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The Maritime
Presbyterian

Go Every Creature
Into all the World

Preach the Gospel

WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

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NOV. 15, 1882.

"DAYSPRING AND MISSION CARDS."

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HALF HOURS WITH THE LESSONS OF 1883, is the title of a New Book by the American Presbyterian Board. It consists of forty-eight short discourses, one on each of the Sabbath-School lessons of the International Series, for the coming year. The collection is from the pens of leading American ministers, such as John Hall, Howard Crosby, T. L. Cuyler, Herrick Johnson, T. D. Witherspoon, T. H. Hanna, W. E. Knox, S. J. Nicolls, &c.

From the preface to the book we extract the following:—"Very many are seeking for light upon these lessons from every available source. Whilst desiring to understand the text critically, they wish also to catch the purport, the lessons, the very spirit of the Divine Word. It is to aid these earnest students that this volume of "Half-Hours with the Lessons" has been prepared and is now sent forth. In it, men eminent for power in the pulpit, gather around the sacred narrative, comment and application, instructing the understanding, and warming the heart, and thus guiding the Bible-teacher to trains of thought and feeling that will fit him for his high calling."

Sold by McGregor & Knight; Halifax.

LECTURES ON INFANT CHURCH MEMBERSHIP, is the title of a pamphlet recently published by Rev. John Cameron of Bridgewater.

The aim of the book is to show—First, that the infants of believers are member: of Christs Church. And,—Secondly: that indiscriminate administration of Baptism is at variance with Scripture and opposed to the recognized symbols of the Presbyterian Church. The subject is treated in a manner, simple, clear, strong, logical.

We wish that a copy were not only in the hands, but its contents in the heads, of every family throughout the Church.

It may be had of McGregor & Knight, booksellers, Halifax, or of Rev. John Cameron, Bridgewater.

THE SABBATH, ITS NATURE, DESIGN, AND PROPER OBSERVANCE, by Rev. E. L. Dabney, D. D., L. L. D., is just published by the Pres. Board, Pub. It is a small sized book of about 90 pages; and is a clear, practical, scriptural, setting forth of the nature and design of the Sabbath and its binding obligation, such works are greatly needed in our day, when the Sabbath is so strenuously assailed by its enemies and often so weakly defended by those who should be its friends.

The Maritime Presbyterian,

A MONTHLY MAGAZINE DEVOTED TO CHRISTIAN WORK,

is published at New Glasgow, N. S., on the 15th of every month.

Circulation 4000.

TERMS:

Payment in Advance

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40 cents per annum for single copies in separate wrappers, or 3½ cents per month. Parties may subscribe at any time.

All subscriptions to end with December.

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

The Editorial work and management is gratuitous.

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

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

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The Maritime Presbyterian.

VOL. II.

NOVEMBER 15th, 1882.

No. 11.

STATE OF THE FUNDS, NOV. 1st, 1882.

FOREIGN MISSIONS.

Bal. on hand May 1st, '82	\$ 727 64	
Received to Nov. 1, '82	1973 32	2700 96
Expended to " "		3748 41

Bal. Due Treas. Nov. 1st 1048 45

DAYSRING, ETC.

Received to Nov. 1st, '82		\$388 98
Bal. due Treas. May 1st, '82	334 23	
Expended to Nov. 1st '82	1047 20	1381 43

Bal. due Treas. \$992 45

HOME MISSIONS.

Bal. on hand May 1st, '82	\$ 155 32	
Received to Nov. 1st, '82	1057 81	1213 13
Expended to " " '82		907 77

Bal. on hand Nov. 1st \$305 36

SUPPLEMENTS.

Received to Nov. 1st, '82		\$207 62
Bal. due Treas. May 1st, '81	1980 94	
Expended to Nov. 1, '82	874 16	2835 10

Bal. due Treas. Nov. 1st \$2057 48

COLLEGE.

Received to Nov. 1st, '82		\$3740 34
Bal. due Treas. May 1st, '82	\$3069 53	
Expended to Nov. 1st '82	4395 65	7465 24

Bal. due Treas. Nov. 1st \$3724 80

AGED MINISTERS FUND.

Bal. on hand May 1st, '82	\$524 53	
Received to Nov. 1st '82	433 44	1057 94
Expended to " "		800 00

Bal. on hand Nov. 1st \$257 94

RECEIPTS FOR THE MONTH OF OCT.

Foreign Missions	\$320 95
Dayspring and Mission Schools	106 58
Home Missions	196 53
Supplements	276 80
College	257 33
Aged Ministers	164 29
French Evangelization	103 27
	\$1425 77

P. G. MCGREGOR, Treasurer.

Sometime since we received an anonymous note enclosing a dollar bill, with the following, "For Foreign Missions, I will give this amount monthly while I can." The dollar has been regularly received.

THE MARITIME PRESBYTERIAN, FOR 1883.

