

ARI-O
M 3P6
Go Ye THE PRESBYTERIAN
CHURCH IN CANADA

The Maritime

Presbyterian

Preach the Gospel

Go Every Creature

unto all the World

WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

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OCT. 15, 1882.

The September issue of the Maritime Presbyterian ran short. Any parties having copies which they have read, and do not wish to keep, will confer a favor by returning them. Parties not receiving their papers regularly will please notify at once.

COPARTNERSHIP.

in the Religious Book trade, Mr. James A. Knight of the Methodist Book room Halifax, will be associated with me, from 1st. Sept. under the firm name of

MACGREGOR & KNIGHT

to continue the business formerly carried on in the name of the subscriber

Referring to the above we beg to announce our removal to the new premises, Corner Duke and Granville Streets, where we will keep in stock the leading Books of the Presbyterian Church, for which we are agents for the Maritime Provinces.

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The Irishman had a correct appreciation of the fitness of things who, being asked by the judge when he applied for a license to sell whiskey if he was of good moral character, replied: "Faith, my honour, I don't see the necessity of a good moral character to sell whiskey!"

The

Life of the Rev. John Geddie, D.D.,

First Missionary to the New Hebrides.

WITH A HISTORY OF THE NOVA SCOTIA PRESBYTERIAN MISSION OF THAT GROUP.

BY THE REV. GEORGE PATTERSON, D. D.

This work carefully traces the origin and early history of this Mission—the first from a British colony to a heathen land. It presents a large amount of Dr. Geddie's correspondence and journals, much of which has never before been published, giving many details of his early trials, and hairbreadth escapes, as well as of the work of God on Aneiteum and other islands. It also contains much information regarding the South Sea Islands, their physical structure and productions, the condition of their inhabitants, their customs, mode of life, etc. It has notices of the other missionaries, who have laboured on the group, bringing up the history of the Mission to the present time.

It is illustrated by a finely executed portrait, maps of the New Hebrides and Aneiteum, and woodcuts representing the natives, etc.

The work contains 512 pages, is well bound in cloth, and sold at \$1.50 per copy.

Agents wanted for the sale of the work to whom a liberal discount will be given.

General agents, D. McGregor, Halifax, and James McLean, Pictou.

IN THE ENEMY'S COUNTRY, by Mrs. A. K. Dunning, is a recent issue of the Presbyterian Board of Publication, for sale by McGregor & Knight: price \$1.00.

The Author is writing a series of books called "Letting down the Bars series."

Two volumes of the series have been published by the Pres. Board of Publication, and have been favorably received by the press and public. The first is entitled "Letting down the bars:"—the second "Scattered" In this volume the third of the series, the History of the Hosmer family is continued. It describes the young people of the family in the *Enemy's Country*, as abroad the world exposed to the great enemy of souls. It tells of their struggles, their victories, and their defeats. It is written in a graceful pleasing style, is most attractive reading, and when one begins it is hard to lay it down until finished. The whole series will prove healthful to many who read it, in the struggles of life.

The Maritime Presbyterian.

VOL. II.

OCTOBER 15th, 1862.

No. 10.

STATE OF THE FUNDS, OCT. 1st, 1862.

FOREIGN MISSIONS.

| | | |
|---------------------------|-----------|---------|
| Bal. on hand May 1st, '62 | \$ 727 64 | |
| Received to Oct. 1, '62 | 1651 37 | 2379 01 |
| Expended to | | 3616 41 |

| | |
|--------------------------|---------|
| Bal. Due Treas. Oct. 1st | 1267 40 |
|--------------------------|---------|

DAYSRING, ETC.

| | | |
|------------------------------|---------|----------|
| Received to Oct 1st, '62 | | \$292 40 |
| Bal. due Treas. May 1st, '62 | 334 23 | |
| Expended to Oct. 1st '62 | 1047 20 | 1381 43 |

| | |
|-----------------|-----------|
| Bal. due Treas. | \$1099 03 |
|-----------------|-----------|

HOME MISSIONS.

| | | |
|---------------------------|-----------|---------|
| Bal. on hand May 1st, '62 | \$ 155 32 | |
| Received to Oct. 1st, '62 | 861 29 | 1016 61 |
| Expended to '62 | | 600 40 |

| | |
|-----------------------|----------|
| Bal. on hand Oct. 1st | \$416 21 |
|-----------------------|----------|

SUPPLEMENTS.

| | | |
|-----------------------------|---------|-----------|
| Received to Oct. 1st, '62 | | \$ 530 82 |
| Bal. due Treas May 1st, '61 | 1990 94 | |
| Expended to Oct. 1, '62 | 874 16 | 2865 10 |

| | |
|--------------------------|-----------|
| Bal. due Treas. Oct. 1st | \$2334 28 |
|--------------------------|-----------|

COLLEGE.

| | | |
|------------------------------|-----------|-----------|
| Received to Oct 1st, '62 | | \$3482 93 |
| Bal. due Treas. May 1st, '62 | \$3069 59 | |
| Expended to Oct. 1st '62 | 4376 90 | 7418 49 |

| | |
|--------------------------|-----------|
| Bal. due Treas. Oct. 1st | \$3963 51 |
|--------------------------|-----------|

AGED MINISTERS FUND.

| | | |
|---------------------------|----------|--------|
| Bal. on hand May 1st, '62 | \$324 50 | |
| Received to Oct. 1st '62 | 269 15 | 893 65 |
| Expended to | | 800 00 |

| | |
|-----------------------|----------|
| Bal. on hand Oct. 1st | \$ 93 65 |
|-----------------------|----------|

RECEIPTS FOR THE MONTH OF SEPT.

| | |
|-------------------------------|-----------|
| Foreign Missions | \$710 77 |
| Dayspring and Mission Schools | 126 78 |
| Home Missions | 287 61 |
| Supplements | 134 67 |
| College | 356 14 |
| Aged Ministers | 54 10 |
| French Evangelization | 359 36 |
| | \$2023 33 |

P. G. MCGREGOR, Treasurer.

"The sound of a Christian bell," it is remarked in the *Missionary Herald*, "seems to be peculiarly offensive to a Moslem. But these bells are yet to ring all over Turkey."

THE STEAM GAUGE.

The engineer watches the steam gauge and sees recorded there the intensity of the pressure, within. On the first column of this page may always be found an indicator of the pressure, the constraining power, of love to Christ that exists in our church, forcing the figures up high on the right side when that love strongly constrains, allowing it to drop or pass to the wrong side when love of self and the world has more sway.

An examination of that indicat or shew that on the whole there has been a downward tendency since May.

The receipts of Foreign Mission and Dayspring Funds since May 1st have been scarcely \$2000. The expenditure has been nearly \$4700.

The Supplementing Fund has received about \$530, and expended about \$874 since May, while the receipts and expenditure of other funds have been about equal True, this is accounted for in great measure by the fact that expenditure is as great in summer as in winter, while receipts come in chiefly during the latter season. It is well however to keep an eye on the gauge, that we may realize the need, and not be content with a smouldering fire and a poor head of steam when we strike the up hill grade of a collection.

! We can lie without saying a word. If a man sells me a basket of apples that has the good ones all on top, and the bad ones underneath, he lies to me. He says by his acts that all the apples are as good as those I can see, I do not know that the man lies until I empty the basket, but God knows ~~it~~ all the time. A boy lies if he makes believe he has learned his lesson when he has not learned it.

MORE LIEN WANTED.

One death in his full strength, another cometh to the grave in a full age like as a stock of corn cometh in his season.

Seldom if ever heretofore, has death called away two of our ministers in the Maritime Synod within a fortnight. On Friday Sep. 1st Rev. John C. Meek of Springside, Colchester County, fell asleep, and on Friday Sep. 15th Rev. R. S. Patterson of Bedeque P. E. I. went to his rest. One was comparatively young, the other, white with the bleaching of over four score years. One had been but a comparatively short time in the ministry and could reasonably look forward to many years of service. The other had preached for over half a century, well nigh sixty years, and knew that the time of his departure must be near at hand. To both the messenger came with little immediate warning, the last illness in both cases was of but few days duration; the one however enduring suffering that tongue cannot tell, the other passing peacefully to his rest.

These events in Providence have their lessons for us, which should not be forgotten: for those in the ministry, whether young or old, that what our hands find to do we should do with our might, for the night cometh; that each sermon should be preached as faithfully and prayerfully as if it were to be our last, for the brethren who are gone little dreamed that their last sermons were to be their last, and that in a few days they should be called to give an account; that we should live and work as in the presence of Eternity; and for all, pastors, teachers, parents, that the harvest is great, the laborers few, and those few rapidly passing away; that we should pray the Lord of the Harvest to send forth more laborers into his harvest, and that we should try to answer our prayers by seeking to lead our boys to the ministry.

The Wesleyans are about to establish mission at Coomassie.

MISS BLACKADDAR'S VISIT.

Though Miss Blackaddar came home for a rest yet as with the other missionaries on their return, it has not been a rest of idleness, but of change. It has been said that the truest rest to a noble mind is active employment in that which it loves. May it prove so.

She has been visiting and addressing meetings in Halifax, Truro, and Pictou Presbyteries, in some cases addressing one or more meetings every day during the week, telling modestly in simple clear verse, vivid, language, of the work of our Mission in Trinidad, instructing and delighting all who heard.

She expects to leave for her field of labor about the 20th October. And of this we are sure that she and her work will be followed by a deeper interest on the part of the many who have seen and heard her for the first time.

INDUCTION AT VALE COLLIERY.

Pictou Presbytery met on the evening of the 3rd inst. at Vale Colliery for the Induction of Rev. Dr. Murray. In the absence of the Moderator Mr. Blair presided. After sermon by Mr. McLeod from the words, "Unto you who believe He is precious." The usual questions were put to Dr. Murray after which by prayer he was inducted into the pastoral charge of the congregation.

Mr. McLean of Hopewell then addressed minister and Mr. McGregor the people. After which the newly inducted pastor was warmly welcomed by the congregation in the usual manner. He was then welcomed by the Session, and his name added to the roll of Presbytery.

Dr. Murray enters upon his new field of labor with good prospects. The call was most harmonious. The attendance at the induction was large, the congregation is strong and united in its working. May the settlement be long and fruitful in good.

DEATH OF REV. R. S. PATTERSON.

On Friday, Sep. 15th the Rev. Robert Patterson of Bedeque, P. E. I., was called to his rest and reward.

Mr. Patterson was born in Pictou in the end of last century, within three weeks of its close, on Dec. 6th 1880. He received his education in the Arts in Pictou Academy from Dr. Thomas McCulloch. He then went to Glasgow, where he prosecuted his Theological studies, receiving also from the Glasgow University the degree of Master of Arts. He was licensed to preach the gospel in 1824, called to Bedeque, P. E. I. in 1825. And ordained into the pastoral charge of that congregation on the 22nd of March 1826, where he labored diligently and faithfully until his death, a pastorate of over fifty-six years in the one congregation.

Mr. Patterson was one of the first of Nova Scotia's sons to devote himself to the work of the ministry in his native land. He with Messrs Murdoch, McLean and McGillivray were the first four. They were licensed in 1824. The other three finished their work years ago, and for a length of time Mr. Patterson has been the the only living link in the ministry between the present and that early period of our church's history.

We cannot but think of the changes that have taken place in the church during his long ministry. When he was settled in Bedeque, Dr. Geddie, who was afterward to awaken our church to the work of Foreign Missions, who was to be not only the pioneer Missionary of our own church, but the first Foreign Missionary sent out from any British Colony to the heathen, was a little boy of eleven.

As we think of Dr. Geddie growing to manhood, entering the ministry, agitating the church on Missions and then going forth so long since to the South Seas. As we think of our Mission work, with its story of labor and suffering, that is now passed into history, its pioneer long since at a good age called to rest, and think

that when our Foreign Mission work began Mr. Patterson had been already twenty years pastor of the congregation of Bedeque, we begin to realize something of the length of his ministry. As we measure it by other landmarks the distance does not seem lessened. At his ordination, the ten years conflict in the Church of Scotland which ended in the Disruption was still buried seven years deep in futurity, and had he served a ministry of seventeen years when the Free Church of Scotland began its career.

He labored long and faithfully, and having served successive generations by the will of God he has fallen asleep, and been laid unto his fathers.

DEATH OF THE REV. JOHN C. MECK.

The most of the readers of the Maritime Presbyterian will have read or heard, before this obituary reaches them, of the sudden, melancholy, and unexpected death of Rev. John C. Meek, of Springside, UpperStewincke. He died on the evening of Sep. 1st., after a brief but severe illness and after just completing Aug. 30th., the 43rd year of his age. It is now generally admitted, I think, by those who are competent to judge, and who have acquainted themselves with the facts of the case, that he died of hydrophobia, a most fatal, painful and distressing malady.

When or where or under what circumstances he contracted the disease has not yet been ascertained with certainty. This much, however, we have learned from his relatives and friends, that he was bitten some years ago by a cross dog. But whether the dog was rabid at the time or whether he anticipated any dangerous results from the bite, we have not been able to ascertain. He was too far gone to give any information in the matter, before the doctors allowed themselves to believe that it was really hydrophobia which was preying upon his system. It is no secret that Mr. Meek was remarkably timid in the presence of a strange dog and his friends have observed that this feeling of timidity has been gradually growing upon him during the past year. Seldom did he leave home, during the past summer without putting a stone or stones in his carriage to protect his horse, as he said, from dogs. No

one, however, thought anything strange of this practice, as is well known he could not venture far from his premises without being assailed by these wayside pests.

