving is the greatest work in which men can be engaged. What a glorious thought children that you can have a part in that work. Do what you can to assist the Church to send the Gospel to the destitute at home and it will increase your interest and efforts on behalf of the perishing heathen in distant lands.

FOR THE CHILDREN.

You have perhaps read or heard something of the missionary conference lately held in India. Missionaries from all parts of the country from Burmah and Ceylon came to attend it. Nearly 460 were present and the most of them travelled at their own expense. Our missionaries in India could not attend and therefore did not enjoy the meetings.

You will no doubt ask why did so many persons gather for a whole week in that far off country, Calcutta. They were Christ's servants and they met together to talk about the affairs of His Kingdom. Schools, female missionaries and temperance, were some of the subjects brought before them. And although they did not all think alike not a word was spoken to injure any ones feelings.

There was one matter talked about in this Conference in which you ought to be somewhat interested. I refer to child marriages one of the most weighty questions brought up.

Girls in India lead a very miserable life. They have no day or Sunday school

to attend, are not taught to read or sew. Nothing is done to draw out the bright little minds. The father scarcely ever speak or notice his little daughter. She is not taught anything good only vile and filthy stories about the gods and goddesses. When the little girl is about seven years of age the father comes home some day and tells her mother to get her ready she must be married in two weeks. On the day fixed she sees her husband for the first time. And whilst her life before has been sad and dreary it now becomes one of pain and suffering. Suppose their boy husbands die these little girls become widows for ever. They are poor outcasts and live until death very unhappy lives. Just think of it there are said to be 21,000,000 of widows in India. Oh what a vast number of poor deluded sorrowful people. The Conference held at Calcutta talked this serious matter over and the missionaries are doing what they can to educate girls and prevent child marriages.

Let then, what we have told you make you feel thankful that you dwell in a christian country. India has been passed by, but Canada has received the gospel. Forget not your privileges and blessings. To whom much is given of them will much be required. Pray that the Word of Life may be scattered over India and that child marriages may soon be no longer heard of in that land.

HOW TO BE AN ANGEL.

Into a very elegant palace-car entered a weary-faced, poorly-dressed woman with three little children, one a baby in arms. A look of joy crept into her face as she sat down in one of the luxurious chairs. But it was quickly dispelled as she was asked rudely to "start her boots."

A smile of amusement was seen on several faces as the frightened group hurried out to enter one of the common cars. Upon one young face, however, there was a look which shamed the countenance of the others.

"Auntie," said the boy to the lady beside him; "am going to carry my basket of fruit and this box of sandwiches to the poor woman in the next car. You are willing, of course?"

He spoke eagerly, but she answered:

"Don't be foolish, dear; you may need them yourself, and perhaps the woman is an imposter."

"No, I'll not need them," he answered, decidedly, but in a very low tone. "You know I had a hearty breakfast, and I

don't need a lunch. The woman looks hungry, auntie, and so tired too, with those three little babies clinging to her. I'll be back in a minute, auntie. I know mother wouldn't like it if I didn't speak a word to the 'least of these' when I meet them.

The worldly aunt brushed a tear from her eye after the boy left her and said, audibly;

"Just like his mother."

About five minutes later, as a lady passed the mother and the children, she saw a pretty sight—the family feasting as perhaps they never had before. The dainty sandwiches were eagerly eaten, the tempting fruit-basket stood open.

The oldest child, with her mouth filled with bread and butter, said:

"Was the pretty boy an angel mamma?"

"No," answered the mother, as a grateful look brightened her faded eyes; "not now; but he will be on the other side, bless his dear heart!"

And we too say! "Bless his heart!"

—S. S. Times,

A SERMON FOR LITTLE FOLKS.

"If ye know these things, happy are ye if ye do them."—John XIII; 17.

I.—"These things;" that is your duties wherever you are:

1. At home, obedience and respect to parents, and kindness to brothers and sisters, and servants.
2. At school, respect to teacher, faithfulness to study, and fairness in play.
3. At church, be quiet, listen, worship, and give your hearts to the Saviour.
4. On the street, good manners, modesty, kindness, minding your own business.

II.—How should you do your duty?

1. Not for pay. That is a low motive. Some always ask, "What will you give me?"

2. But from love. So the Saviour did when a boy at Nazareth. So the angels do God's will—which is only another name for duty. This will make you do it cheerfully.

3. Better every day. By trying to do your duties, you will become more skilful; so you improve in reading, writing, and music. Peter says, "Grow in grace."

III.—Doing duty makes you happy. Sin cannot make you happy. Sin did not make Eve happy, nor Cain nor Judas. Disobedience at home does not make you happy; idleness, unkindness, bad man-

ners, no kind of sin can make you happy.

But happiness comes from doing your duty. That is God's reward. This is the promise in the text. Think of this every day for just one week, and see how true it is.

Try, then, to know your duty. Be faithful in duty, in doing it for love to God and man; then you will be happy in heaven.

IMPORTANT RULES OF CONDUCT.

The following suggestions are taken from Hill's Manual of Social and business Forms:"

Never exaggerate.

Never betray a confidence.

Never wantonly frighten others.

Never leave home with unkind words.

Never neglect to call upon your friends.

Never laugh at the misfortunes of others.

Never give a promise that you do not fulfil.

Never send a present hoping for one in return.

Never speak much of your own performances.

Never fail to be punctual at the time appointed.

Never make yourself the hero of your own story.

Never pick the teeth or clean the nails in company.

Never fail to give a polite answer to a civil question.

Never question a servant or child about family matters.

Never refer to a gift you have made or favour you have rendered.

Never associate with bad company. Have good company or none.

Never look over the shoulder of another who is reading or writing.

Never appear to notice a scar, deformity, or defect of any one present.

Never answer questions in general company that have been put to others.

Never, when travelling abroad, be over boastful of your own country.

Never lend an article you have borrowed unless you have permission to do so.

Never attempt to draw the attention of the company constantly upon yourself.

Never exhibit anger, or impatience or excitement when an accident happens.

Never pass between two persons who are talking together, without an apology.

Never enter a room noisily; never fail to close the door after you, and never

slam it.

Never forget that, if you are faithful in a few things, you may be ruler over many.

A CHILD'S HEART.

The other day a curious old woman, having a bundle in her hand, and walking with painful effort, sat down on a curbstone to rest. A group of three little ones, the oldest about nine, stopped in front of the old woman, saying never a word, but watching her face. She smiled. Suddenly the smile faded, and a corner of the old calico apron went up to wipe away a tear. Then the eldest child asked:

Are you sorry because you haven't any children?"

"I—I had children once, but they are all dead," whispered the woman, a sob in her throat.