THE MARITIME PRESBYTERIAN is drawing near the close of its second volume. Evidence that it has done good is not wanting. We wish on behalf of the work to which the paper, in all its interests, is devoted, the work of extending Christ's kingdom at home and abroad, to thank those who have so kindly acted as agents in circulating it, and would earnestly ask that a vigorous push be made to have it more widely taken during the coming year.

A very modest effort would increase the circulation by at least one thousand. The cost is so small that the poorest can afford it, and who can tell the good that may follow its monthly visits to five thousand homes.

Again we would remind all who work for it that their labour benefits none but the Master and His cause. Work done for it is as truly work for Him, as any word we speak for Him, or gift we bestow upon Him, for, however far short the attainment has come, the aim has been to have everything in it tend to His glory, and everything that is made out of it is devoted to His work.

Fellow workers, let us not be weary in well doing, for in due season we shall reap if we faint not.

Any small sums due the MARITIME PRESBYTERIAN will be thankfully received, as we wish to close accounts for the current year.

A statement of the financial position of the MARITIME PRESBYTERIAN, will be given in the January issue.

Please send in orders for the coming year as early as possible that the burden of the Editor's work may be lightened.

PAYMENT OF DEBT ON SUPPLEMENTING FUND.

The Sub-Committee on the subject above mentioned, met at Halifax, Aug. 25th., in the office of the Secretary.—Present, the Chairman, Mr. Sedgewicke, Mr. McCurdy and the Secretary. The following decisions were arrived at, and arrangements made.

1st. That the effort should be made, and during the present season.

2nd. That ministers should be asked to provide one fifth of the sum. This request to be made by circular addressed to each minister.

3rd. That the subjoined persons be requested to act as Collecting Committees.

In *St. John, N. B.*—the Chairman and Secretary.

In *Halifax*.—Dr. Burns, Mr. Laing & the Sec'y.

In *Miramichi*.—Rev. John McMillan & Rev. J. C. Herdman.

In *Pictou Presbytery*.—Revs. E. A. McCurdy, E. Scott, & Mr. G. Underwood.

In *P. E. Island*.—Rev. W. Grant & Rev. A. F. Carr.

In *Truro*.—Rev. J. H. Chase, & J. F. Blanchard, Esq.

In *St. John's Nfld.*—Rev. L. G. McNeill.

4th. That a circular be prepared by the chairman, to be sent to leading men in all these places, by the Local Committees. Applications to be made to individuals, and not to congregations. Proposed time—November and December—debt to be removed if possible *before* December meeting of Com. about the 20th.

P. G. MCGREGOR, Sec'y.

THE THEOLOGICAL HALL.

The semi-annual meeting of the College Board, was held in the Library of Presbyterian College. The attendance was good. In the evening the Rev. Professor Currie read an admirable paper, in Fort Massey Church, on the study of the Hebrew—and its claims on the theological student and christian minister. The attendance was good, and the collection for the Library. \$18.17.

At the regular meeting of the Board in the morning, various matters of interest were attended to. Reports were received of progress in collecting the endowment fund, and it was agreed to ask the Pres-

byterial Agents to make special efforts to gather in subscriptions before the close of 1892.

The Board found with great regret that while there would be seven students in the third year, and five in the second, that as yet, only one had entered for the first year, and the number from the Maritime Provinces, entering for the year at American or Canadian Colleges exceedingly small.

Earnest thought was given to this matter and two resolutions were agreed to, the first—to take more special means for securing some more effective oversight over Presbyterian students in Dalhousie College, and more especially of those studying for the ministry.—The second, moved by Rev. Thos. Sedgewick, seconded by Rev. Prof. Currie, was then passed unanimously.

“The Board, deeply impressed and humbled with the present fewness of candidates for the ministry, would seriously and affectionately, call the attention of the church to the matter. They would urge upon our young men to consider their duty in the present emergency. Especially would they call upon the ministers to look out for young men of piety and promise, and to bring under their notice the urgency of the church's work, and the claims of Christ upon their services.

Above all, they would call on the church to make this matter, the subject of earnest prayer, that the Lord of the harvest would send forth labourers into his harvest.”

MEETING OF F. M. BOARD.

THE BOARD OF FOREIGN MISSIONS met at New Glasgow on the 17th Oct. Present, Messrs. McLean, (*chairman*), McCurdy, McLean Sinclair, Goodfellow, Scott, Dr. Burns, D. C. Fraser, Esq., and the Secretary.

Among other matters of business the committee appointed to obtain the services of a teacher for Tunapuna, reported that they had negotiated concerning a few persons whom they regarded as well qualified, but without success. It was then agreed to direct the committee to advertise without delay for a female teacher

under direction of Rev. John Morton at Tunapuna, at a salary of \$400.00, and to solicit early applications.

A letter was read from Mr. Morton respecting the resolution passed by the last General Assembly, directing that the names of missionaries should be placed on the Rolls of the Presbyteries with which they were connected prior to departure for the mission field, and stating that as the missionaries in Trinidad were members of a Presbytery there, they would like to understand the bearing of this resolution on them in these circumstances, when the following resolution moved by Rev. Dr. Burns, and seconded by Rev. P. Goodfellow, was adopted:

"That inasmuch as our missionaries at Trinidad had formed themselves, along with other missionary brethren, into a local Presbytery, with the approval of the Synod of the Lower Provinces, prior to the Union, the General Assembly be respectfully asked to except them from the application of the rule adopted at its last meeting."