Mr. M. could never boast of a very strong or vigorous constitution nor did he enjoy for many years the best of health. For the last twenty years, at least, he suffered very much from indigestion and biliousness. Still he was seldom laid aside from active duty by sickness, often did he go to the pulpit and attend to his other duties, when he would have been justly excused, had he gone to his bed. Being naturally of a lively and active turn of mind, he was the last man to give up, or to yield to indisposition. He was determined to keep at his post as long as he was able. He attended to his duties till within a very few days of his death.

He preached in his own pulpit the Sabbath previous, with his wonted earnestness and energy. On Sabbath evening he complained of severe headache and indigestion and that night he found little or no rest. Indeed I may say, he slept none from Saturday night till he slept the sleep of death on Friday evening at 7 o'clock. Monday and Tuesday he still felt very unwell. He had no appetite and took very little nourishment of any kind. On Tuesday afternoon he drove down to my place a distance of 6 miles and remained till the evening and when he left he seemed considerably revived and thought he would be all right in a few days.

But his Divine Master had determined otherwise. On Wednesday he was no better but rather worse and kept growing worse to the last. Hearing of his continued and serious illness, I went to see him on Friday morning and found him to my sad surprise, already struggling with the last enemy. The first words he said to me, as I entered his room, were these, "You have come to see a dying brother."

I can hardly find language to describe his case—the symptoms of his disease were so unlike anything I had ever before witnessed. The first thing which attracted my attention was his intense nervousness and excitability. His whole nervous system seemed to be completely unstrung. Whilst he was perfectly conscious of all that was transpiring around him, yet he seemed to have no control over his physical powers and especially over the muscles of his throat and mouth. His great dread of water and indeed of all liquids was another thing which sur-

prised me. This sensation of alarm, followed in every instance, by convulsive spasms, at the sight or touch or taste of water, was experienced, for the first time on Wednesday morning, when in the act of washing himself. From that time till he closed his eyes in death, the very sight or even mention of water in his hearing, would throw him into a paroxysm or convulsion, a current or even breath of cold air coming into contact with any part of his body except the hands or face seemed to produce much the same effect. The very sight much more the touch, of any object foreign to himself would bring on these paroxysms. He complained, all the while, of insatiable thirst, and yet he could take nothing not even a teaspoonful of any liquid to quench his thirst and alleviate his sufferings. He had no power to swallow anything after Thursday, and he appeared to be in constant dread of choking or suffocating.

His Physicians, Cox and Smith, did their utmost to give him relief but all their efforts were ineffectual. He could not bear to be left alone for a moment. He wanted to have the members of his household constantly about him. During the brief intervals which elapsed between the spasms, he could talk but with considerable difficulty, and his one theme, on his his death-bed as in the pulpit, was 'Christ and Him Crucified' His conversation was in heaven and about heavenly things. We spent the greater part of Friday forenoon in religious conversation reading the scriptures and prayer. His spiritual vision was clear and unclouded. His faith was strong and unwavering. He seemed to have a firm hold of Christ and he maintained his hold to the last or, at least, as long as he remained conscious. When asked if he was willing to surrender all for Christ, and at Christ's bidding his reply was "Oh Yes, I know that God who has been with us in the past will be with those I leave behind when I am gone 'I leave all in His hands.'

Shortly after midday he became quite unconscious. The spasms had now become more regular, frequent, and violent, although there is no foundation for the report, that "it took six men to hold him." His strength soon gave way under the dire disease, and for the last three hours he lay pretty much in the one position, although struggling all the while, as if in great distress. For the last six hours he discharged a large quantity of saliva or froth and it required one man's constant attention to keep it away from his mouth. About an hour before he breathed his

last he partly recovered his consciousness and spoke to several who were standing around him—calling them by name.—But this respite was of short duration for he soon relapsed into another convulsion. The end soon came, and, oh, what a relief it was to us all and especially to his dear, brave, and godly wife, when his strugglings ceased when all signs of distress disappeared from his countenance, and when his spirit took its flight to a brighter and happier world.

We have already said that he died on Friday evening. To accommodate as far as possible, the relatives of the family and the members of the Presbytery, the funeral was fixed for Monday afternoon. At 2 o'clock on Sabbath, however, owing to the hot and sultry weather, it was found impossible to keep the corpse till Monday. And so, after the usual Sabbath service, conducted by Rev. Mr. Smith, the body was committed to the grave, and the funeral services were held on Monday afternoon, as previously arranged. These services were very solemn and impressive. Instead of a sermon we had three short addresses, by as many members of Presbytery whilst others led in prayer. All the speakers bore testimony to the excellent character of their departed brother and of the great loss which the congregation and Presbytery have alike sustained by his early and sudden removal. After commending the widow with her three small children to that God who hath said "leave thy fatherless children, I will preserve them alive and let thy widows trust in me" and after commending the congregation to Him, who "holds the seven stars in His right hand, and who walks in the midst of the seven golden candlesticks," the Congregation dispersed with sorrowful countenances and with as sorrowful hearts—sorrowing most of all that they should see the face and hear the voice of their beloved pastor no more on earth.

And now a few words concerning my good brother's life and work and I am done. Mr. M. was born and brought up at Rawdon, Hants Co. He was a son of John and Eliza Meek, both of whom are still living. Early in life he consecrated himself to Christ and to the work of the ministry, and by his own industry and perseverance he procured the means necessary to qualify himself for his life work. He took his Arts course in Dalhousie College after which he prosecuted his theological studies in the Presbyterian College, Halifax.

He was licensed to preach the gospel

by the Presbytery of Halifax, April 24th, 1872. Mr. M. was wont to say, when a student, that he would 'accept the first cordial call he received, no matter from what quarter it came.' And he carried this purpose into effect, after labouring for a few months, as probationer, he received a very hearty call from the congregation of Carleton and Jebogue in Yarmouth which he presently accepted. He was ordained and inducted into this his first charge, Dec. 20th 1872. In this comparatively weak and scattered congregation he laboured with much encouragement and success for six years, or until the date of his translation to Spring-side Congregation which took place Jan. 14. 1879.

During his short ministry in Stewiacke he endeared himself greatly to the people of his charge. He possessed many useful and popular gifts and these gifts he improved and employed to the advantage of his congregation. It is no exaggeration to say that he was 'abundant in labours.' that he was 'instant in season and out of season.' He was not merely an acceptable preacher he was also a faithful and diligent pastor. His visits from house to house were highly appreciated. He was particularly attentive to the sick. He took a lively interest in the young and did much to promote their social, intellectual and moral improvement.

As to his *personal character* few words will suffice Mr. M., was a man who feared God above many. He was a pious and devoted servant of Christ. His heart was in his work. He loved his Saviour and he loved the souls of men. Whilst he was full of life and animation yet he was earnest and impressive in all his labours.

He was a most genial and agreeable companion and no one could be more willing and ready to accommodate his brethren and co-operate with them in any good work than Mr. M. In Presbytery he was a brother beloved. In his home he was cheerful kind and hospitable. In his labour he was diligent happy and hopeful. He was not without his faults as he himself was only too ready to acknowledge but these were nothing more than are common to his other fellow labourers and over all these faults and shortcomings we can well afford to throw the mantle of charity and having done so, we can believe and rejoice that, though dead, he is still speaking to us all by his godly life and by his short but fruitful ministry.

EDWARD GRANT.

THE NEW HEBRIDES MISSION.

Extracts of letter from Mr. Annand.

The following extracts are from a letter dated 9th June, addressed by Mr. Annand to friends at Gays River.

The mission families are all well, and the annual Synod meeting is over.

We have had a most delightful summer season, no hurricanes, and no continuous rains like we used to see in past years. The natives have enjoyed good health, and we have been at our work every day. There is not very much of interest going on here to report. Mr. Watt of Tanna was ill for a month or two, but he has recovered his usual health. Mr. Robertson did not come to our Synod meeting, as his time is much occupied in getting work done preparatory to going home. He leaves here in December.

A new missionary and his wife have come down to join us this year, Mr. and Mrs. Frazer, from Tasmania. They are to be settled on Api where the Horts were. I expect that we will go up after meeting of Synod and build a house for them. We expect a Mr. and Mrs Gray down by the Day Spring, in September, and we also look for the McKenzie's back then. The Gray's were coming with the Frazer's, and got all their stuff shipped on board the Day Spring, but just before the vessel left Mrs. Gray took Typhoid Fever and could not come on. It was a great disappointment to them. They are from South Australia.

Mr. McKenzie's chief at Erakor, died on Feb. 22nd. He will be much missed as he had a good deal of influence on Efate.

Some of the Fila people are now anxious that we should go back and teach them, as they want the gospel now. Mr McKenzie's teachers are keeping up worship among them every Sabbath day.

June 16th.—We have now about finished our Synod work. Mr. Neilson resigns connection with the mission, and leaves to get his family educated. We expect Mr. Gray when he comes, to settle on Tanna, but on the other part of the island, some distance from Port Resolution where the Neilson's have been.

We all go up to Api now to build Mr. Frazer's house before going home to Aneityum. We have had a pleasant meeting of Synod. Next year we meet at our station. I am appointed to help settle Mr. Gray when he comes, so that I will be away a good deal from our people this

year. However since two missionaries are to remain on Aneityum, we can be spared more easily for the outside work.

THE TRINIDAD MISSION.

Letter from Rev. K. J Grant.

Princetown, Aug, 15th 1882.

Dear Mr. Scott:—

We are here for a week in the absence of Mr. and Mrs. McLeod down to Barbadoes in the hope that his health may benefit by the change. The American Steamer is in, and I write a line with the hope that it may be in time for the mail.

Before leaving San Fernando yesterday an Indian woman whom I baptized with her husband a few weeks ago, spent an hour with us. Nine months ago when she became interested in the gospel she resolved to learn to read.

At that time she knew not a letter of the alphabet, but now she reads freely the Hindu Scriptures and she reads freely because early and late, every spare moment has been improved in reading the Word of God. They have a shop and do a considerable business, have many people about them, and five of them have made good progress. Oftentimes till ten and eleven o'clock at night she kept the teacher at her house to assist.—She resolved to get on and she has succeeded.—She gathered up the fragments of time and she has now the satisfaction of reading and examining for herself. She sings nicely, and often leads in the hymn of praise. They offer \$50.00 towards a small place of worship in the village where she lives, but as nearly all our friends here contribute to our school funds, and as the converts pay \$600.00 of my salary, I shrink from additional responsibilities without some guarantee from friends at home, and especially as my present outlay this year is nearly \$300.00 in excess of estimates, induced principally through increase in attendance at the central school, and in work forced upon me through the interference of others who desire to check our work.

Our church will be obliged to strengthen her position here. Mr. Morton's field is involving quite too much labour for one and mine is such, that with Lal Behari as my chief helper, and a large staff of real good faithful men, I am often compelled to say that I can't long continue to bear such a perpetual demand on my strength.

And beyond our operations there is so much left untouched,
I have written in much haste.
Yours ever faithfully,

K. J. Grant.

Letter from Rev. K. J. Grant.

Trinidad, Sept. 5th. 1882.

Dear Mrs. McKeen:—

This day is the anniversary of the birth of Krishna the eighth incarnation of the good Vishnu. It is a jubilant day with Brahmins of our community who celebrate it. Saffron water, probably with them akin to holy water is used freely and their countrymen who would avoid having their garments stained and in some cases even drenched, have to be on the alert or keep within doors. By some mysterious manipulation Krishna appears in the form of a stone taken from a cucumber by a Brahmin whom I daily meet.

Vishnu took this incarnation it is said to destroy Kans a king who greatly oppressed the religious devotees of his day. Krishna who had 16,108 wives and eleven times as many children, for each woman is said to have been the mother of ten sons and one daughter, has his exploits recorded in a sacred book called Prem-Sagar. A missionary to India has chosen to call it Chhinal-Sagar. The former sacred title signifies an ocean of love, the latter and the more appropriate an ocean of adulteries.

As I now write, it is this book that is being read and its impure stories rehearsed amongst the people. Gradually however, the Gospel of purity which teaches us to deny ourselves all ungodliness, and to live soberly, righteously and godly, is gaining ground. Who will not pray that it may soon be welcomed by thousands around us who this day attentively listen to the thefts, the deceptions, the adulteries and the murders of Krishna.

On Sabbath morning I conducted a service at Cropuche a comparatively new station eight miles distant. The attendance and attention were both good. There was a Brahmin of fifty years present. He recently arrived in the Colony, only two years ago. I was touched with his devout appearance, as with closed eye and thoughtful countenance he sang and listened. He was completely shaven with the exception of the churki or a small tuft of hair on the crown. For two months he has been hearing the truth and as an earnest intelligent convert, who earnest-

ly seeks his god said to me, in christian company he appears firm, but when he goes out and is taunted by his countryman his faith is shaken: it is an unusual thing to hear that the Christ religion is but of yesterday, but ours is the religion of the ages.

Are you wiser than your ancestors who in the generations that are gone were steadfast.

Through grace bestowed I trust he may triumph.

Sincerely yours,
K. J. Grant.

SCHEMES OF THE CHURCH.

ART. 4.

FOREIGN MISSIONS.

“Go ye into all the world and preach the gospel to every creature?”—“go ye therefore and disciple all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.” In obedience to this command of Christ the apostles and early Christians went forth preaching the gospel with great power and success. Three thousand souls were converted under one sermon and the number of converts soon increased to five thousand. Every believer was an evangelist.—an earnest worker for Christ. No sooner was a man gained from the forces of the enemy than he was enlisted among the soldiers of Jesus to fight the battle of truth and righteousness. The messengers of Christ went forth into all nations preaching the gospel which soon proved itself to be indeed the power of God unto Salvation—the power to dethrone idols, to close pagan temples, to enlighten the multitudes, to reclaim men from vice and crime, to inspire them with hope and courage, to renovate society, to conquer nations, to break down barriers and to surmount difficulties.