"I'm sorry," said the little girl, as her chin quivered. "I'd give you one of my little brothers, but I haven't got but two, and I don't believe I'd like to spare one."

"God bless you, child—bless you forever," sobbed the woman, and for a minute her face was buried in her apron.

"But I'll tell you what I'll do," seriously continued the child. "You may kiss us all once, and if little Benny isn't afraid you may kiss him four times, for he is just as sweet as candy."

Pedestrians, who saw three well dressed children put their arms around that strange old woman's neck and kiss her were greatly puzzled. They didn't know the hearts of children, and they didn't hear the woman's words as she rose to go.

"O my children, I'm only a poor old woman, believing I'd nothing to live for; but you've gave me a lighter heart than I've had for ten long years."—Pansy.

WHO HAS SEEN CHRIST IN YOU TO-DAY?

"The parson asked a strange question this evening," said John Sewell to his wife, Ann, on his return from church one Sunday.

"What was it, John?"

"Who has seen Christ to-day? I wish you had been there to hear him, Ann; he made it pretty plain that all who love Christ ought to show by their conduct that they are in earnest."

"That's true, John. I know I often fall short of what a Christian should be."

"I'm sure that you and the children

have not seen Christ in me to-day. If I'd remember to be like my Master, I should not have been so cross with you, because you wanted to take your turn out this morning."

"And I shouldn't have snapped you up and been so vexed," interrupted Ann.

"Then I used Tom roughly because he worried me; and when he cried I boxed his ears, when a kind word would have made all right. There are plenty of things I should have done even to-day, if I'd acted up to the parson's question."

"We'll try to begin fresh, John. You are quick and I get vexed. We've both a deal to learn. We must just pray that the children and our friends may see Christ in us."

Monday morning came. John was up early, and before he went off to work he asked that Christ might be seen in him that day. Ann did not forget that she, too, wished that Christ might be seen in her; and at breakfast time the children were told how Christ might be seen in them, and they were cautioned to be kind and loving toward one another and toward their companions.

Thus, throughout the family, tempers were quelled for Christ's sake, and pleasant acts were performed for Christ's sake; and John was able, in that same strength to ask a fellow-workman to forgive the sharp words he had spoken to him the previous Saturday.

"I've had the happiest day I ever spent," John remarked to his wife that evening. "I know I've long been a professor, but I have not shown by my behavior that I do really want Jesus to be seen in me."

"I'm sure it's been just the same with me," replied Ann.

"I know why some of our fellows in the shop find fault with religious people, and call them no better than those who have no religion at all. We Christians are not shining lights; we get into the same tempers, and use the same sharp words, and do the same actions as men of the world, and so we bring reproach on Jesus."

"That's well said, John. I mean to ask myself every night, 'Who has seen Christ in me to-day?' I know that I shall often have to tell God that I've failed, but Jesus will help me to be true to him, and you know there is a text which says, 'I live yet not I, but Christ that liveth in me.'"

Dear readers, will you take this question home, "Who has seen Christ in me to-day?"—*Friendly Greetings.*

MARIAM'S TIME OF NEED.

"There is no place where earthly sorrow
Are so felt as up in heaven."

"Yes mamma!"

Miriam laid the last plate down in the wooden sink to drain, and wiped her hands dry, took off her dark calico apron, and ran into her mother's room.

"What is it mamma?"

"Won't you take Elsie up, dear, and try and get her to sleep again? she isn't half through her nap. I hated to call you, but she has been fretting some time."

Now Miriam was only a very human little girl, and had everything in her little world to do; and if a murmur of discontent rose to her lips we will not blame her, since it was crowded back at once by the sweet answer.

"Never mind, mamma, I'll walk round with her, and she'll soon drop off again."

"Thank you, dear."

"How that pays for everything?" thought Miriam, as, with the heavy little sister in her arms, she trod back and forth, back and forth again. How glad she was that she had beaten Satan once more! She wished she could be good without trying so hard; that it came easy to her, as it must always have done to her mother.

"Poor, dear little, mamma," she said as she passed her, touching her soft, brown hair lovingly with one hand, "I wish I was half as patient as you are."

"Mother thinks you are patient, dear," she said, smiling in the little face as she spoke. "You are mother's comfort and help. God will make it all up to you sometime, Miriam, dear." And the mother's thoughts sped far away to the time when she hoped to be well again, and Miriam would be free to run and play as other girls did. "You will have nothing to be sorry for, dear, when you come to look back on this trying time, but can always remember what a good little girl you were."

"Thank you, mamma, I'll try harder to deserve what you say. Baby is asleep. I'll lay her down, and go out and finish, unless you want me for something else."

"No, dear, I'll sit here and watch for my Sunshine to come back again."

Miriam's heart grew very light as she went about her homely task again. To be like the beautiful, warm sunshine to anybody was worth much! It had looked so gray and dark in the kitchen before; and now it was as if the heavenly light was streaming in!

"I wonder if God does really love me better for washing dishes," Miriam thought. "Everything is so different in heaven; it is so beautiful there and so clean, without working all the time to keep it nice; and the angels can always wear pretty white, too." And Miriam looked down at her home calico dress, as she wiped a big yellow dish on the under-side.

"But the angels do just what God wants them to do up there, as I do down here, and I am sure it must be a great deal easier."

Miriam swept a stray tear-drop from one corner of her eye with the back of her little fat hand. Somehow the shadows were falling again, for the housework was never done.

"There's no place where earthly sorrows
Are so felt as up in heaven,"

sang the mother, in a feeble voice, but every word came through the crack of the half-opened door.

"There's the answer that God sent," thought Miriam. "He's always sending me answers to help me along. And if I'm good and patient, and try to love his will, as well as to do it, mamma says he will make it all up sometime. Who knows but he'll give me a piano, and lots of books to read, and plenty of time to read them in? Who knows?"

There was a knock at the door. Miriam opened it, and there stood a tall, bright-faced girl, with a big basket in one hand and a beautiful bouquet in the other.

"I've brought dinner enough for everybody, and a dear new story-book; and I am to spend the day, and help to take care of your mother and the baby and everything, Miriam dear. Mamma said she knew you would be glad to see me. You blessed child! you don't mean you are crying for joy? You know we all think that you are the bravest girl in the world, and the dearest too. I just had to come. That's all there is about it."

"And I know who sent you," answered Miriam, kissing her warmly and wiping her eyes.—*Well Spring.*

LITTLE THINGS.