The infuriated rabble at Thessalonica brought Jason and others before the rulers of the city, crying, “These that have turned the world upside down are come hither also.” It is evident that if the gospel had continued to make the progress which it made during the first century that long ere this the whole world would have been reclaimed for Christ, and consequently there would be no need for foreign Missionary agents. Today however the large majority of our fellow men are living in absolute ignorance of Christ—millions and tens of millions of

souls living in darkness and going down to deeper, dense darkness.

An important question here presents itself, why did the gospel of Christ after the second and third centuries cease to make rapid progress? Why did preaching cease to make converts and to persuade men? Did the gospel lose its power, did it cease to be the power of God unto salvation? No! the gospel was the same. God was the same, and the necessities of men were the same but the professed followers of Christ lost their faith, their zeal and their earnestness, and instead of pointing perishing souls to Christ they pointed them to rites and ceremonies to saints and relics. The friendship of the world proved more injurious than its enmity and opposition. To gain the favor of the world concessions were made, innovations were permitted, corruption of doctrine was allowed, till at length the Church of the day was little better than "baptized paganism."

Without stopping to trace the progress of Christianity from that date to the present, it is sufficient to say that we live in an age of Missionary work. The growing life of the church manifests itself in Christian effort among the heathen. It is taken for granted now that a Church which has no agents in foreign fields is dead or dying. A Church is judged now, not by its creed and profession, not by its theology and orthodoxy, not by the learning and talents of its ministers, not by its high sounding titles and pretended claims to apostolic succession, but by the work which it is doing for Christ and for the souls of men. The tree is known by the fruit.

Germany is to-day pre-eminently the land of schools and colleges, of science and philosophy, of theological discussion, but the dominant faith of Germany to-day is doing almost nothing in the great work of evangelization. In the land in which Luther stormed against Popery and Papal powers and fought so bravely for the grand old doctrine of justification by faith little is done in the great work of soul saving either at home or abroad. The evangelical divine, Christlieb, of Bonn, in his work on "Modern Doubt and Christian Belief" says "There are large parishes in Berlin and Hamburg where according to recent statistics, only from one to two per cent. of the population are regular Church-goers. Elsewhere it is somewhat better. But speaking of Germany in general, we may say that in the majority of cases it is far lower." We are not surprised to find the same writer

make the following statement. "I myself have spoken to several highly esteemed professors in various universities, who know as good as nothing about missions, and who were much astonished to hear from me that Christianity was spreading and had even yet its martyrs." A different state of matters, however, is found in parts of Germany.

In turning to Britain and America we find all the Churches engaged in Foreign Mission work. Some are doing more than others; the United Presbyterian Church of Scotland takes the lead. The community of Moravian Brethren which from the beginning was a Missionary Church, is alone able to dispute the first place with the United Presbyterian Church of Scotland. The Moravian Brethren, of whom there are in Europe and America only about 20,000 grown up members raise for Missionary purposes about \$1.20 yearly per adult.

Looking at the work accomplished in the foreign fields we see wonderful progress made. Converts from heathenism not now counted by ones and twos, but by hundreds and thousands. At close of the last century there were only seven Protestant Missionary Societies properly so called, and of these only three (the Propagation Society which labored chiefly among English Colonists, the Halle, Danish and the Moravian) had been at work for the greater part of the century. Today the seven have in Europe and America alone, become seventy. At the beginning of this century the number of male missionaries in the field, supported by the seven Societies amounted to 170, of whom 100 were connected with the Moravians alone. Today there are employed about 2500 ordained European and Americans; hundreds of ordained native preachers, upward of 23,000 native assistants, catechists, exclusive of the countless female missionaries, lay-helpers, &c.

Eighty years ago there were about 50,000 heathen converts under the care of Protestants. today the Converts may be put down at not less than 1,650,000. Reference might be made to some special fields of labor and many facts advanced to prove the truthfulness of Paul's words. "The Gospel is the power of God unto Salvation." The story of Dr. McKay's work in Formosa reads like a chapter in the book of Acts. Miss Gordon Cumming who paid a visit of four or five years in Fiji has recently published two volumes in which she gives an impartial and full account of the work of the Wesleyan Missionaries there. Space will permit of

only a few short extracts. She says:—"I often wish that some of the cavillers who are forever sneering at Christian Missions could see something of their results in these isles. But first they would have to recall the Fiji of ten years ago, when every man's hand was against his neighbor, and the land had no rest from barbarous intertribal wars, in which the foe, without respect of age or sex, were looked upon only in the light of so much beef; the prisoner deliberately fattened for the slaughter; dead bodies dug up that had been buried ten or twelve days, and could only be cooked in the form of puddings; limbs cut off from living men and women, and cooked and eaten in the presence of the victim, who had previously been compelled to dig the oven, and cut the firewood for the purpose; and this not only in time of war, when such atrocity might be deemed less inexcusable, but in time of peace, to gratify the caprice or appetite of the moment.

"Think of the sick buried alive; the array of widows who were deliberately strangled on the death of a great man; the living victims who were buried beside every post of a chief's new house, and must needs stand clasping it, while the earth was gradually heaped over their devoted heads or those who were bound hand and foot, and laid on the ground to act as rollers, when a chief launched a new canoe, and thus doomed to a death of excruciating agony;—a time when there was not the slightest security for life or property, and no man knew how quickly his own hour of doom might come when whole villages were depopulated simply to supply their neighbors with fresh meat."

"Now you may pass from isle to isle, certain everywhere to find the same cordial reception by kindly men and women. Every village on the eighty inhabited isles has built for itself a tidy church and a good house for its teacher a native minister, for whom the village also provides food and clothing. Can you realize that there are nine hundred Wesleyan Churches in Fiji, at every one of which the frequent services are crowded by devout congregations, that schools are well attended; and that the first sound which greets your ear at dawn, and the last at night, is that of hymn singing and most fervent worship rising from each dwelling at the hour of family prayer."

Again—"I think it might startle some of our sleepy congregations to find themselves in a Fiji Church.

"To say nothing of largely attended

week evening services, there are on Sundays three regular services, beginning with a prayer meeting at 6 a. m. Each of these is crowded, and a large number also attend Sunday-school in the afternoon, and many prove how attentively they listen to the teacher by repeating on Monday the whole substance of the sermons preached the previous days."

Again—"One thing which strikes us forcibly in all our dealings with those people is their excruciating honesty. Day after day our goods were exposed in the freest manner, more especially on Sundays when for several hours not a creature remains in the house where we happen to be staying, which is left with every door wide open and all our things lying about. Boxes and bags which are known to contain knives and cloth, and all manner of tempting treasures stand unlocked and yet we never lose the value of a pins head."

Other extracts might be given but space will not permit. In our day we are often told that the gospel is losing its power, that the religion of Christ is old-fashioned and that the Church will soon be superseded and it is painful to the last degree to read review articles written by learned College professor and ministers of the gospel proving the reality and validity of the claims of the Christian Church. Where do we find the best argument in support of our blessed religion?—in books and magazines?—in ponderous volumes and quarterly reviews? No—we need but point to the achievements of the past, to the great historic facts of Christianity and to the work that the Church is doing today—here we have proof that must satisfy every honest inquirer. What the church needs today to establish her claims is a fresh baptism of the Holy Ghost, a Pentecostal shower.

(TO BE CONTINUED.)

A. F. THOMPSON.

"THE WAR IS ENDED."

Glad news! It was short, decisive, and glorious—as all wars, if the dire necessity exists, ought to be. No army of the same size has ever entered and retired from the field, doing its work so heroically, behaved so well, and done so much in a time so short. It is the brightest flash in the page of history. The cause was sufficient, and the punishment swift and appalling to the transgressors. The massacre at Alexandria called on all the nations to avenge it, for innocent blood was shed. But England only came to the rescue, and

to England, under God, belongs to the glory of once more breaking the bones of Mohammedan fiendishness. Great Britain is never more glorious than in the ascription of her policy that the life of the Briton is sacred everywhere, and that the blood of the assassin will be required. This alone has made travel and business possible and safe in the East.

But going beyond these, what will the result be? We believe glorious. The soil has been once more consecrated by martyr blood, always in a sense vicarious. The work of Christ will receive a new impetus from the Christian heart. New and greater sacrifices will be made to extend it. Its missionaries will now work on without fear, and the heart of the poor, downtrodden Egyptian will more gladly receive him. He is rapidly learning that there is no help within himself. To his conqueror will be now turn for help. And what a world opens up to England in the manner in which she will rule this blood-bought treasure! It would be a sin against God and civilization for England to turn the government of this historic country, with so many prophecies of the redeemed future, and so many possibilities through the Christian religion and its culture, back to the detestable Turk. No, this land, now the jewel on the bosom of the East, which has been rescued by blood by Turkish and native oppressors, must be held in trust for Christ. His all-conquering march is through it. The Suez Canal is the highway of the King Eternal, and must not fall into the hands of the world's scourges. The Egyptian only needs hope and help. He is prostrate, and this is the time to extend it. Our country must wake to the advantage which the providence of God has opened up, and our Foreign Missionary cause should receive a new impetus to re-enter and lift his fallen race for Christ's sake, thus recognizing our debt to Egypt for her treasures in our hearts and lives, by which we, like the moon, shines with borrowed splendor.

—*Philadelphia Presbyterian,*

PRESBYTERY OF WALLACE.

This Presbytery met at Tatamagouche on Sep. 6th, *pro re nata*. Mr. J. McKenzie's trial for license was heard and sustained, and he was licensed to preach the Gospel. Moderation in a call was granted to the congregation of St. Mattow's Wallace.

The Presbytery met again at Shemogue, on Sep. 13th. Mr. Boyd reported that

he had Moderated in a call at Pugwash, which call was cordial and unanimous in favour of Mr. McKenzie. The call was sustained, and accepted by Mr. McKenzie, and arrangements were made for his ordination and induction at Pugwash. The clerk reported that he had moderated in a call at Wallace, which was unanimous and hearty in favour of the Rev. A. Gray of New Annan. Intimation was given to the parties affected to appear for their interest at a meeting to be held at Tatamagouche, on Wednesday, Sept. 27th, at 11 a. m. Supply was arranged for, and other items of business were transacted.

A meeting was held in the evening with the congregation. After divine service conducted by Mr. Gillies, words of counsel and encouragement were addressed by members of Presbytery to the assembled people. Special commendation was called forth by the new church, which in respect of good taste, both outward and inward, reflects the greatest credit on the congregation.

The Presbytery met again at Pugwash, on Sept. 19th, for Mr. McKenzie's ordination. Mr. Sedgewick preached. Mr. Darragh presided and ordained and addressed the minister; Mr. Boyd and other members of Presbytery addressed the people. The congregation was large and deeply interested in the proceedings—showing indeed their interest in a very practical way by the presentation of a Bank Cheque for \$175.00 to Mr. McKenzie, being more than the first quarter's stipend. The congregation has had a somewhat protracted vacancy, in the course of which it has had to contend with difficulties and disappointments of no common kind, which, however, it has met in a spirit worthy of all praise. These we trust are now at an end, and we predict for them a prosperous future under the able and earnest ministry of Mr. McKenzie.

We may state that with the consent of the congregation and Presbytery Mr. McKenzie proceeds to Princeton Theological Seminary, where he will remain during the winter, returning in the spring to enter upon the active duties of his charge.

Thos. Sedgewick, *Clerk.*

CHINA.

BY REV. J. T. GRACEY.

China is more than seven times larger than all France, more than eighteen times larger than that portion of the ocean

which includes the British Isles; or, forty-four times larger than Great Britain and Ireland taken by themselves. Lay Europe on China, and you will have thirteen hundred square miles of the latter uncovered. It is one third larger. Lay China on the United States, and it will overrun into the Gulf of Mexico, and four degrees into the Pacific Ocean. Reverse the experiment, and lay the United States including Alaska, on China, and you may gem the edges with a half dozen of Great Britain and Ireland; that is, you will have a million-and-a-half square miles to add for good measure. Change it from its present shape to that of a bolt of land a mile wide, and there would be room for a walking match from end to end, of thirty miles a day, continued through more than four and a half centuries!

IN ONE PROVINCE OF CHINA, seven millions of people recently died of famine, and in other parts of the country, the population is not one fifth of what it formerly was. So says Rev. J. Hudson Taylor. But Dr. Legge, forty years a missionary in China, and now Professor of Chinese in the University of Oxford, does not think that anybody can say anything more definite than the Chinese Ambassador in Paris, who recently stated the population at four hundred million.

The conclusion is "that there are ten times as many people in China as there are in the United States; one third more than in all the countries of Europe combined; twice as many as on the four continents, Africa, North and South America, and Oceanica."

ONE THIRD OF THE HUMAN RACE IS IN CHINA! Every third person who lives and breathes upon this earth, who toils under the sun, sleeps under God's stars, or sighs and suffers beneath the heaven, is a Chinese. Every third child born in the world looks into the face of a Chinese mother; every third person given in marriage plights their troth in a Chinese cup of wine; every third orphan weeping through the day every third widow wailing through the watches of the night, is in China. Every third person who comes to die, or who sits in contemplation on his own dissolution, is a Chinese.

One can but ask, what catechism will this third child learn? What prosperity will follow this bridal pair? what solace will be afforded these widows? with what hopes will these multitudes depart?

Depart they must; and the ghastly arithmetic startles us, as we estimate how rapidly they go. Make your parallel lines with pall and spade and grave.

Thirty-three thousand die every day! We pale and shudder at the dim outline of the thought. And yet they stay not! Bury all the people of London in three months, and the rest of mankind would stand aghast at the grim event! Yet we record, and read with carelessness, the statement that four times every year that number die in China! It is equal to burying all the people of England in a year and a half; all of Great Britain and Ireland in thirty months; all of New York city in less than a month: all the people of the United States in less than a year and a half. Terrific ordeal of the imagination! We stagger at the ghastly arithmetic, and hide our face from the pallid ranks.

We turn to the living. Let us put them in rank, joining hands, and they will girdle the globe ten times at the equator with living, beating human hearts. Make them an army, and let them move at the rate of thirty miles a day, week after week, and month after month, and they will not pass you in twenty-three and-a-half years! Constitute them pilgrims, and let them journey every day and every night, under the sunlight, and under the solemn stars, and you must hear the ceaseless tramp, tramp, tramp, of the weary, pressing, throbbing throng for twelve long years, and eight months!

GOSPEL WORK.

MR. MOODY IN PAISLEY.

In our beautiful Town Hall about 1,600 Christian workers assembled on the morning of Sabbath, July 2nd, to hear Mr. Moody's first address which, he said, was meant to encourage and direct those before him in Christian work. He dwelt upon the qualifications of the successful Christian worker—e.g., courage, faith, enthusiasm, perseverance, sympathy, and love. If the spirit be manifested in that address could be caught up by those present, Paisley would speedily have good reason for thanking God for his visit.

The afternoon meeting was a great success. The hall was filled soon after the doors were opened, and many hundreds had to go away disappointed. Taking as his text, "Adam where art thou?" Mr. Moody grappled earnestly and lovingly with the consciences of his hearers; he compelled each one, professing Christian, backslider, and careless sinner alike, to face the question, "Where art thou?" A solemn awe stole over every heart as the preacher

pressed home the question with ever-increasing power. When Abbey Close U. P. Church, near by, was reached by Mr. Moody and the workers, it was found that the inquirers were numerous, and also deeply in earnest. Those who were present can never forget what followed; many of them, who have seen a good deal of this kind of work remarked that it was the most solemn and the most successful meeting for anxious inquirers they ever attended. As one after another stood up and said in a subdued tone of voice, "I will trust and not be afraid," Christians bowed their heads in silent prayer and thanksgiving. This went on for about an hour, Mr. Moody and others bringing text after text to bear upon the cases before them.

It was now nearly time for the evening meeting, when the hall was again completely packed, leaving hundreds more outside. Mr. Moody spoke from the text, "What seek ye?" and a large meeting of inquirers followed. It was altogether a day of solemn power in the experience of very many.

We greatly regret having to curtail the interesting report of our correspondent, owing to the pressure on our space. The experiences of Sunday we may add, were repeated during the week. Our correspondent says:—

It is not wise to reveal all the secrets of the inquiry room, but one or two instances may be given. A man rises as his minister passes, and says, "I did not like to go home to-night without telling you that yesterday I took Christ as my Saviour, and have the courage to confess Him before others. I am happy as I never was before, and I knew that if I told you of this you would rejoice with me." Another man in the prime of life, who had seen much of the world, was there clinging so the Saviour, and hoping that the means some Christian workers are taking to induce his wife to come back to him will be successful. His drinking habits had forced her to flee from him; but now, with Christ in his heart, he is looking forward to a happy home life. A brother and sister walk away home together, exchanging the two texts that have been blessed to them: "Him that cometh unto Me, I will in no wise cast out;" "The gift of God is eternal life."

Thursday was the last day of this Gospel feast, which has been so greatly enjoyed by thousands. Mr. Moody gave a Bible reading in the large hall at three o'clock, on "How to Study the Bible."

He kept up the attention of the audience for about an hour, whilst he gave them most useful hints as to how they could make the best use of that book which he so dearly loves. Mr. Sankey, who was a great favourite when he was here last, was present, and sang several solos with fine taste and tender feeling. It was calculated that somewhere about 3,000 must have been in the hall in the evening. Mr. Moody who had been addressing a meeting in Johnstone during the interval was deeply moved as he stepped upon the platform, saying that the impression he wished to carry away from the Paisley meetings was the one made on his mind as he came along the corridor and heard the great congregation sing the line, "Hallelujah! what a Saviour." His subject was "the Deluge," and his appeal at the close, "Come into the ark, thou, and all thy house," was most impressive. The inquiry meeting which followed was larger than on any previous night, and the results were such as made Mr. Moody say, "My heart is glad." May God bless his ministry in other places as it has been blessed in Paisley.—*The Christian*.

NOT WILLING THAT ANY SHOULD PERISH.

This truth, declared by the inspired penman, man seems slow to fully appreciate. There is a sort of feeling that God has been good, and exercised some love in providing salvation for sinners, and that therefore He must be willing that sinners should be saved. But now that the provision has been made, God simply observes the issues with little more than indifference. He is pledged to give eternal life to whosoever will believe, and He will do it. He has promised to turn none away who come to Him; and so he will not. Men may admit all this, and yet fail to realize that there is something in the heart of our Heavenly Father more than the unwavering adherence to his promises and declarations.

This is indeed much; but besides this He is, we are clearly taught, interested in the matter of man's accepting the provision. He desires man's salvation—"not willing that any should perish." We would come probably more fully to realize and appreciate this fact, if we would dwell in thought more upon some of the acts of God which manifest it. These show how very great His interests must be. The not leaving the sinner to perish in his sins, but making a provision for his escaping their consequences;

the price that was paid for the redemption of man, the coming of our Saviour into this world, His life of humility and suffering, and His terrible death, all the details of which are so wonderful; the coming of the Holy Spirit to take of the things of Christ and shew them unto us; the giving to us the Word of Truth, in which the way to life is so clearly set before us, and in which so many appeals and arguments are found, urging the sinner to walk in it; the human ministers, and all the various means which He has ordained, and to which He gives such efficiency, to bring these truths to the knowledge of those for whom salvation is provided, and to impress them upon them—all these surely shew unmistakably that He who has done, and is doing this, must be deeply interested in those for whom it is done.

When we see a father lavishly spending his hard-earned money, carefully securing the very best instructors, and sparing no pains to place his son under the very happiest and best influences, no one would for a moment doubt that that father felt something more than simply a cold sense of duty to meet his obligations to his son, or to fulfil some previous promise which he might have made. There is evinced a deep interest in his son's welfare.

If a man under these circumstances shews interest, how much greater is shewn by Him who has done almost infinitely more to secure an almost infinitely greater good for lost man. Surely, He is "not willing that any should perish."

Again, 'tis hard for a man to realize that our Heavenly Father is interested in him as an individual. He thinks only of a general interest.

He is ready to admit that God must be interested in the salvation of all men, but fails to realize that He is in him personally. Yet so it is. Many of the truths of God's word are addressed to the individual. It is "whosoever will, let him take the water of life freely," and "him that cometh unto me I will in no wise cast out." It is the individual. When the law was enacted giving liberty to the slaves of the Southern States it was for all but was it any the less for each individual slave? Were not the makers of that law interested in each individual case? And any poor slave, however humble, might avail himself of it if he would, and the benefits which he received were just as secure to him, and just as great as if he had been the only one who could receive

benefits; as great as if the law had been provided especially for him.

So this salvation is for each individual just as much as if it were only for him; as if God had looked simply upon him and made all this provision for him alone.

The truth, then, evidently is that God is not willing that I, an individual should perish. Think of that.—*Rev. G. L. Smith, in Philadelphia Presbyterian.*

BROTHER BROWN AND HIS GIFTS.

It was on that day of "hard, pitiless begging"—they called it missionary day.

Brother B. was there. Brother Brown had spoken of his conversion in the early morning. The tears, great crystal drops had coursed down his furrowed cheeks as he recounted his experience for "nigh to forty years," how the Lord had dealt with him graciously, and given him very many blessings, "for which," he said, "I trust I am truly thankful."

And then, wiping away the tears with his red silk handkerchief, he remarked that all he had in this world he owed to religion, that he was trying "in his poor weak way" to serve the Lord, and he hoped he would finally meet his dear brothers and sisters in heaven.

"Gok bless you, brother Brown," said the good leader.

"He's an old skinflint," said crazy Bill, who sat in a back seat, in a hoarse whisper as he shook his head behind a broad shouldered sinner in the direction of brother Brown.

Most of the congregation heard him, but happily brother Brown was a little deaf on that side and so he was spared the annoyance of knowing that anything unusual had occurred.

Brother Brown had prayed loudly that the Lord would send salvation to a church which, he told the Lord, was in a dead condition; that he would break the sinner's heart and revive his brethren who were growing so cold he hadn't heard them speak in meeting for six months—and then, said he, in great earnestness, shaking the whole church with his knees pounding up the floor and frightening the children who were just coming in, with his thunderous tones, "O Lord, give our ministers more religion!—real, old-fashioned religion."

Now the public service had begun, and brother Brown was in his own pew. He never missed the preaching, though it wasn't what used to be, he often said with a sigh.

The Preacher had got to his 'secondly, and brother Brown, who had been nodding, was now fast asleep.

He dreamed; and the shadows that came and went on his wrinkled face told plainly that no ordinary visions were flitting through his brain.

He was suddenly in the vestibule of Heaven—he could hear the music distinctly—and when he first appeared, the door being slightly ajar he obtained a glimpse of its glories.

He was going right in, but he heard a stern voice near by, which said, "Stop mortal! only the just can enter here."

At first he was indignant, but his tongue seemed tied and a strange spell came over him; his heart and pulse were almost still.

"On what is your hope based?" said the apparition before him.

"I was a christian down in the world for forty years," said brother Brown.

"That avails you nothing!" was the solemn answer; "have you no other plea? Brother Brown began to tremble.

"I have always tried to do my duty," he said, with hesitation, stammering with emotion.

"We shall see," said his questioner as he took down a great book from a shelf containing millions of like appearance; "a strict account is kept here with every mortal."

By this time brother Brown was shaking like an aspen leaf.

The book opened readily to the page, having his name in bold letters at the top and the account:

ABRAHM BROWN

To Almighty God Dr.

| | |
|-------------------------------------|-------|
| To breath of life, | _____ |
| To sixty years of health, | _____ |
| To eight sons and daughters | _____ |
| To a farm | _____ |
| To one lot of bonds, | _____ |
| To money at interest, | _____ |
| To Christian privileges during life | _____ |
| To salvation through Christ, | _____ |
| To all the sufferings of the Lord | _____ |
| Jesus, | _____ |

Item after item, many thousands of them, aggregating the value of many worlds.

Brother Brown was sinking in anguish. At length he could speak. "It is unpaid!" he moaned as he fell insensible to the floor.

"Stand up!" said a voice which with firmness and sternness was awful: "Behold the payments!"

And he saw what he had done in all

the years—so little so mocking to heaven's beneficence in its insignificance the pittance for God's poor and for a perishing world; the plenty, the ease the luxury the hoarded store of treasure, of talent and of property for self that he cried out in sorrow, "What shall I do? I have no hope! lost! lost! lost!"

A hand rested upon his shoulder. He saw no form but a voice was heard:

"Thou may'st return to earth, and again at the end of thy years, thou shalt knock at this gate of pearl, and perchance shall find admission."

Brother Brown awoke as the people were singing:

"I gave My life for thee,
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead.
I gave, I gave My life for thee,
What hast thou given for Me?"

Another score of years lived Abraham Brown. He could never give enough: in every cause his name was first, and in secret benevolence his bounty was without limit. He never thought of self but of his Heavenly Master's wish. The neighbors never knew the hinge on which his life turned, but when he died many saw Heaven's transformation scene as the glory hung over his dying bed, and they heard him whisper, oh, so earnestly:

The gate is open wide, I see, I see behold the veil! It is well with my soul!"

DOCTRINAL INSTRUCTION.

The religion of Christ is a system of doctrine. The sacred truths of revealed religion are employed by the Holy Spirit in regenerating and sanctifying the soul. The experience of the Church shows that those who have been early trained to the doctrines of the Bible, are her most hopeful and steadfast children. Truth, early imbibed, is like seed thrown into the ground. The idea that doctrines must not be taught until they can be understood, involves the practical dilemma of discovering exactly when a beginning should be made. The safest course is to begin very early. Teach a child to answer "What is the chief end of man?" as soon as you please. Such lessons will expand his mind, strengthen his memory, and lay up stores of precious truth, which God may early use for his salvation. The Sabbath school of every Church should teach the formularies of that Church.

A Presbyterian Sabbath school that neglects to teach the Shorter Catechism, needs conversion.—Westminster Teacher.

THE Children's Presbyterian.

LETTER FROM A PASTOR.

Dear Children:—

A Congregational Church in Massachusetts has lately been publishing some statistics concerning its history. I know that figures are often dry reading, and yet how frequently they teach good lessons.

The church that we refer to has during eleven years received 555 persons into its membership. What a large number you say! I want you to look at the ages of some of those thus received. There were 221 between ten and twelve years of age, 228 between thirty and forty, and only 30 over forty years of age. What a lesson should we draw from these facts? Are we not taught that people are more likely to become christians early in life?

Now let me give you a few reasons why we should seek Christ when young.

It is said that half of the human race die under fifteen years of age. About 70,000 pass away by death every day, and not less than 35,000 children every twenty-four hours. If so many of the young are being called away, and life is so uncertain, then youth should be on the safe side the side of Christ.

Children's hearts are easily impressed. As you grow older they are less tender, and your feelings are not so keen and sensitive. At one moment you are laughing happy and joyful, the next bathed in tears. How important then that impressions be made which shall be lasting. There is no subject so well fitted to impress you as religion.