Mind the little things. A lie is a little thing. Boys, you have told a lie; just one single word that is not true, but let us see what else you have done. First you have broken the law of God. If it is a sin to break a law made by man, how great a sin it must be to break a divine law—the law of our Creator. Second,

you will have to tell many more to maintain that one. Third, you lose the love and friendship of your schoolmates. Fourth, if you practise lying that will lead to something else. Lying is the entrance door by which other and greater vices enter the heart. Think of it! all this from one false saying. Words are little things, but they accomplish great things sometimes. A kind word or act might have saved many a boy or girl from ruin who are now at the lowest point of degradation.

LIKE MOTHER.

We have all read and been touched by the story of the little boy who told his mother that when he grew up he was going to marry a lady just like her. I think the following little incident is equally touching and beautiful. Little Arthur B——, a three year-old child, was watching his mother at her household work, and looking up affectionately at her remarked:

"I hope I'll grow up to be a lady!"

"Why," said the mother; "do you like ladies better than men?"

"Ye-es!" was the answer.

"Well," said his mother, "if you grow up to be a man perhaps you can get some nice lady to come and live with you; that is the way men do."

He looked up with a very bright face and said:

"Will 'oo come and live with me when I am a man."

NINE BETTER THAN TEN.

A Hindo Christian, who used to be always grumbling at the smallness of his salary resolved to give one-tenth to God. So next pay-day, when the missionary handed him, as usual, ten rupees, he pushed back one of them, saying, "That is for God's work, sir."

The missionary took it, but wondered much how the man, who was really poor and had a large family, would get on without it. Meeting him two or three weeks after in the bazaar, he asked how they were doing. Instead of grumbling as usual, the man answered cheerfully, "Well thank you, sir."

"Then tell me how it is that you, who used to be always grumbling when you were spending your ten rupees a month on yourself, now do so nicely with only nine?"

"Because, sir, nine-tenths with God's blessing is better than ten-tenths without it."

INFANT CHURCH MEMBERSHIP.

BY REV. JOHN CAMERON, OF BRIDGE-WATER.

And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.—GENESIS XVII : 7.

V. PRIVILEGES RESTRICTED.

As there is a difference between *real* membership, and membership in *full* communion, it is necessary to point out the restrictions upon the privileges of the former.

I. They are not entitled to the privileges of full communion, till they publicly profess their faith in Christ.

They have a right, and are qualified to obtain baptism, on the ground of their parent's faith; but they have not a right, nor have they the qualifications necessary to partake of the Lord's supper, on the faith of their parents. A personal qualification is requisite. This is a restriction upon the privilege of many, who by baptism are *real* members of the Church. It does not however annul their Church membership. The Apostle Paul speaking of the Church under the figure of a body: tells us there are "many members in one body, and all members have not the same office." ROM. XII, 4.] Ministers are Church members; but all Church members are not ministers. Elders are Church members; but all members are not elders. Females are Church members; but they are not at liberty to become preachers. So it is with baptized children. They are members, but not entitled to a seat at the Lord's table until they acknowledge their baptismal obligations by a profession of their faith in Christ.

The reason why baptism is administered on the faith of the parents, but the Lord's supper is not; must be obvious to all who reflect on the nature of these ordinances. There is no necessity for the consent of the child in order to obtain baptism, any more than there was for the Jewish child to obtain circumcision. It may be administered when the child is slumbering, and is administered, when children have little or no sense of their responsibility. It is something done to them, and for them. They are passive recipients. But partaking of the Lord's

supper is a personal act, an act of their own, which cannot be worthily performed without personal qualifications, for the following reasons:

1. There must be the physical power to eat the broken bread, and drink the wine; which power, the baptized infant has not.

2. All who have a right to a seat at the table of the Lord, must engage in the important work of self-examination. This duty Paul distinctly enjoins, "let a man examine himself, and so let him eat of that bread, and drink of that cup," I. COR. XI, 28.] But this pre-requisite children cannot comply with.

3. They must be renewed in heart. They must have saving faith. Piety is indispensable to the right performance of the duty. But piety involves correct views of the nature of the duty. No person can partake of the Lord's supper aright, without an intelligent understanding of Christ's death, and remembrance of him; and be able to know that it is dangerous to "eat and drink unworthily." Besides too; he must have a spiritual appreciation of covenant blessings, and the reception of them by faith. These latter remarks apply to all baptized persons—adults as well as infants. No one is allowed to come without spiritual discernment; or, in other words, without a new heart, and a proper amount of knowledge.

Now it must be apparent to all, that children do not possess such knowledge; and were they to partake of the ordinance, they would fail in securing the benefits which it is designed to bestow. As soon as they possess these qualifications, they will be disposed to manifest them. Then they are members in full communion, and entitled to all the privileges of the Church.

To this view it has been objected; "that, as the Jewish children partook of the Passover without a personal profession, on the ground of their infant Church membership; so, on the same ground, the children of Christian parents ought to partake of the Lord's supper." In answer to this objection, I ask for proof "that the Jewish child did partake of the Passover." The very reverse appears to be true. We know that Mary and Joseph were careful to observe that feast, and we are informed that when Jesus was twelve years old they went up to Jerusalem after the feast. The very mention of his age implies, that he had not been there previously, and that the custom was, that all the male children

should appear at the feast, at, or about that age. It is clear that the Jewish parents were bound to see, that at that age, their children were instructed in all the commandments and statutes of God—the nature of the covenant, and the blessings contained in it, which circumcision sealed to them—and the origin and design of the Passover. They were thus intelligently prepared to observe the Passover. Their going there at that age, when a Jewish lad was supposed to be able to choose for himself, was virtually a public profession.

The age at which persons partook the Passover, affords no rule for the time when the Lord's supper should be observed by those who are baptized; but, were parents to do now as they solemnly engage to do: "bring up their children in the nurture and admonition of the Lord," we have every reason to believe, they would be found partaking of our New Testament feast, when twelve years old, and in some instances earlier. It is a sad spectacle to Christ,—to angels,—to ministers,—and to the Church: to see the Lord's supper observed in a congregation, where no young persons are seated at the table.

III. Baptized persons, though adults, while they continue non-professors cannot exercise equal authority in Church affairs with professors, because they have not performed the condition requisite to enjoy such a privilege.

A person may be a citizen of a country—possess many advantages—and yet have no right to vote for the appointment of those who are to administer the government, because he has not qualified himself, by taking the oath of allegiance to the constituted authorities. Now, the Church of Christ is a society distinct from the world—governed by laws, enacted by Christ, for the regulation of those who profess to be its members; and surely those who do not profess to belong to such, have no right to control the affairs of the Church. Moreover, the Church has no right to ask such persons to do the work which should be performed by its members. In some matters the Church adheres to its laws, but in others of equal importance it does not. None but those in full communion elect its office-bearers; yet non-professors are frequently appointed to the very responsible position of teachers in our Sabbath schools. It is hardly to be expected, that a teacher will urge upon his pupils a duty that he has neglected himself. It is worse than preposterous for a parent

to commit the religious training of his children to one who has no religion, and who is not interested in the great objects for which it was established, the salvation of souls. It cannot fail to be disastrous to the spiritual interests of a congregation; when owing to the indolence of its members, it lays burdens on the shoulders of those who are not expected to bear them.