In old age it is harder to seek Christ than in youth. Every year adds strength to our sinful hearts, and thus it is not so easy to turn to the Saviour. Love of the world grows with our growth, and to tear from it causes much pain. Seek a change of heart ere it gain too firm a hold for when old your feelings will not be easily roused.

When you grow old it is not likely you will be more serious. Perhaps not many young people who read this will ever

grow old. If you do you may not be more thoughtful. It is possible to come to Christ at the eleventh hour, but we are apt to wax worse and worse. To turn over a new leaf is not easy and why should you come and offer God the fag end of life. It is far easier and better for you to be serious than when old.

Our Saviour when on earth showed much interest in children. He blessed them and was always ready to receive them, Listen to his promise; "I love them that love me and those that seek me early shall find me. How many of the youthful readers of the Maritime Presbyterian, love Christ? How many have sought Him? Have you all given your hearts to the Saviour.

"I HAVE NO MOTHER."

"Mayn't I stay, ma'am? I'll do anything you tell me—cut wood, go for water, and do all your errands."

The troubled eyes of the speaker were filled with tears. It was a lad that stood at the outer door pleading with a kindly-looking woman who still seemed to doubt the reality of his good intentions.

The cottage stood by itself on a bleak moor or what in Scotland would have been called such. The time was near the latter end of September, and a fierce wind rattled the boughs of the only two naked trees near the house, and fled with a shivering sound into the narrow doorway, as if seeking for warmth at the blazing fire within. Now and then a snowflake touched with its soft chill the cheeks of the listener or whitened the angry redness of the poor boy's benumbed hands.

The woman was evidently loath to grant the boy's request; and the peculiar look stamped upon his features would have suggested to any mind an idea of depravity far beyond his years.

But her woman's heart could not resist the sorrow in those large, but by no means handsome gray eyes.

"Come in' at any rate, till the good man comes home. There! sit down by

the fire; you look perishing with cold; and she drew a rude chair up to the warmest corner; then, suspiciously glancing at the child from the corners of her eyes, she continued setting the table for supper.

Presently came the tramp of heavy shoes, the door was swung open with a quick jerk, and the "goodman" presented himself, wearied with labor. A look of intelligence passed between his wife and himself; he, too, scanned the boy's face with an expression not evincing satisfaction, but nevertheless made him come to the table, and then enjoyed the zest with which he dispatched his supper.

Day after day passed, and yet the boy begged to be kept "only till to-morrow;" so that the good people, after due consideration, concluded that as long as he was so docile and worked so heartily they would retain him.

One day, in the middle of the winter, a peddler, long accustomed to trade at the cottage, made his appearance and disposed of his goods readily, as if he had been waited for.

"You have a boy out there splitting wood, I see," he said, pointing to the yard.

"Yes. Do you know him?"

"I have seen him," replied the peddler, evasively.

"And where? Who is he? What is he?"

"A jail-bird," and the peddler swung his pack over his shoulder. "That boy, young as he looks, I saw in court myself, and heard his sentence: 'Ten months.' He's a hard one; you'd do well to look carefully after him."

O, there was something so horrible in the word "jail," the poor woman trembled as she laid away her purchases; nor could she be easy till she called the boy in and assured him that she knew that dark part of his history.

Ashamed, distressed, the child hung his head; his cheeks seemed bursting with the hot blood; his lips quivered, and anguish was painted as vividly upon his forehead as if the words were branded in the flesh.

"Well," he muttered, his whole frame relaxing as if a burden of guilt or joy had suddenly rolled off; "I may as well go to ruin at once; there's no use in me trying to do better; everybody hates and despises me; nobody cares about me; I may as well go to ruin at once."

"Tell me," said the woman, who stood off far enough for flight if that should be necessary; "how came you to go so young to that dreadful place? Where was your mother—where?"

"O!" exclaimed the boy with a burst of grief that was terrible to behold—"O, I hain't got no mother! O, I hain't had no mother ever since I was a baby? If I'd only had a mother," he continued, his anguish growing more vehement and the tears gushing out from his strange-looking gray eyes; "I wouldn't ha' been bound out and kicked and cuffed and laid on to with whips; I wouldnt ha' been saucy and got knocked down and run away, and then stole because I was hungry. O, I hain't got no mother! I hain't got no mother! I hain't had no mother since I was a baby!"

The strength was all gone from the poor boy, and he sank on his knees, sobbing great choking sobs and rubbing the hot tears away with his poor knuckles. And did that woman stand there unmoved? Did she coldly bid him pack up and be off—the jail-bird? No, no; she had been a mother, and though all her children slept under the cold sod in the churchyard she was a mother still.

She went up to that poor boy, not to hasten him away, but lay her fingers kindly, softly on his head—to tell him to look up and from henceforth find in her a mother. Yes, she even put her arms about the neck of that forsaken, deserted child; she poured from her mother's heart sweet, womanly words—words of counsel and tenderness.

O, how sweet was her sleep that night! how soft her pillow! She had linked a poor suffering heart to hers by the most silken the strongest bonds of love; she had plucked some thorns from the path of a little sinner, but striving mortal.

Did the boy leave her? Never! He is with her still, a vigorous, manly, promising youth. The unfavorable cast of his countenance has given place to an open, pleasing expression, with depth enough to make it an interesting study. His foster-father is dead; his good foster-mother aged and sickly, but she knows no want. The once poor outcast is her only dependence, and nobly does he repay the trust.

THE HEAVENLY HOME.

It is not the walls of the building in which you live that makes your earthly home, but the company of those you love.

A little boy about four years old, was returning from school one day. He bounded into the house, exclaiming as he hung his hat in the entry: "This is my home! this is my home!"

A lady was then on a visit to his mother, and was sitting in the parlour. She said to him:

"Willie, the house next door is just the same as this; suppose you go in there and hang your hat up in the lobby, would not that be your home as well as this?"

"No, ma'am," said Willie, very earnestly. "It would not."

"Why not?" asked the lady. "What makes this your home more than that?"

Willie had never thought of this before. But after a moment's pause, he ran up to mother, and throwing his arms around her neck, he said:

"Because my dear mother lives here?"

It is the presence and company of those we love, which makes our earthly home; and it is just so with our heavenly home—that home which our dear Saviour has gone to prepare for the children of God.

A little Sabbath-school boy lay upon his dying bed. His teacher sat at the bedside holding the hand of his scholar. "I am going home to heaven," said the little fellow.

"Why do you call heaven your home?" asked his teacher.

"Because Jesus is there?"

"But suppose," said the teacher, "that Jesus should go out of heaven?"

"Then I would go out with him," said the dying child. This dear child loved Jesus.

AFRAID TO SWEAR ALONE.

The wicked practice of swearing, which is so common as to offend the ear in every hotel, and almost in every street, is often mere bravado. Boys think it sounds manly to be profane, and men think it gives force and character to their sayings. Unlike most other vices, it is done openly and is intended by the swearer for other people's ears. It is a public sin against God, and a public insult to all good men. The boldest blasphemers are often the greatest cowards.

"I will give you ten dollars," said a man to a profane swearer, "if you will go into the village graveyard at twelve o'clock to-night, and swear the same oaths you have uttered, when you are alone with God."

"Agreed!" said the man; "an easy way to make ten dollars."

"Well, come to-morrow and say you have done it, and you shall have the money."

Midnight came. It was a night of great darkness. As he entered the cemetery not a sound was heard; all was still

as death. Then came the gentleman's words to his mind. "All alone with God!" rang in his ears. He did not dare to utter an oath, but fled from the place crying "God be merciful to me, a sinner!"

WHO ARE THE BEST BOYS.

A tradesman once advertised for a boy to assist in the work of a shop, and to go on errands, etc. A few hours after the morning papers announced that such a boy was wanted, his shop was thronged with applicants for the situation. Boys of every grade, from the neatly-dressed, intelligent little youth, down to the ill-bred, clumsy boor, came either in the hope of a situation, or to see if an opportunity offered for a speculation.

The man, at a loss to decide among so many, determined to dismiss them all, and adopt a plan which he thought might lessen the number, and aid him in the difficult decision.

On the morning following an advertisement appeared in the papers to this effect: wanted to assist in a shop, a boy *Who obeys his mother.*

Now my little friends, how many boys, think you came to inquire for the situation after this advertisement appeared? If I am rightly informed, among all the lads of the great city, who were wanting the means of earning a living, or getting a knowledge of business, there were but two who could fearlessly come forward and say, "I obey my mother."

A NOBLE LAD.

A poor boy, whose name no one knows but we hope that it is in the Book of Life, found three little children who, like himself, had been washed ashore from one of the many wrecks, wandering along the dreary coast in the driving sleet. They were dying bitterly, having been parted from their parents, and not knowing whether they were drowned or saved.

The poor lad took them to a sheltered spot, plucked moss for them, and made them a rude, but soft bed; and then taking off his own jacket to cover them, sat by them all the night long, soothing their terror till they fell asleep.

In the morning leaving them still asleep, he went in search of the parents, and to his great joy met them looking for their children, whom they had given up for dead. He directed them where to find them, and then went on himself to

find some place of shelter and refreshment.

But when the parents were returning with their recovered little ones they found their brave preserver lying quite dead upon the snow, not far from where they parted from him.

The long exposure in his exhausted state was too much for his little strength and having saved his little charges—a stranger to them as they to him—he lay down to die.

A sad story is this, and one that moves our hearts. How much more should our hearts be moved by the story of Him who freely gave His life that he might save us from eternal death.

"GOOD-NIGHT; BUT GIVE ME YOUR HAND."

Such were the words of a dear little girl to her father as he sat by her couch one evening, and had bidden her good night.

"Good-night; but give me your hand." She wished to feel the clasp of that father's hand till she fell asleep.

How sweet to know that if an earthly father delights to take the hand of his little daughter as she is about dropping to sleep, much more does our heavenly Father love to hold our hand in His as we go at night into the silent land of unconsciousness.

How blessed to feel that in answer to the prayer, "Good-night, Lord; but give me Thy hand," He will not leave nor forsake us; that in the grasp of that Father's hand his children may sleep the sleep which God gives to his beloved. If we take in ours that hand which was pierced for us upon the cross, even the night of adversity will be to us a good night. And in the valley of the shadow of death we will fear no evil. "Even there shall Thy hand lead me, and Thy right hand shall hold me." That hand will lead us in safety to that land of love, where the parting words "Good-night," be no longer spoken, for "there will be no night there," "for the Lamb is the light thereof."

WAITING.

Some time ago a boy was discovered in the street, evidently bright and intelligent, but sick. A man who had feelings of kindness strongly developed, went to ask him what he was doing there. "Waiting for God to come for me," he said,

"What do you mean?" said the gentleman touched by the pathetic tone of the answer and the condition of the boy, in whose bright eye and flushed face he saw the evidence of fever. "God sent for father, and little brother," said he, "and took them away up to His home in the sky, and mother told me when she was sick that God would take care of me. I have nobody to give me anything, and so I came out here, and have been looking so long in the sky for God to come and take care of me, as mother said He would. He will come—won't he? Mother never told me a lie." "Yes, my lad," said the gentleman, overcome with emotion. "He has sent me to take care of you." You should have seen his eye flash, and the smile of triumph break over his face as he said: "Mother never told me a lie, sir; but you have been so long on the way." What a lesson of trust; and how this incident shows the effect of never-deceiving children with idle tales.

THE HABIT OF LIBERALITY.

A well-known financier in New York, who died lately, was noted during life for lavish and unceasing liberality, as well as for the wisdom with which he gave to individuals, to charitable and religious purposes, in a word, to every worthy cause. On one occasion, when a friend spoke to him of his generosity, he said, bluntly: "You mistake. I am not generous. I am by nature extremely avaricious. But when I was a young man I had sense enough to see how mean and belittling such a position was, and I forced myself to give. At first, I declare to you, it was torture to me to part with a penny; but I persisted, until the habit of liberality was formed. There is no yoke like that of habit. Now I like to give."

MARTYR'S TRIUMPH.

One of our Scottish martyrs, standing on a ladder from which they were to throw him off, assured the weeping spectators that he never had gone up to his pulpit with so little fear as he had mounted that ladder to die. To him it was a perch from which his spirit, wearied of a world full of sin and sorrows, was spreading out its joyful wings for the flight to heaven. Another, addressing his weeping mother and sisters, who had entered his cell for a last visit on the morning of

his execution, said:—"Let us be glad and rejoice, for the marriage of the Lamb is come, and His wife hath made herself ready. Could I ever have thought that the fear of suffering and death could be so taken from me. Lord!" he exclaimed, "Thou hast brought me within two hours of eternity, and this is no matter of terror to me more than if I rose to go to lie down on a bed of roses; now I am so near the end of my time I desire to bless Thee Lord; death is to me as a bed to the weary. Yonder," he remarked on hearing the drums beat for his execution, "yonder is my welcome call to the marriage. The Bridegroom is coming, I am ready?"—*Dr. Thomas Guthrie.*

A BAD BARGAIN.

A Sabbath-school teacher, when making some remarks on the passage, "Buy the truth and sell it not," observed that he who buys the truth, at whatever cost, makes a good bargain. He then asked his youthful charge, if any of them remembered an instance in Scripture of a bad bargain. "I do," said one; "Esau made a bad bargain when he sold his birthright for a mess of pottage." "I do," said a second; "Judas made a bad bargain when he sold Jesus Christ for thirty pieces of silver." "And I do," said a third; "our Saviour says that he makes a bad bargain who, to gain the whole world loses his own soul." It was a child who said it, but the testimony is true. Of all bad speculations there never was one so ruinous as that of bartering our souls for the profits and pleasures of the world.