III. Baptized non-professors are not qualified to present their children to God in baptism.

As this affirmation is the opposite of the opinion entertained by some; and directly at variance with the practice pursued by some Churches, and by some ministers in a denomination whose proclaimed principles forbid it, it is necessary that we give the statement made the most careful consideration. The evils flowing from a departure from the laws enacted by Christ for the government of his Church, will always show the wisdom of adhering to them. The Church or congregation that transgresses these laws can have no prosperity.

The doctrine of the "Westminster Confession of Faith" on this subject is as follows, "Not only those that do actually profess faith in and obedience unto Christ, but also the infants of one or both believing parents are to be baptized" [CHAP. XXVII, SEC. 4.] Now all our ministers, and elders, when ordained, solemnly pledge themselves to adhere to the doctrines, and observe the laws of the Confession.

The question then is; is it necessary to require evidence of personal faith in a parent in order to the baptism of his child? I answer yes, Suppose a parent to hold infidel views—refuse to renounce them,—give no evidence of faith in Christ—and yet seek, and receive baptism for his child, vowing to do what he has no intention to perform; and which beholders know he will not perform; not only is a powerful inducement to personal religion taken away, and a holy sacrament profaned; but the Church by such an act, blots out the dividing line between itself and the world—loses its spirituality, and in the end becomes little different from a community of civilized heathen.

I have already established the identity of the Church under both dispensations, and have shown that the seals under both are the same. Now, by considering to whose children circumcision was given, we will be better able to ascertain to whose children baptism should be given. If under the Jewish dispensation a cir-

circumcised person neglected to keep the Passover, he was to be cut off from among the people, and then his children could not receive circumcision. "But the man that is not in a journey, and forbearth to keep the Passover, even the same shall be cut off from among his people." NUM. IX, 13.] In like manner those who do not assume their baptismal obligations and observe the Lord's supper, not only deprive themselves of covenanted privileges, but their children likewise. They are destitute of that Church relationship necessary to assume obligations for their offspring. Because.

1. Covenant blessings are promised only on the fulfillment of certain conditions.

It is expected of the children of religious parents, that having been baptized,—given up to God in faith—and religiously educated, they will at an early age, lay hold of the covenant of faith, and partake of its blessings. Now, a refusal to fulfill these conditions is virtually a renunciation of all the conditional blessings. The chain is broken, the covenant is annulled. Those therefore who, by their own act, renounce the covenant, have no right to baptism for their children. Because.

2. Baptism like circumcision is a seal of the righteousness of faith.

It must be evident to every one, that it is not a seal of the *child's* faith, for he cannot exercise faith; but of the *parent's* faith. If then the parent makes no profession of faith, on whose faith is that child baptized? It is clear there is placed on that child the seal of that which has neither an actual nor visible existence. Thus one of the most impressive ordinances of our Holy religion becomes an unmeaning ceremony. Because

3. It will be granted that no unbaptized parent is entitled to baptism for himself, who does not believe the truth. "Then they that gladly received his word were baptized." ACTS, II, 41.] Now certainly, if an adult cannot claim baptism for himself without faith, he cannot claim it for his child without faith, sees that infants are baptized on the faith of the parents. The inference then is, that where there is no faith, it is not to be administered. Because

4. The very formula of baptism implies the existence of faith. Why do parents bring their children to the baptismal font? Is it not that they may be acknowledged members of Christ's fold, and have the blessings of the covenant sealed to them? If any should say that "presenting a child for baptism is in itself a

profession," I answer it certainly is, as full a profession as a parent can ever make: but the evil is, he does not so understand it; and the consequence is; the profession thus made is not *practically* carried out in the life afterwards. The parent who consecrates his child to God in baptism, *professes all*, and silently declares that he will *perform all*, that the man does, who takes his seat at the table of the Lord. The qualification for both is essentially the same, viz: faith in Christ. Yet there are many parents, who receive baptism for their children, but never find their way to the table of our Lord.

From these considerations, the propriety of insisting upon a credible profession of faith on the part of the parent before baptizing his child, must be apparent to all. To avoid misapprehension, it is proper to state; that any person who adopts an orphan child into his family, to exercise control over him, and give him a religious education; may and ought, if a professor of religion, to dedicate the child to God in baptism; because in that case, he stands in the relation of a parent to the child.

The nature and extent of infant Church membership, must, we think be evident to every one, who studies the covenant of the Church, in the light of God's word. I will briefly epitomise what has been advanced by me.

All baptized persons are members of the Church. Between them and others there is the same general distinction, which exists between the visible Church and the world. Baptized children are divinely appointed candidates for the highest Christian privileges. In order however to the enjoyment of these, certain personal qualifications are requisite. Until these are possessed, they are not entitled to full communion at the Lord's table,—nor to the control of the spiritual affairs of Christ's house,—nor to enter into covenant with God for their children. But they are amenable to the authority of the Church; and entitled to its instruction, so long as they manifest a disposition to be under its control. Should they renounce all authority, they are to be separated from the visible Church, for the maintenance of its order, its peace, and its spiritual growth. They stand within precincts of the temple, though not yet admitted within the Holy place.

Many of our Sessions have, in the matter of infant baptism, introduced a practice at variance with the Presbyterian standards; which if it increases the number of adherents to the Church, does cer-

tainly not promote its purity, and spiritual growth. Success in divine things will never attend a departure from the laws of God. In vain they do worship me teaching for doctrines the commandments of men. MAT. xv, 9.] It will not do to plead custom, or fashion, or the danger of losing some who have a nominal connexion with us. On that principle all the religious errors in the world might be justified. Nothing can be right in religion but what God's law enjoins. "To the law and the testimony, if they speak not, and act not, according to these, it is because the truth is not in them." It is high time that our denomination should require from all her ministers, *uniformity* in the administration of the ordinance of baptism to children. "Let all things be done decently and in order." I. COR. XIV, 40.]

Such helpless babes thou didst embrace,
While dwelling here below;
To us, and ours, O God of grace!
The same compassion show.

CHURCH SCHEMES.

ART. V. EDUCATIONAL.