WHAT WILL YOU SAY, SIR.

While Hopu, a young Sandwich Islander, was in this country, he spent an evening in a company where an infidel lawyer tried to puzzle him with difficult questions. At length the native said:

"I am a poor heathen boy. It is not strange that my blunders in English should amuse you. But soon there will be a larger meeting than this. We shall all be there. They will ask us all one question, namely: 'Do you love the Lord Jesus Christ?' Now, sir, I think I can say, Yes. What will you say, sir?"

When he had stopped, all present were silent. At length the lawyer said that, as the evening was far gone, they had better conclude it with prayer, and pro-

posed that the native should pray. He did so; and as he poured out his heart to God, the lawyer could not conceal his feelings. Tears started from his eyes, and he sobbed aloud. All present wept too; and when they separated, the words, "What will you say, sir!" followed the lawyer home and did not leave him till they brought him to the Saviour.

A PRESIDENT'S GOOD ADVICE.

The Indianapolis "Journal" publishes a letter from President Harrison to his young grandson, then at school. He says: "Although learning is a great advantage, there is something still better; that is, to be good. I had much rather that you should want learning and be a good man, than to have all the learning in the world and be a bad man.

"You must, therefore, never do a bad act. Never tell a falsehood even if it be to shield yourself. If you do anything that is wrong, do not hesitate to confess it at once. I will cease to love you if I hear that you are in the habit of telling fibs."

HOW TO HAVE PEACE.

A friend once asked Professor Franke how it was that he maintained so constant a peace of mind. "By stirring up my mind a hundred times a day. Wherever I am, whatever I do, I say, 'Blessed Jesus! I have truly a share in Thy redemption; Thou hast forgiven my sins, and art guiding me by Thy Spirit. Thine I am; wash me again and again.' By this constant converse with Jesus I enjoy serenity of mind and a settled peace in my soul."

A little boy had two cents given him by a friend, one for his missionary box and one for himself. He lost one of them, and concluded it was the missionary cent that was lost. There are a great many children of larger growth who, if they lose some part of their income, also conclude that it is the money which was to be devoted to religion or charity that has been lost.

God gives food to every bird, but he does not bring it to the nest; in like manner he gives us our daily bread, but by means of our daily work.

SABBATH SCHOOL LESSONS.

(Compiled from Hughes' Studies in Mark.)

Oct. 22, Mark IV: 32-42.

Parallels,

Matt. 26: 36-46.
 Luke 22: 36-46.
 John 18: 1.

Golden Text,
 Catechism, 86, 87.

TOPIC: The Agony of the Garden.

I. ITS CAUSE.

1. *Not the physical sufferings that Jesus knew were before Him.*
2. *Not the ignominy of the cross nor the triumph of His enemies.*
3. *It was the terrible ordeal of enduring the hiding of His Father's face, while He was "made a curse for us."—Gal. 3: 13.*

II. ITS SEVERITY.

1. *It came with overwhelming suddenness.—"He... began to be sore amazed."—Astonished: stunned.*
2. *It came with overwhelming power.—"My soul is exceeding sorrowful unto death." "And being in agony... his sweat was as it were great drops of blood falling down to the ground."—Luke 22: 44.*

III. THE SPIRIT MANIFESTED BY OUR LORD UNDER THE TRIAL.

1. *He craved human sympathy.—Vs. 33, 34.*
2. *He sought divine strength.—Vs. 35, 36.*
3. *He was perfectly submissive to His Father's will.*

IV. THE FATHER'S TREATMENT OF HIS SON.

1. *Jesus was heard of His Father "in the which he feared."—Heb. 5: 7.*
 2. *The Father sent Him the needed strength.—"And there appeared an angel unto Him from heaven, strengthening Him."—Luke 22: 43.*
- (1) This strength was all-suffi-

cient. His wonted calmness returned. His body was reinvigorated.

V. HIS DISCIPLES' CONDUCT DURING THIS SEASON OF THEIR LORD'S AGONY.—Vs. 37-41.

1. *Though their drowsiness arose from their sorrow, their sympathy was not sufficient to keep them awake.*
2. *Though their drowsiness arose from their sorrow, their Lord's injunction was not sufficiently heeded to keep them awake.*

PRACTICAL LESSONS.

1. How ineffable was the consciousness of His Father's favor to Jesus, when a thought of even a temporary withdrawal of that favor, even while He atoned for human sin, should have overwhelmed Him with such unutterable anguish of soul.—What a lesson for those to whom the light of the Divine countenance is sometimes a matter of small importance.
2. How unreliable is human sympathy in the hours of our profoundest sorrow.
3. How real is the grace of God, imparted in answer to prayer.
 - (1) It chases away the darkest gloom.
 - (2) It delivers from the power of the strongest grief.
 - (3) It bestows all-sufficient strength for every emergency.
4. How utterly selfish the sleeping disciple becomes.
 - (1) No matter to Peter, James, and John how Jesus suffered, they must sleep.
 - (2) No matter how much they were enjoined to watch and pray, they must sleep!—How many there are to-day like them.

Oct. 29, Mark. XIV 43-54.

Parallels, Matt. 26: 47-56.
 Luke 22: 47-53,
 John 18: 2-11.

Golden text, Mark 14: 41.
 Catechism, 88, 89.

TOPIC: Jesus Betrayed and Taken.

I. BY WHOM BETRAYED.

1. *By "Judas, one of the twelve."*
 - (1) The general character of Judas.
 - (2) The occasion of his treachery.

—(John 12: 1-6; Matt. 26: 6-16; John 13: 26-30.)

- a. What a commentary on the ingratitude of human nature.
- b. What a commentary on the blighting power of the love of money on character.—Opportunities are wasted and the highest privileges are made useless.

II. HOW AND WHERE JESUS WAS TAKEN.

1. *As a robber a brigand.*—V. 43.
2. *Betrayed with a kiss.*—V. 45.
3. *Jesus was seized in the garden by the hands of the officers and led away.*
4. *Before whom arraigned.*—V. 53; John 18: 13.

III. INCIDENTS CONNECTED WITH THE ARREST OF JESUS.

1. *Peter's impulsive act.*—V. 47; John 18: 10.
2. *The Lord's gracious amends.*—Luke 22: 51.
3. *The lessons Jesus taught from this act.*
 - (1) That "they that take the sword shall perish with the sword."
 - (2) That His Father would give Him twelve legions of angels for the asking.—Matt. 26: 53.
 - (3) The necessity for submission to His Father's will.—John 18: 11.
 - (4) That through His sufferings the scriptures are fulfilled.—Matt. 26: 54.
4. *The young man who lost his linen garment.*—Mark 14: 51, 52.

PRACTICAL LESSONS.

1. The great danger to which every professing Christian is exposed.
 - (1) Judas was a disciple, an apostle, and an officer of the band of disciples.
2. The subtle character of Judas' besetting sin.—Love of money.
 - (1) This is the root of all evil.
 - (2) This is the leading sin of our century.
3. The kiss of Judas teaches the unspeakable hypocrisy that may be practiced under the guise of friendship.
4. One besetting sin yielded to will destroy much good.

Nov. 5. Mark IV: 55-72.

Parallels, Matt. 26: 58-75.
 Luke 22: 54-72.
 John 18: 15-18, 25-27

Golden text, Is. 53: 7.
 Catechism, 92, 93.

TOPIC: Jesus before the Council.

I. THE CHARACTER AND PROCESS OF THE COUNCIL.

1. *It was an irregular illegal and self-constituted court.*
 - (1) "It was against the rules of the Jewish law to hold a session of the Sanhedrin or Council for the trial of capital offences by night.
 - (2) "Such an assembly on the night of the Paschal Supper must have been still more at variance with usage."
 - (3) "The present gathering was therefore, an informal one—probably a packed meeting."
 - (4) Jesus was treated with contempt before Annas, even before there was a semblance of a trial.
 - (5) False witnesses were sought to testify against Jesus.
 - (6) And though in the morning there was a semblance of formality and of legality, their hypocrisy was apparent to all.
 - (7) The sentence pronounced was illegal both by Jewish and Roman law, being done at night. Yet their treatment of Christ was as though their decision was lawful and final.

II. THE CONDUCT OF JESUS BEFORE THE COUNCIL.

1. *Dignified, self-poised, and yet full of holy meekness.*—V. 61.
2. *When put under oath, Jesus avowed His Messiahship.*—Vs. 61 (1. c.), 62.
 - (1) This avowal was unequivocal.
 - (2) It was brief but all-comprehensive.

II. PETER'S UNMANLINESS WHILE JESUS WAS BEFORE THE COUNCIL.

1. *Its cause.*
 - (1) Direct—fear.

- (2) Indirect. *a.* Characteristic impulsiveness.
2. *Its unjustifiableness.*
- (1) His relations, obligations, and professions of love to Christ speak with trumpet tongues against this conduct.

IV. PETER'S REPENTANCE.

1. *How superinduced.*
- (1) By the Lord's look.
- (2) By thinking upon the heinousness of his sin.
1. *Its sincerity.*
- (1) Shown in the intensity of his grief.
- (2) In his fidelity to Jesus during His whole subsequent life.

PRACTICAL LESSONS.

1. The illegality of our Lord's arrest and trial teach us that forms of law may be abused to accomplish the most unjust ends.

2. The fear of ceremonial pollution on the part of the chief priests, which kept them from entering Pilate's court while they were plotting for the murder of Jesus, teaches that men may go through the forms of religion with apparent devoutness, while their heart is full of malice, hate, and revenge.

3. The self-poise, dignity, and calmness of Jesus in the midst of this seething corruption teach the sustaining power of righteousness and truth.

4. The false testimony given against Jesus teaches the willingness of men to perjure themselves to please others.

5. Peter's denial of Christ teaches the weakness of the unwatchful and prayerless, and that one sin leads to another with fearful rapidity and power: to smite the servant of the high priest led to the fear which led to the denial.

6. Peter's repentance teaches the condition of reformation and forgiveness.

Nov. 12. Mark XV: 1-15.

Parallels, Matt. 27: 1-26.
 Luke 22: 66-71.
 23: 1-25.
 John 18. 28-40.

Golden text, Isaiah 53: 3
 Catechism 92, 93,

TOPIC. Jesus before Pilate.

I. UNJUSTLY ACCUSED.

1. *This was shown by the examinations and decisions of both the chief priests, Pilate and Herod.*

- (1) Pilate and Herod publicly pronounced His innocence.
- (2) The chief priests were compelled to suborn witnesses, and for the crucifixion of Jesus, even according to their own charge, there was no foundation.

1. *The sentence, while pronouncing Him innocent of crime, and in character a just person, is unparalleled in history.*

III. UNJUSTLY TREATED BOTH BEFORE AND AFTER HIS CONDEMNATION.

1. *By the chief priests.*—John 18: 22; Mark 14: 65; Luke 22: 63, 64.
2. *By the soldiers of Pilate.*—John 19: 1-5.
3. *By Herod and his men of war.*—Luke 23: 11.
4. *By the whole band of Roman soldiers.*—Mark 15: 15-20.
- (1) The physical treatment by the scourge was horrible.
- (2) The derisive forms of mockery must have been terrible.
5. *The severity of this treatment is suggested by the necessity of putting the cross on the shoulders of another.*—Luke 23: 26.

PRACTICAL LESSONS.

1. The unanimity of the chief priests elders and scribes in demanding the crucifixion of Jesus, teaches that human hate can bind people together to perpetrate a great wrong, as love unites to deeds of righteousness and of good.

2. The vacillation and ultimate unjust sentence of Pilate teaches the weakness of wickedness and the triumph of unrighteousness.

3. Herod's delight to see Jesus and his mockery of Jesus teach the unreliability of those who even seek Jesus from mere curiosity.

4. The preference of Barabbas to Jesus on the part of the Jews, teaches the shamelessness and meanness to which men in high position in church and state will condescend, to accomplish their nefarious purposes.

5. The combination of grace and truth of majesty and meekness, which characterized the Lord Jesus during this severe ordeal, teach us that through Him we may attain to the same excellences.

6. That Jesus should have been willing to suffer all this ignominy and pain for this sinful world reveals a love that passeth knowledge and a sympathy as measureless as it is needful.

PRESBYTERY MEETINGS.

Presbytery of P. E. Island.

We regret that the following notices of Presbyterial visitation did not reach us in the proper time. The Home Field and its work is one with which we should be more intimate, but while better early than late, yet better late than never.

VISITATION AT EAST ST. PETERS

The Presbytery of P E Island met at East St Peters on the 4th July and after sermon by Rev. Kenneth McLennan, was constituted. There were present besides the moderator, Rev. James Allan, J. M. Macleod, Wm. R. Frame, J. G. Cameron, Wm. Grant, S. C. Gunn, and Wm. P. Archibald, and Messrs. Kimble Coffin, Lestock Anderson and Donald Beaton, ruling elders.

Having met for Presbyterial visitation of the congregation of East St. Peters, the usual formula of questions was put to the minister and to the several office bearers. The answers elicited, showed that the minister, the elders and the managers, are with commendable zeal and fidelity attending to their respective duties, and that the congregation is in a more healthy and prosperous condition than for many years.

On taking a review of the whole visitation, the presbytery agreed to the following minute:—'Find that the Gospel is faithfully preached, the congregation regularly visited, the afflicted cared for and all the duties of the ministry conscientiously discharged by the pastor. Presbytery rejoices with their brother, Mr Gunn, in the success attending his labors in bringing so many, especially of the young, into the full communion of the Church, and in the increasing interest manifested in the great verities of our holy religion, and commend their brother in his person family and congregation to the care and blessing of the Master, and earnestly pray that he may have more abundant success in the future.—The Presbytery further express their satisfaction that the elders endeavour in some measure to take the spiritual oversight of the congregation, remind them of the re-

sponsibility and importance of their office, and urge them to faithfully aid their minister in furthering the Church's welfare and the cause of Christ among them; especially as a session, to take their young and commit them to the guidance of the Great Head of the Church who liberally rewards every faithful worker in His vineyard.