"An educated ministry," has ever been one of the distinguishing characteristics of the Presbyterian Church. Presbyterians have always insisted upon having college-trained ministers. The work of the minister demands the best talent and the most thorough education. If a wise man is sick of some dangerous disease, he is anxious to secure the service of the most thoroughly educated and the most skilful physician: he is only a fool who intrusts his case to a quack or an ignorant. If a man has a difficult lawsuit to conduct in court, he naturally employs the most talented lawyer, and other things being equal, the college-trained lawyer is the most talented. And who are the men that are the best qualified to preach the Gospel, to expound God's Word, to defend the truth, and to contend with the sceptics and rationalists of our day? If we look at the history of the Church, we have the answer. When God needed a leader for his people to deliver them from the cruel bondage in Egypt, whom did he call to work? a man from the crowd,—one as ignorant as were the hosts of Israel? No: God took good care that "the coming man" Moses should be "learned in all the wisdom of Egypt," and that he should be "mighty in words and deeds." Whom did Christ send out

as apostles to reorganize the Church and preach the distinctive doctrines of the Gospel in an age of rationalism, of ritualism, and of Spiritual death? Were they not men who first enjoyed the benefit of Christ's teaching for three years, and who afterwards were miraculously educated? They were enabled to speak in different languages. Paul was the only one who had not the privilege of being with Christ during his public ministry, but Paul had been brought up at the feet of Gamaliel, and it is evident that he had possessed and improved very great educational advantages; and even the great Apostle of the Gentiles retired after his call to the apostolic office, to Arabia, where probably he spent the greater part of three years in study before entering upon his mission. Doubtless God does oftentimes own and bless the preaching of comparatively ignorant men; but do not the Bible and history lead to the conclusion that He delights in an educated ministry. We might refer to the work of such men as Knox and Calvin, of Luther and Wesley, and of others to prove this truth.

True, college training is not the only, nor is it the most important qualification for the ministry. Our Church demands men full of faith and of the Holy Ghost, and called of God—men zealous for God's glory and the Salvation of souls. The times call for respectable intellectual culture but especially for Christian earnestness and apostolic faith and zeal.

But an educated ministry implies colleges, and colleges must have professors and money. Money is as essential to this, as to any of our Church Schemes. The educational machinery cannot be kept running without the pecuniary aid of our people; and certain it is that our Church cannot prosper without her colleges. So that loyalty to the Church and loyalty to Christ as her King and Head, should lead our people to take a deep interest in our educational work and should draw out their liberality. At present we are supporting three professors in Dalhousie College and maintaining our own College at Pine Hill—our School of the Prophets. It is to be hoped that the Government will soon assume the entire responsibility of maintaining Dalhousie College and allow our Church to devote her funds exclusively to our Theological College. Every intelligent Presbyterian knows how our church became responsible for the payment of the Salaries of those professors in Dalhousie which is a Provincial institution and which should be

maintained exclusively by State aid, and consequently it is not necessary to give further explanation here. In the meantime our Educational Fund is in debt, and is yearly going more deeply into debt. Some persons must be to blame for the ugly fact that at the present date we owe \$4000. Who is to blame? Our College Board? Our ministers? or our people? Our college is worthy of confidence and support, our professors are able and learned men who will compare favorably with the professors of other colleges in Europe and America, and our ministers who have been educated in Halifax are as good preachers and as talented exponents of God's Word, as are those who come from other Seats of learning. Why then is our College Fund in debt? Is it not as important as any of our other Funds? Should not our people take as much interest in our educational work as in our missionary work? and yet, if I mistake not, it is much more difficult to call forth the liberality of our congregations on behalf of our College work than it is on behalf of our Home or Foreign Mission Scheme. Some of our congregations seems to be in blissful ignorance of the existence of Pins Hill College and of the Professors laboring there. Who is to be held responsible for this fact? Is it not too much to affirm that if all our ministers would faithfully and intelligibly present the facts of the case before their congregations and point out to their people the importance of maintaining our Educational institutions efficiently, there would not be so many blanks in our Statistical and Financial Returns. If our ministers would perform their duty the people would not fail in their contributions. It would benefit the congregations largely themselves to have their sympathy drawn out on behalf of our College Scheme. Oftentimes we see the desire expressed that wealthy men would endow chairs in our colleges and provide the necessary funds to pay the salaries of professors. The Church can safely receive and wisely use any money received from the rich; at the same time all our people should be asked to contribute, so that they may take a deep and intelligent interest in our college work and in our students. Indeed there is no other Scheme for the Church with which *Presbyterians* should be more familiar.

A few sentences from the Report of the Board of the Presbyterian College, Halifax, for 1881-2 will appropriately close this article. "While it is unquestionably true that most of those failures to contribute anything may be traced

either to great weakness or to disorganization, arising from protracted vacancy, still there is ground for reminding our people, whether poor or rich, or however distant from the centre, that the College is not for the benefit of the professors or ministers. *It is their College*, called into being and conducted for the benefit of them, and of their children, and of the cause of Christ. With it our congregations have not a sufficient supply of pastors; without it many would be utterly destitute. * * * * Is it right or brotherly, is it loyal to the Church or to Christ, for so many congregations to step aside and assume the attitude of mere spectators? It should be remembered that one-half, or two thirds of the congregations cannot maintain the college in efficiency; *the whole number can*. If one-third or one-fourth will do nothing, by their inaction they do much to hinder, and to produce a church paralysis fatal to all progress."

A. F. THOMPSON.

Economy, May 21st, 1882.

ANEITYULI.

"Something for my Saviour."

I am glad to say that the Lord's work here continues to prosper. I was much cheered some time ago by a young woman (Yarere) coming to me. She said, "Misi, for some time I have been wanting to do something for my Saviour, and when Mr. Lawrie told us that a new missionary was coming in April for the Island of Futuna, and asked who was willing to go with him, a thought arose in my heart; and when I went home I asked my husband if he would like to go. He said, "There is no food in that barren land." I prayed we might be led, and spoke to him a second time, and told him not to think about the food; that my father went there as a teacher more than twenty years ago, and God took care of him, and he will take care of us too. When we think of Jesus leaving his good home in heaven to suffer and die for us, it is a small thing for us to go to another land; and I am come to say that we are both willing to go to Futuna."

While she was speaking her whole manner showed that she was deeply in earnest. She is a bright, happy Christian; her husband also is a nice man. They have one little boy two and a half years old.—*Letter from Mrs. Lawrie to Mrs. Inglis.*

PROGRESS IN JAPAN.

Letter from a Missionary.

Yokohama, March 23, 1833.

Dear Evangelist:--

The cause of Christ in Japan has never been so hopeful as to-day. Many have feared that the rapid changes of the past might receive a check, and some have even prophesied another period of persecution. But the record of the past year is not less encouraging than the history of the former years, and every day is adding to the influence of Christianity and the overthrow of idolatry.

In the report of the Evangelical Alliance for 1832, which has just appeared, are the following items of special interest: Whole number of missionaries 145; organized churches 23; present membership 4,987; ordained preachers and pastors 49; assistant preachers 100; theological students 71; Sunday-schools 109; pupils in Sunday-schools 4,13 added to the churches by baptism during 1832, 835; contributed during the year by the native churches \$7,630. 30. These figures do not include all, as the reports were not complete to the last of the year.

Since the Week of Prayer there has been a great increase in the interest connected with the churches. The Spirit of God has been at work in the hearts of many of the Christians, and men are being aroused and converted as never before. Two weeks ago there were twenty-five added to one of the churches in Tokio, and six to another. Ten were recently received in to the Baptist Church in Yokohama; twelve were admitted to the Reformed Church last Sabbath; and the Methodist Mission reports fifty-four applicants for baptism since Jan. 1st.

Rev. Dr. Verbeck of Tokio has a private class of some thirty members, who meet every week to hear about Christianity. They are men and women of high rank, and some of them in the Government service. He thinks some are already Christians or true believers, and is much encouraged. He has another class of some twenty Christians who are receiving a special course of instruction to fit them for colporteur and evangelistic work.

Eleven years ago the Bible was a prohibited book, and it is said that the Government not only took the Scriptures from their own people, but even proposed to seize those in the possession of missionaries. Last year the American Bible Society published 22,391 New Testaments and parts of the Scriptures, and

circulated 38,439 volumes. An advertisement of Bibles appears in the official organ of the Government, and some of the printing has been done at the Government press.

The visit of Joseph Cook was very timely and providential. Infidelity was becoming quite prevalent, but it received such a heavy blow from him that it has been sickly ever since, and can never recover from the shock.

There has been also a very encouraging and important work among the seamen. There are reported about sixty converts since the beginning of 1832 in connection with the work at Seamen's Mission. All the English and American ships-of-war on this station have now an earnest band of Christians. Christianity has become a power on all these vessels, and its influence is constantly increasing. Wicked sailors have been a great hindrance to the Gospel in all these lands, but now help is coming from these same men. God is working mightily among us, and to Him alone be all the praise.

H. LOOMIS.

CRUEL PRACTICE OF MEXICAN PENITENTES.

There is an Order of the Roman Church peculiar to the Mexicans called Penitentes. The first thing done by the Penitente in order to obtain forgiveness for sin, is to remove the skin from the small of the back with a sharp stone, making a diamond-shaped wound, each side of the diamond being eight inches or more. He holds in his hand a strap or pad an inch thick, two or three inches broad, and three feet long; made of cactus, soap-wood, or hair twine. With this he thrashes himself. If he strike too lightly the Morado gives him harder blows, and heavier penance. There are four degrees in the Morado. "I saw," says a Missionary, "fifteen of these Penitentes on their pilgrimage marching slowly, first the chief, then five carrying crosses so heavy as to require two men to lay them on their backs, followed by nine scourging themselves. They stopped and knelt at short distances, while the guards, master, and cross-bearers said prayers; the scourgers thrashing themselves all the time. They were more than half an hour going to the cross and back, not more than 600 yards. The last man occupied fully an hour on the trip. I rode within a few feet, to see the effect the lashing had. His scant clothing was black with congealed blood, and the flesh

blood was running in streams. The day was cold and raw, and I in my winter clothing was shivering. This poor fellow was naked so far as protection from the cold was concerned. Another form of penance is to take cactus with long spines and put it round the body under the arms. Another variation is to take a raw hide and tie him upon a cross, while the others go in the house to pray. This part of penitence is now, however dying out as they fear the law, there being considerable danger of the victim dying while strapped to the cross. Instead of this therefore a priest who lives in a Mexican town, goes out with them, and whips himself, but not very hard as may be guessed."

The American Presbyterian Mission is doing a good work among these poor deluded people; and Bibles and tracts have been distributed. These have been diligently read by most of the buyers. The truth has dawned upon many, while others are seeking the light. They have learned that God desires "obedience and not sacrifice," and that Penitence is murder. The Penitente sings, "Oh, Jesus I love thee." "Oh Jesus, I will serve thee," and at the same time is trying to enter heaven by merit of his own; trying to supply a link in the chain of salvation, to strengthen Christ's sacrifice with his own offering of blood. Those who read the Bible soon find that, "the blood of Jesus Christ cleanseth from all sin," and sing with the spirit and the understanding, "Rock of Ages! cleft for me, Let me hide myself in thee." Hence we have great reason to believe that Penitence is dying away, driven out by the power of God's Word.

"SAVAGE ISLAND" SOUTH SEAS.

Twenty-five years ago I was one of the crew who landed two of our missionaries on that island. It was at that time doubtful whether it was safe to land or not; but that island has subscribed for the last four or five years, I think, something like £500 annually to the funds of the London Missionary Society; and, what is of more value, it has supplied good suitable men and women as pioneers of the gospel in New Guinea. I have taken them there myself, and have brought back the widows of some, and the widowers in the other cases. These men go with their lives in their hands, simply because they feel the love of Christ compels them.—*Captain Turpie of the "John Williams."*

BREAKING MISSIONARY JUGS.

Think of thirty little girls breaking jugs in a ministers study! Oh what a clattering there must have been! But the minister said he liked it, as he did not want to write a sermon just at that minute; besides which, the minister's wife was at the head of it, so he could not say anything.

What was in the jugs? Not whisky you may be sure, nor treacle; but when, with a hammer and a dash, a smash and a crash followed most delightfully, there lay lots of pennies and other coins, and what fun it was to pick them out from the little broken pieces of pottery!

How came the money there? and what was it for? Well, the thirty little girls could tell you better than I. They have a little society together, and the minister's wife was superintendent, and had bought the little jugs. Each girl had taken home a jug. Each jug had a little slit in it, and had said very silently, "Please fill me. I want to send presents to Alaska;" and thus at the meeting every jug brought something, some more and some less, until the minister counted up more than seventeen dollars, or about £3, 8s. in English money.—*American Presbyterian Home Mission.*

DON'T SELL IT TO THEM!

One day a young man entered the bar-room of a village tavern and called for a drink.

"No," said the landlord, "you have had the *delirium tremens* once, and I cannot sell you any more."