The Presbytery, having heard the report of the managers, sympathize with them in their difficulties, regret that they have not been able wholly to implement the obligations which they assumed on the settlement of their pastor,—commend their efforts to pay arrears that have accumulated and express the hope that the salary promised will be cheerfully and promptly paid, and that the congregation will duly consider the obligations which they are under to the Church and to the Lord of the Church to suitably maintain His servant who labors among them in word and doctrine.

The Presbytery pray that pastor and people may be united in love for the work of the Lord and for the extension of the Church and that they may enjoy times of refreshing from the presence of the Lord.

VISITATION IN WEST ST. PETERS.

In the afternoon of the same day the Presbytery met in Western St, Peters for the visitation of Rev. Mr Frame's congregation.

Mr. A. B. McLeod, as part of his trial for license, delivered a sermon on Luke XXIV, 26, and a lecture on 1 Cor. IX, 24-27, after which the formula of questions used at Presbyterial visitation was put to the minister, the elders, the session and the manager for the congregation.

From the answers elicited the Presbytery agreed to record the following finding.—'That the pastor, Rev. Mr. Frame, continues with fidelity and zeal to discharge the duties of his pastorate, and rejoice with him in the encouraging measure of success which has followed his labors. That the elders give commendable attention to the visitation of the sick, the general supervision of the congregation, and the management of Sabbath Schools, and enjoin them to take a more active part in conducting congregational prayer-meetings. That the congregation has contributed to all the schemes of the Church, and commend them for their praiseworthy liberality in that direction, and at the time urge them to take immediate steps to increase their pastor's

salary at least to \$700, besides the manse.

On taking a view of the whole examination the Presbytery is pleased to find that in every department, work well and faithfully done is followed by a good measure of success, and earnestly pray that both pastor and people may more and more abound in every good work, and that the Great Head of the Church may crown their labors with increased prosperity.

Mr. A. B. McLeod then read a critical exercise on 1 Cor. I, 10-16. He was examined in Greek, Hebrew, Church history and Theology. These trials were cordially sustained and Mr. McLeod was licensed to preach the gospel.

Rev. Mr. Frame reported that he had preached and moderated in a call at Georgetown and Montague, that the call resulted in favor of Rev. Mr. Scott of St. Peter's Road, and that it was cordial and harmonious. Mr. Frame also read a telegram from Mr. Scott intimating his intention to decline said call.—On motion, Mr. Frame's diligence was approved, and the call set aside.—The Presbytery sympathized with the congregation of Georgetown and Montague in their disappointment.

Rev. Charles Fraser tendered his resignation of the pastoral charge of West Cape, Campbellton and Brae. The resignation was allowed to lie on the table, and Rev. Mr. Carr appointed to preach in West Cape, intimate to the congregation their pastor's resignation, and cite them to appear for their interests at the next quarterly meeting to be held in Zion Church on first Wednesday of August, at 11 o'clock.

On motion, Presbytery recommended the claims of the congregation of Souris and Bay Fortune to the Trustees of the Hunter fund for a loan of \$1000 at five per cent.

Presbytery of St. John.

VISITATION AT WOODSTOCK.

The Presbytery of St. John met at Woodstock on the 12th Sep. at 7.30, p. m. There were present eight ministers and three ruling elders. In the absence of the moderator Rev. S. Johnston of Chipman was called to the chair.

A committee appeared from St. David's Church, St. John, asking for moderation in a call which was granted, Rev. J. C. Burgess appointed to moderate. He and the Session to fix the time.

Rev. Dr. Bennet was appointed to moderate in a call in St. Andrews Church, St. John, should the way be clear. Reports of both Moderations to be given in at a meeting of Presbytery to be held early in October.

The Presbytery then adjourned to the main body of the Church for the Presbyterial visitation of the congregation. After devotional exercises and a sermon by Rev. D. R. Crockett, the Moderator stated that the object of the Presbytery in coming to Woodstock was "to visit our brethren and see how they do," in accordance with the ancient Apostolic usage (Acts xv-36.)

Before proceeding, the Pastor (Rev. J. McG. McKay.) stated that his session had all gone West with the exception of one elder and that they had not yet elected others. He likewise deplored the spiritual drouth of the congregation and closed by asking the Presbytery to remember that Presbyterianism was not the same in New Brunswick as it was in Pictou County N. S., as here we have to contend with all classes and many different denominations and are often obliged to accommodate ourselves to our surroundings and do the best we can in the peculiar circumstances in which we may be placed.

The Pastor was commended for his diligence, earnestness and devotion, and the congregation admonished and urged to take immediate steps to meet their indebtedness to the Pastor.

Adjourned to meet at Richmond tomorrow morning at 10.30 a. m.,

VISITATION AT RICHMOND.

Richmond, Wednesday 10.30, A. M.,
Sep. 13th, 1882.

Presbytery of St. John met pursuant to adjournment and after an appropriate and eloquent sermon by Rev. A. J. Mowatt who preached with his usual animation and fervor was constituted in the absence of the moderator by the Ex-Moderator, Rev. J. McG. McKay.

The congregation was found to be in a very prosperous and flourishing condition both spiritually and financially. Both Pastor and Elders are endeavouring to do their work faithfully and efficiently, perfect harmony and unity prevailing throughout the whole congregation.

The object for which the Presbytery had been invited to Richmond was then taken up viz., the division of the congregation. The Pastor Rev. K. McKay, gave a description of the congregation and a history of its growth. It embraces about 140 families and extends from Kirk-

land Oak Mountains and Canterbury to Houlton in Maine a distance of about 44 miles. The present arrangement viz., working in connection with a catechist is not satisfactory. The Catechist's labours are confined to the Southern Section leaving Mr. McKay in the Northern while both his salary and also that of the Catechist is collected from the whole congregation.

After some discussion it was agreed to sist further action at present, and in the meantime to recommend to Richmond and vicinity together with the Houlton Section to make an effort and see if they could raise the whole of Mr. McKay's salary with a view of cutting off Kirkland Oak mountain, Canterbury and Brenton, and erecting those stations into another congregation. The conviction was expressed that in at least five years those stations would become a self-sustaining congregation. The difficulty in dealing with this matter was that none of the sections were willing to relinquish Mr. McKay as their Pastor.

Rev. Jas. McG. McKay tendered his resignation of the congregation of Woodstock. Rev. K. McKay was appointed to exchange with him and cite the congregation to appear for their interest.

A letter was read from Rev. C. W. Bryden tendering his resignation of the congregation of Hopewell and Salisbury. Mr. Hogg of Moncton was appointed to exchange with Mr. Bryden and cite the congregation to appear before Presbytery for their interest.

Rev. Mr. Mowatt was appointed to moderate in a call at Harvey.

Rev. K. McKay reported that he had dispensed the sacrament of the Lord's Supper at Glassville and Florencéville, at Glassville to fifty seven communicants and at Florencéville to nine. He had also dispensed the Sacrament of baptism to a number of children.

Rev. S. Johnston reported that according to appointment of Presbytery he had held communion at Clarendon. Fourteen sit down to the Lords table. This was the first time the Sacrament of the Lord's Supper has been dispensed there and he felt very much encouraged, also that the people of Nerepis desired to have the Sacrament of the Lord's Supper dispensed there at an early day. Rev. J. C. Burgess was appointed to exchange with Mr. Hawley the Catechist, and dispense the Sacraments.

Rev. D. R. Crockett reported that he had held communion at Black River and Quaco. At Black River one Lady (the

mother of a family) was received into the Church, and two children were baptized. Eleven Communicants partook of the Lords supper. At Quaco he administered communion to twenty-six persons and in the evening baptized two children.

The reports of those brethren were received, and they were thanked by the Presbytery for their success.

A report from Rev. A. Crawford of his labours in Shediac and vicinity, was read and received, also a bill of \$21.00 which was ordered to be sent to the Home Mission Board for payment.

A letter was read from Rev. J. Hogg asking for supplies for Shediac and Dorchester. Referred to the Home Mission Committee.

A letter was read from Mr. W. Dawson, Catechist, anent Grand Falls, which was also referred to the Home Mission committee, also a bill for services rendered there, of \$112.00 which was ordered to be sent to the Home Mission Board for payment.

A letter was read from Mr. R. Quinn, Catechist saying that the people of Waterford, Londonderry and Mechanics Settlement will raise \$400.00 towards the support of a pastor and asking for moderation in a call which request was allowed to lie on the table till next meeting.

The clerk was authorized to give Rev. J. McKay a certificate of Presbyterian standing should he desire it.

Adjourned to meet in St. Andrews Church, St. John on Tuesday Oct. 10th. at 1 o'clock a. m.

Presbytery of Pictou.

The Presbytery of Pictou met at New Glasgow on the 5th Sep. There were present Messrs. D. B. Blair, Thos. Gunning, Wm. Stuart, E. A. McCurdy, A. McL. Sinclair, R. Cumming, D. McGregor, J. S. Carruthers, A. W. McLeod, and J. L. George, ministers, and Messrs. Hugh Ross, Wm. McDonald, Daniel McDonald, and John Forbes, ruling elders.

Mr. Philip Briol, submitted an interesting report of his labors among the French at Stellarton. His report was received, and his diligence commended.

The Presbytery sustained a unanimous and hearty call addressed to Dr. Murray, of Charlottetown by the congregation of Sutherland's River and Vale Colliery. Ordered that it be at once transmitted to the Presbytery of P. E. Island, and appointed Mr. D. B. Blair to appear as a commissioner before that Presbytery to prosecute the call.

In reference to a request to that effect the Presbytery agreed to hold a visitation at Scotsburn on the 18th inst., at 1 o'clock, p. m., Mr. Sinclair to preach.

The following arrangements were made for the supply of vacancies:

Scotsburn:—Mr. Anderson Rogers Sept. 10th; Mr. H. Crawford, Sept. 24th. Salt-springs:—Mr. Thomas Cumming, Sept. 17th, at 3 p. m.; Mr. Wm. Stuart, Oct. 1st, at 3 p. m.; Mr. Robert Cumming, Oct. 15th, at 3 p. m.

Vale Colliery and Sutherland's River: Mr. Maxwell, Sept. 19th and 24th; Mr. H. Crawford, Sept. 17th.

Glenelg and Caledonia:—Mr. H. Crawford, Sept. 10th; Mr. A. Rogers, Sept. 17th and 24th; Mr. A. McL. Sinclair, Oct. 1st, with a view to the dispensation of the Lord's Supper at East River, St. Mary's.

The Presbytery adjourned to meet at Scotsburn on the 18th inst., at 1 o'clock, p. m.

E. A. McCURDY, *Olerk.*

VISITATION AT SCOTSBURN.

The Presbytery of Pictou held an adjourned meeting at Scotsburn on the 18th Sep.

The first business was the visitation of the congregations of Scotsburn and Salt-springs at the close of which the following resolutions were adopted:

The Presbytery rejoices to find that the elders have been performing their duty, and that the congregation has been faithful in discharging its obligations to its pastor. The Presbytery hope that the congregation will go on prospering, and pray that the Great Head of the church may soon send them a pastor who will go in and out before them breaking unto them the bread of life.

With reference to the business which led the congregation to request a visitation, the following finding was unanimously reached. The Presbytery having heard the statements of each party do not regard these statements as at all affecting the character of any individual, earnestly recommend the brethren to allow the whole matter to drop, to forgive and as far as possible to forget the past, and for the future live together in harmony, and seek the things that make for peace.

A petition from sixty-nine persons formerly members and adherents of Central church congregation, W. River, requesting that they might be organized as a section in connection with the congregation of Scotsburn and Salt-springs, and another from the managers of Scotsburn

expressing their desire for the same object, were submitted when after the hearing of parties it was agreed to defer the further consideration of the matter till the next regular meeting of the Presbytery in November, and that in the meantime notice be given to the session of the United congregation, W. River, and of the congregation of Scotsburn and Salt-springs.

Arrangements were made for the induction of Dr. Murray at a special meeting of the Presbytery to be held at the Vale on Tuesday, Oct. 3rd, at 6½ o'clock, p. m. Mr. A. McLeod was appointed to preach, Mr. Alex. McLean to address the ministers and Mr. D. McGregor the people.

Presbytery of Sydney.

This Presbytery has been holding a series of visitations at Gabarus, Framboise, Grand River, and Loch Lomond.

VISITATION AT GABARUS.

Presbytery met at Gabarus Sep. 5. Present—nine ministers and four elders.

Rev. J. McDonald preached after which the Presbytery proceeded with the visitation. This is one of the weaker congregations of the church, but is trying to do its duty according to its ability. The pastor Rev. D. Sutherland has labored earnestly and faithfully here for a number of years, and the good seed has not been without its fruit.

VISITATION AT FRAMBOISE.

Presbytery met at Framboise on Sep. 6th, *Sederunt at Supra.*

After the Sermon by Rev. J. A. Forbes the usual questions were asked of Ministers, Elders, Session, and Managers after which the following finding was adopted.

That the Presbytery are pleased to note the diligence of minister, elders and managers, as shown by the examination, but it regrets to find that so little is given for the schemes of the church and especially that the managers have to report \$258 of arrears in this section of the congregation. The Presbytery cannot entertain the proposition of the managers asking to be relieved from the obligation to pay a certain proportion of this amount. On the contrary it would enjoin on managers and on every adherent of the congregation to take immediate steps to pay up those arrears in full and thus save their character for honesty and honour.