He stepped aside to make room for a couple of young men who had just entered, and the landlord waited on them very politely. The other stood by silent and sullen, and when they had finished he walked up to the landlord and addressed him as follows;

"Six years ago, at their age, I stood where those young men are now. I was a man of fair prospects. Now, the age of twenty-eight, I am a wreck of body and mind. You led me to drink. In this room I formed the habit that has been my ruin. Now sell me a few more glasses and your work will be done. I shall soon be out of the way; there is no hope for me. But they can be saved. Do not sell it to them. Sell it to me; and let me die, and let the world be rid of me; but for heaven's sake sell no more to them!"

WORDS IN SEASON.

Who among us has not proved their efficacy at one time or another? They may be read or spoken, they may be a part of the ripe counsel of some sainted one, they may fall from the wise lips of a sincere friend, they may come to us anonymously in newspaper column or in bit of verse, yet all the same they accomplish their mission. They restrain, or impel, guide or withhold, as may be, and leave us often but half conscious of the influence under which we have acted.

Perhaps we are away from home, seeking rest and refreshment in a visit, and the Sabbath morning finds us somewhat averse to movement, inclined to spend the long, bright hours in reading or musing on some cool verandah.

But a "word in season" comes to us. A line, perhaps, in the church paper, or verse in the book beside us, and our hearts are warmed with a new glow of love and desire. We cast off the dullness of ease-loving thoughts. We go thankfully and humbly to the house of God, and returning thence gladdened and strengthened, the word in season has done its work, whether we remember or forget it.

And again, we are perplexed, cast down, well nigh discouraged. We feel that the clouds were never so dark, the outlook never so hopeless, the morning never so tardy before. Suddenly, to our fainting hearts comes the cordial of a word of cheer. Encouragement, consolation, and sympathy are found, are ours in a moment; and straightway the heavy burden is lighter, because hope revives and courage comes with it, and we go on our way blessing the word in season.

Is it not a glorious office to be able to speak such words? True, they may be, and often are, but obscure in their origin and limited in their sphere. They may be unknown to the world at large, unprized even by the majority of the small circle who hear them or read them. But there are some hearts to which they speak, some aims they strengthen, some actions they determine, and in so doing they have done their work.

And perhaps in the hereafter, many a saint shall know (if such a thing be possible), a yet deeper gladness when learning that some word spoken here below had helped and cheered a fellow-saint toiling painfully heavenward.

It is asserted that Jews have, in proportion to their numbers fewer illiterate children than any other people.

GIVING IN THE SUNDAY SCHOOL.

We believe in childhood as the place to begin to grow the church of the future—the giving church of the future. It is confessed on all sides that few in any of our churches really know how to give, actually to give from principle, intelligently and according to ability. If they are few who absolutely decline to give at all, it is still true that the large majority give but unworthily. Many cast in a pittance who might give pounds into the treasury of the Lord. Many accompany the gifts they do make with many an ungracious remark. How is all this to be changed, except as we take in hand the children of our homes, and Sunday Schools, and put them on the track of intelligent and systematic giving? This will never be done so long as the Sunday Schools give only or mainly monies to be spent on themselves! This is the way to grow selfish churches. Selfish churches are insisting, in large numbers, that their Sunday School shall make their weekly offering pay for lesson helps, festivals, Sunday School books and so on. We protest against the scheme *in toto*. Let the church provide for its Sunday School and leave that free to face, now some work of the church in the west or south, and new some work abroad, thus to become familiar with the idea of beneficence as a stream that is to bless the world! The possibilities of the Sunday School offering are not half developed. And they never can be so long as this miserable policy is pursued. A church that lives for itself never develops the grace of giving. The leverage of a world-embracing object is needed—the many sided work of the Gospel is imperatively essential to the cultivation of such a spirit. Alas, how many pastors, superintendents, and officials in the churches, stand in the way of any such culture—stand in their own light—deplete their own treasury by ignoring the Gospel-wise plan. As if we could improve upon that! Stand aside, friend, and give the kingdom its way with the little ones—or better yet, lend a hand in their training, and yourself lead them up the heights of truth and show them all the kingdoms of the world and the glory of them, laid at Christ's feet through the faithful obedience of His disciples.

"If you laugh at a child's sin because it is smart, you will cry some day because it is malicious.—*Talmage*."

THE CATECHISM.

This question is often asked by parents and Sabbath school teachers: "Should children be taught the Shorter Catechism, though too young to understand the doctrines of the catechism?" Most undoubtedly they should. To have their minds stored and strengthened with the truth contained in that magnificent compendium of theology—the best the world ever saw—is a great thing. In time the young folks will know the meaning if they know the letter. Than Doctor Ormiston there is no better authority on this subject. The Doctor is a living example of what the catechism does for a boy. Here is his own testimony:

But I cannot think otherwise than that a loss is sustained when a catechism is not accurately recited and taught, and passages from the Word of God, more extended than one or two verses, are not committed to memory. I am glad that my memory in childhood was strengthened and filled with the "Mother's Catechism," the "Shorter Catechism" the Psalms of David, the Sermon on the Mount, the entire Gospel by John, and the Book of Proverbs, as also with many excellent hymns.

Sabbath school training that does not embrace the "Shorter Catechism" is apt to produce young people of the mollusc variety. They grow up "soft and inarticulate" in theology and character. A Presbyterian Sabbath school that has got too far "advanced" to use the catechism should be called up to show why it should exist. In fact, it ought to make an apology for being found in existence.—*Con. Pres.*

Every morning, before you see the race of men, register this prayer in heaven: "Hold thou me up and I shall be safe, and I shall have respect unto thy statutes continually." Are you going down-stairs without that prayer? Then you fall into sin at the breakfast table. You may lose your temper, and a trifle not worth noticing may put you of the tram-lines for the day. Therefore pray ere the car moves.—*Spurgeon.*

The love of Christ, which seemed to culminate when he hung on the cross, has never declined from the white heat with which it then glowed. It is now and always at the same point; but the infinite efficacy of that proof of his love has forever rendered its repetition unnecessary.—*Dr. Dykes.*

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Mr. Spurgeon, in a late sermon, said:—"The strength of the church lies not in the oratory of the pulpit, but in the oratory of the closet."

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"MAY I KISS THAT BABY?"

To a soldier, far away from home, there is no more touching sight than that of a baby in its mother's arms.

While on their way to Gettysburg, our troops were marching by night through a village, over whose gateways hung lighted lanterns, while young girls shed tears as they watched the brothers of other women march on to possible death. A scene of the march is thus described by the author of "Bullet and Shell:"

Stopping for a moment at the gate of a dwelling, I noticed a young mother leaning over it with a chubby child in her arms. Above the woman's head swung a couple of stable lanterns, their light falling full upon her face. The child was crouching with delight at the strange pageant as it watched the armed host pass on.