VISITATION AT GRAND RIVER.

On the 7th Sep. the Presbytery met at Grand River, present eight ministers and two elders.

Rev. D. McMillan preached and the state of the congregation was inquired into, when the Presbytery adopted the following motion.

The Presbytery, having visited the congregation of Grand River, records its gratification at the satisfactory answers received from the minister, elders and managers. The Presbytery find with satisfaction that the minister is faithful and diligent in the discharge of his several duties; that the elders are also conscientious in their work, visiting the sick attending and conducting prayer-meetings and Sabbath-schools; that the managers are most diligent and faithful in attending to the financial interests of the congregation. The Presbytery is happy to find that, with the exception of the small sum of \$25 arrears, the congregation has fully implemented its engagements. The Presbytery would at the same time strongly urge upon the congregation to increase the present stipend of their minister (which, even with a manse, is by far too small) and to manifest more liberality in contributing to the schemes of the church, which they can now the more easily do after the noble effort by which they have almost freed the manse and glebe of debt.

VISITATION AT LOCH LOMOND.

This congregation was visited on the 8th Sep. Rev. D. Drummond preached. The affairs of the congregation being examined. Presbytery passed the following resolution.

The Presbytery regrets that the arrears are accumulating at such a rapid rate; earnestly recommends to the collectors the system of making quarterly calls for stipend and urges them to have the same paid entirely in cash. The Presbytery enjoins on the session of Loch Lomond to see that order is kept in and about the place of worship during Divine Service, and urges the congregation to take immediate steps to remove the arrears.

Good cannot but follow earnest and careful and prayerful Presbyterial visitation and it is to be hoped that abundant results will follow the labors of the Sydney Presbytery:

Presbytery of Halifax.

The Presbytery of Halifax met on Tues-

day at 10 o'clock in Chalmers Church, Mr. Rosborough, Moderator, presiding. There was a good attendance of members. Rev. C. D. McLaren who was in the city, en route to his field of labor in Siam, being present, was cordially invited to correspond.

Dr. McGregor reported fulfillment of appointment to Yarmouth—that he had moderated in a call to Mr. Anderson Rogers and that the call was about as hearty and unanimous as a call can well be. The call was warmly supported by Mr. George Ewan, commissioner from the congregation. Being sustained it was placed in Mr. Rogers' hands, and by him accepted. Whereupon, the following arrangements were made for Mr. Rogers' ordination and induction. At St. John's Church, Yarmouth, on Wednesday, Oct. 11th, at 7 o'clock in the evening—Dr. McKnight to preach and preside; Mr. J. B. Logan to address the minister, and Mr. Simpson the congregation. The Presbytery meets at Yarmouth at 10 o'clock in the morning of the same day to receive Mr. Rogers' trials.

Moderations in calls were granted (1) to St. Andrew's Church, Halifax—Dr. McKnight to preach and preside on Monday, Sept. 18th, at 7.30 p. m., (2) to Annapolis, Mr. Wyllie to preach and preside on Monday Sept. 11th at 3 o'clock, p. m. Dr. MacGregor was appointed to give a day's preaching at Bridgetown as soon as he conveniently can.

Rev. Richmond Logan handed in the demission of Sheet Harbor congregation. Mr. Rosborough was appointed to exchange with Mr. Logan next Sabbath (10th) to intimate Mr. Logan's action, and to cite the congregation to appear for their interest at a meeting to be held at Sheet Harbor on Tuesday, Oct. 3rd, at 7 o'clock p. m. Arrangements were made for the supply of Lawrencetown and Cow Bay congregation for the winter months, \$50 being requested from the Home Mission Fund to meet expenses.

Mr. J. F. Dugan reported from his field of labor, Mosser River, Quoddy and Ecum Secum. The report was received and ordered to be forwarded to Mr. Richmond Logan for financial adjustment.

The Presbytery adjourned to meet at St. Andrew's Church, Halifax, on Thursday, Sept. 21st, at 3 o'clock, p. m., specially to sustain the call from that congregation.

ALLAN SIMPSON, Clerk.

Presbytery of Truro.

This Presbytery met in the Presbyterian Hall, Truro, on Tuesday, Sep. 6th.

Rev. E. Smith called attention to the death of Rev. J. C. Meek who had been a member of this Presbytery nearly four years.

Rev. E. Grant gave a statement of the facts connected with Mr. Meek's sickness and death. He had been enjoying his usual health up to Sabbath the 27th Aug. He slept none that night nor during the days and nights that intervened before his death.

On the following Wednesday he was suddenly seized with violent paroxysms and on Friday morning died of hydrophobia.

When conscious he was anxious to hear his friends talk about Jesus. During most of the time however the scene of suffering was terrible.

Other members of Presbytery gave expression to their feelings respecting their departed brother.

He was a loving husband, a faithful brother, an earnest and zealous pastor.

Messrs. Grant and Smith with their Presbytery Elders were appointed a committee to prepare a minute in regard to Mr. Meek and to address a letter of sympathy to Mrs. Meek.

Members of Presbytery agreed to supply the pulpit to the end of the year.

Mr. W. J. McThinney gave in a trial exercise on Luke 19: 10, which was sustained and he was certified accordingly.

A letter was read from Mr. W. H. Ness who has been laboring as Catechist at Southampton, Athol, and Maccan, speaking encouragingly of the work there.

Mr. Thompson reported that he had dispensed the Sacrament at Southampton.

Rev. E. Ross was appointed to succeed Mr. Ness at Maccan.

Presbytery agreed to visit the congregations in the Stewiacke Valley in the following order.

Brookfield, Oct 16th, at 7 p. m., Mr. McGillivray to preach.

Middle Stewiacke Oct 17th at 10 a. m. Mr. McMillan to preach.

Upper Stewiacke, Oct. 17th at 7 p. m., Mr. McMillan to preach.

Springside, Oct. 18th, at 10 a. m. The Moderator to preach.

WORKING MEN AND THE SABBATH.

The *Methodist* well says :—"Some time

or other—we hope it will not be too late—the great body of those who work with their hands will discover that they have an immense stake in the Sunday question. Now and then a stoutman thinks it a nice arrangement to work seven days a week and get seven days' pay. But there is one clear result of abolishing Sunday that he has not thought out. Without Sunday he will have to work seven days for a living; the Sunday work will not be an extra to be paid for, but a part of the weekly task. Clerks and salesman are equally interested from this point of view. Nor is this all. Making a de-oralizing play-day of Sunday, fighting Sunday down as a day of religious observance and closed grog-shops—all that plays into the hands of Mr. Hardfist, who presently will swing around to demand Sunday work as better than Sunday drunkenness and gambling. The Sabbath is God's gift to the laboring man, and such men ought to keep God's mark on it as the best way of keeping it in their hands, if not the only way."

Some persons, instead of "putting off the old man," dress him up in a new shape.—*St. Bernard.*

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MISCELLANEOUS.

Europe.

The 15th anniversary of the Moravian missions was made the occasion of a mission-jubilee at Herrnhut, Germany, August 20th and 21st. On the 21st of August, 1732, Leonhard Dober and David Nitschmann left the resuscitated Moravian Church at Hurnhut to labor as missionaries among the Negroes of St. Thomas, West Indies. Each had for his outfit, three thalers and two ducats. The jubilee-services consisted of music, three very appropriate sermons, the reading of an intensely interesting review of one hundred and fifty years, and at the close short addresses by distinguished visitors from a distance.

Missionaries in Greece preach as much by print as by voice. The people are all readers, and their moral and evangelical reading is furnished chiefly by Protestants. The largest book yet prepared is a recent translation of Hodge's "Systematic Theology," an octavo of eight hundred pages. It is commended by at least one Greek journal. The translator, Rev. M. D. Kalopathakes, had for a while a class of young men that met weekly for its study. It is almost certain to be consulted by the students in the theological schools, who are to be the leaders of the clergy in the next generation.

United States.

The term at Union Seminary in New York opened Sept. 22nd. Forty-five new students were matriculated the first day.

The receipts of the American Board of Foreign Missions in the financial year just closed were \$441,692, less by \$11,000 than last year. No indebtedness remained at the close of the year.

During the past century the population of the United States increased eleven-fold and its churches thirty-seven-fold. A hundred years ago there was one church to every 1,700 inhabitants; now there is one for every 520.

The Theological Seminary at Princeton, N. J., commenced its sessions on Friday, the 22d. Sept. The opening address was delivered by the Rev. J. C. Moffat, D. D., the Professor of Church

History, on the subject, "The spirit of historical progress." The attendance of students is large, nearly 130 in the three years,

Not long ago, the *New York Herald* published a report of the President spending a Sabbath fishing, which was copied extensively. In reply to this scandal a correspondent of *Episcopal Recorder* says:—"I spoke to the President recently of what had been said in the papers in regard to his Sunday fishing, and he replied he had seen it, and at first it annoyed him very much, but as he could not pay any attention to it he concluded to let it pass without remark; yet assured me most positively that had never done such a thing in his life, and would no more think of doing so than to go through the streets without any clothes. I am positive that the President's daily life is as nearly without reproach as the best of his predecessors."

Africa.

King Cetewayo, before his departure from England, signed a letter inviting the Society for the Propagation of the Gospel to send Bibles printed in Zulu or English for distribution among the people.

Letters from the Blantyre Mission of the Established Church of Scotland state that a war was about to break out on the Shire Kiver, East Africa. The natives have lately learned the art of brewing *ponche*, and the liquor is making sad work among them.

As the war-cloud lifts it becomes apparent that the mission work of the United Presbyterian Church in Egypt will only be temporarily suspended. The mission property in Alexandria and Ramleh is safe. One man, who stole through the lines, reports that some of the Christians at Cairo have kept up their religious services during the dark days just past, but most of the people kept within the shadow of their own homes. As the pacification of the country is assured the work of the mission will doubtless be fully resumed.

Asia.

The Mount of Olives has been desecrated by the opening of a beer-garden upon it.

The 3,500 slaves in the Malay Peninsula are to be emancipated next year.

A Syrian paper has been suppressed for having published an article against Christians.

DANCING.

While we have no direct data whereby to determine how, when, or where dancing had its beginning, yet very early records, both sacred and profane, shew, not only that it widely prevailed among rude as well as civilized nations at a far by-past period, but that the dance formed an all but indispensable element alike in their religious ceremonies and warlike celebrations. In short, all their dances were either of a sacred or soldierly character, and thus in both they danced before their altars, and around the statues of their gods.

In addition to this the Greeks were wont to deify human passions, and institute and perform dances in keeping with the characters assigned to such deities. Among the more sedate Romans, however, it was reckoned disgraceful for a free citizen to dance except in connection with their religious services, hence the well-known declaration of Cicero that "no one dances unless he is either drunk or mad," and hence, also, in their festal entertainments, in early as in later times, the dancing was performed only by hired and professional dancers. All this is in full keeping with the surprise, as story tells, of the foreigner, who when he first saw in our higher circles so many voluntarily subjecting themselves to the frequent fatigues of the fashionable dance wondered why they did not get their servants to do it for them.

The Jews too, in common with other nations had from an early period their sacred dances, which were performed as expressive of their gratitude and gladness; in connection with some special manifestation of the divine favour, or in commemoration of past mercies. The Jewish dances, however, whether sacred or social, were ever performed by the sexes separately, and while in each both sexes seem to have taken part, yet they remained in distinct and separate companies, and there is no evidence in sacred history to shew that dances were promiscuously engaged in by both sexes together, except, it may be, when in the worship of the golden calf, all classes intermingled in the foolish and frantic revelry.

From a careful consideration of all that scripture says in regard to dancing, it is evident that dancing was a religious act, performed exclusively on joyous occasions usually out of doors, in the day time, and only by one of the sexes, seeing that there is no instance in which both sexes are united in that exercise, and further, that

those who perverted dancing from a sacred use, to a mere merry-making amusement, were regarded as infamous, and to be classed with the "vain fellows" so void of shame, alluded to by Michal, or with those families of whom Job speaks, whose dancing only increased their impiety and involved destruction, or with the shameless daughter of Herodias whose dancing terminated in the rash vow of Herod and the cruel murder of John the Baptist.

In view of all, a Presbytery in the neighbouring Union published the following declaration, which may not be unworthy the attentive consideration of the churches and families of our own Dominion.

"The practice of dancing in either private or public assemblies, this Presbytery regards as eminently worldly and sinful. It has been condemned by the highest judicatory of our Church and by most, if not all, other bodies of Christians. It is engaged in but by few professors of religion comparatively, and by those not noted for high spirituality or devotedness of life. It is regarded by worldly people as an amusement peculiarly their own, and when participated in by church members furnishes the former with occasions for triumph and boasting, and brings reproach upon the cause of Christ. It fosters the keeping of late and unseasonable hours at night, consumes much precious time in preparing for, engaging in, and recovering from the season of mirth with which it is connected. It wastes the physical energies through exhaustion or exposure, in some instances producing death. It diverts the mind from serious and sacred things, and places beauty, dress and display before sobriety, worth and wisdom. It sinks the moral beneath the physical, or makes animal pleasure a higher good than spiritual joy. It is inimical to revivals of religion and harmonizes not with a spirit of devotion. If the propriety of it were only questionable or doubtful, even then to engage in it is to stife, and to sin against, conscience. But it is at variance with the principle which Paul propounded, and is opposed, we believe, to that blessed Book which teaches us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world."

DELTA.

Parties wanting Sabbath School paper would do well to try the MARITIME PRESBYTERIAN, it has food for old and young