"I beg your pardon, ma'am" said Jim Manners, one of my men, as he dropped the butt of his musket on the ground, and peered wistfully into the faces of the mother and her child.

"I beg pardon, but may I kiss that baby of yours? I've got one just like him at home; at least he was when I last saw him, two years ago."

The mother, a sympathetic tear rolling down her blooming cheek, silently held out the child. Jim pressed his unshaven face to its innocent, smiling lips for a moment, and then walked on, saying:

"God bless you ma'am, for that!"

Poor Jim Manners! He never saw his boy again in life. A bullet laid him low next day, as we made our first charge.

THE VIRTUE OF A CHEERFUL FACE.

In one of the board schools situated in a densely populated district of Glasgow on the morning immediately succeeding the short vacation at the new-year time, the young lady and gentleman teachers at the head of the "infant" section were made the delighted recipients of a present from their young charges. The gifts, which were entirely unlooked for, consisted of two of those highly ornate short cakes with appropriate sentiments in sugar which we were all as children familiar with, and which as "old fogies" we do not entirely taboo. The purchase doubtless had been made at one of the neighbouring confectioners, and the young donors laid their offerings blushing and in childish fashion without a word before their teachers. Both were alike astonish-

ed, but the gentleman managed to stammer out some thanks. The young lady's delight was more lingering and she blushing inquired what she had done to merit such kindness. For a time no response was made, until at last a chubby boy on a back bench chirruped out, "*Cause you're aye smilin', Miss.*" It was a day of smiles after that. Teachers! does this incident convey any lesson to you?

FOR LIE.

Little Carrie was a heathen child about ten years old, with bright black eyes, dark skin, curly brown hair and slight form. A little while after she began to go to school the teacher noticed one day that she looked less happy than usual.

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

"Because I am thinking."

"What are you thinking about?"

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

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

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

"Well, who is that for?"

In an instant Carrie clapped her hands with joy, and said:

"It is not for you teacher, is it? for you are not a child. No, it is for me—for me!"

From that hour Carrie knew that Jesus loved her; and she loved him back again with all her heart.—*Morning Light.*

Dr. Duff said, in 1829, as he was just leaving for India: "There was a time when I had no care or concern for the heathen. That was a time when I had no care or concern for my own soul. When, by the grace of God, I was led to care for my own soul, then it was I began to care for the heathen abroad. In my closet, on bended knees, I then said to God, 'O Lord! thou knowest that silver and gold to give to this cause I have none. What I have I give to Thee. I offer Thee myself. Wilt Thou accept this gift?' Such consecration on the part of all who love the Saviour would inaugurate a religious revolution.

When I endeavor to contemplate the One Eternal Glory, it resolves into Three; when I would gaze upon the Three, they blend into One.—*St. Gregory Nazianzen.*

Candidates for the Ministry

The General Assembly of the Presbytery Church in the United States met at Eastoga, on the 24th of May. Dr. Horrick Johnson, the retiring moderator preceded from Matthew 6th chap. 23rd verse. In referring to the decreasing number of candidates for the ministry he uttered the following pungent sentences which we think are worthy of due reflection on the part of every lover of our own Zion.

"Listen for a prayer in the sanctuary that takes hold on God in behalf of young man for the ministry, and pleads for the brightest jewels in any household casket. Is not such praying almost a forgotten sound in the bosom of the Church? Go search for mothers like Claudius Buchanan's mother, or sisters like Henry Martyn's sister. Find the bended knees that tell of special consecrations of infant children to the ministry; and the bended hearts that cry with tears, beseeching God to stop a gifted son on his way to high earthly honours and turn him to this unspeakable honour of preaching Christ crucified; and not that he may shine in some metropolitan pulpit, but that he may shine in God's sight anywhere—anywhere if only he may be permitted to preach.

Here I verily believe is the chief cause of the famine that is upon us, God has taken us at our word. Practically we have said, "This matter will regulate itself." Very well I will let them see whether it will regulate itself. And the Holy Spirit who has been given of God the Father and of the Lord Jesus Christ, the presidency of this whole business, and whose exclusive office is to separate a Saul and a Barnabas and to call a son of thunder and a son of consolation, to the ministry; the Holy Spirit has more and more let our young men alone about this matter, and our Colleges have gone from year to year unblest as compared with the refreshings of old. And down has dropped our list of candidates, and we are faced to-day with a ministerial famine. The Holy Ghost has not forgotten the converted heathen and the converted negro; for they have not forgotten Him. He is going to care for their dying millions, He is raising up a ministry for them. A ministry called and set apart by Himself indeed, yet given through the prayers and tears and consecrations and sacrifices of their lowly hearts.

These ringing words are very applicable to the Presbyterian Church in Canada. Like our sister church we are facing a

famine in the ministry and we are really pleading with the Lord of the harvest believing that he will thrust forth laborers into the harvest. Are parents consecrating their sons to this work, and ministers seeking for hopeful young men to enter the ministry of God's dear son?

And who that listens to the story now told us by our own missionary from the blood stained isle of Erromanga and his associates in the New Hebrides, to our beloved laborers in Trinidad and Dr McKay in Formosa but must see that God is not forgetting the converted heathen in these lands. Why? Because they are not forgetting Him. Oh, let us beware lest these converted heathen rise up in the judgement and condemn us.

OUR CHILDREN'S EDUCATION.

I am thinking a great deal about my son's education. He shall believe in the letter of the Old and New Testaments; and I shall nurture in him, from his infancy, a firm faith in all that I have lost, or feel uncertain about. . . . When the confusion of ideas and half truths is the greatest it is exactly at such a time that principles, which have been early implanted and carefully watched over so as to gain all the strength of prejudice, confer extraordinary power both over the world within and that without. He who begins his course thus armed fights with a weapon which is wanting to those around him. His heart shall be raised to God, as soon as he is capable of a sentiment; and his childish feelings shall be expressed in prayers and hymns; all the religious practices that have fallen into disuse in our age shall be a necessity and a law to him. . . . I wish, I strive with all my heart that he may grow up with the most absolute faith in religion.—Niebuhr.

The *Congregationalist* says:—"At the celebration of the two hundred and fiftieth anniversary of Jesuitism in this country at the church of the Immaculate Conception in Boston recently, Bishop O'Reilly said: 'No one outside of the church of Jesus Christ can be saved, and it is needless to prove that this church is the only church of Jesus. One might as well have tried to be saved outside of the ark in the days of Noah.' After this there followed a banquet, and on the bill of fare were five different kinds of alcoholic drinks."

Belgium appears at present to be the most drunken country in the world. There is, it is said, one drink shop to every twelve inhabitants.