THE LATE REV. R. S. PATTERSON.

ANCESTRY.

On the 10th June 1767, a small vessel was feeling her way into Pictou Harbour, then an unbroken solitude, no sail was seen upon its unruffled waters, no sound, save perchance the cry of some wild bird, broke the stillness of the air, while the surrounding land to the farthest horizon presented one expanse of forest, upon which "no feller had come up," without a single human habitation or sign of human life, except at one point on the shore, where slowly curled upward a smoke, which those on board supposed to be caused by savages, but which was found to be from friends come from Truro to aid them. This little vessel carried six families, the pioneers of civilization on our Northern coast. Among them was Robert Patterson, a native of Renfrewshire in Scotland, but who had been for some time in the old Colonies, and who subsequently acted so prominent a part in the settlement of the place, as to be sometimes called the Father of Pictou. At the time of arrival his family consisted of a wife and four children, and four years later was born another son, Thomas, father of the subject of this notice.

The settlement advanced but for many

years the sons of the old settlers, as well as the new comers, could provide homes for themselves only by reclaiming them from the primitive forest, and accordingly in the closing days of the last century, Thomas took up land on Carriboo Island, then connected with the main land and known as Carriboo Point and with his newly married wife commenced life in the woods, and there on the 6th of Dec. 1800, their first child, Robert Simm, was born.

"What manner of child shall this be?" might have expressed the feelings of the parents on the occasion, but they could have little idea of the scenes through which he would have to pass, and now that his eighty and two years on earth are spent, we believe it would be good for ourselves and our readers, if we could fully exhibit what manner of man he was. But we can only give the leading facts of his life with a general delineation of his character.

EARLY YEARS.

Though the making a home in the woods involved some rough and hard work, yet the circumstances of the family, were favourable for success. The parents had been brought up in the country, were accustomed to pioneer life, and did not enter upon their labours unprovided. Farther, the soil was fertile and the situation good. The harbour and the sea outside swarmed with fish, while the shores were the resort of multitudes of wild fowl. All around the finest timber invited the axe of the lumberman. From these shores had gone to Louisburg, the oak, which the French used in building their ships or for other purposes requiring the firmest of wood, while both white and red pine of the finest quality abounded, and the French Revolutionary war was making a demand which had already induced an active trade.

But these favourable prospects were soon blighted. The husband and father was removed under very sad circumstances thus described by Mr. Patterson.

"I remember yet my father's death, I was then between five and six years old. We had been to Pictou, and were returning home to Carriboo Island. My mother had a frightful dream the night before, and refused to go with my father in the boat. He and a sailor went in her. They had a couple of cannons for some vessels of which there were a number in Carriboo harbour at that time. It was war time and merchant vessels took some guns to protect themselves against privateers. My mother and I with a

servant girl, who assisted to carry my youngest brother, David, who was then an infant, walked through the woods over the peninsula and crossed to the island in a flat. On arriving at home we saw the boat in which my father and the sailor were coming up the harbour. A few moments after we looked and no boat was to be seen. Search was made but she was not found for some time. The body of the sailor was found about nine days after, and it was ascertained that the boat had upset and sunk. Her masts were seen at low water."

Thus early was Mr. Patterson's life clouded with sorrow, and this was only the first of a series of calamities which followed him "like waves of the sea," almost to the end of his days, rendering his life one of trials, such as few men have experienced, so that only through much tribulation did he enter the kingdom of heaven. Thus early, though he was cast upon the care of the father of the fatherless, and equally did he during his long life, sing of mercy as of judgment, yea of "goodness and mercy following him all the days of his life."

After his father's death the family removed to Pictou town, where his mother again married, this time a Mr. Thain, who kept an inn, long known as the Royal Oak Hotel. Here Mr. P. spent his youth. This was the time of the timber trade in Pictou, when timber making and rum drinking were the employment of nearly the whole population—when dozens of vessels might be in port at one time to load with timber, and the crews made the streets scenes of drunkenness, and violence, while occasionally even greater excitement was produced by such events as a militia training or the visit of a pressgang, with cutlasses flashing in the sun, and sailors taking refuge in the woods, or sometimes concealed in the houses of the residents. In a moral and religious point of view, this was the worst time that Pictou has ever experienced, and life in a public house was not the most favorable for a lad's future career. But Mr. P. passed through the ordeal with a stainless character, and from the earliest period of which we have heard, he was regarded as a young man of sincere piety. Of the commencement of the work of grace in him we can say nothing. Only it is known that he feared the Lord from his youth. Still he had experience if not in his own person, yet in others, of the evils of intemperance, and the danger of the traffic, which made him one of the earliest and most

faithful friends of the Temperance movement.

EDUCATION.

At that time Dr. McCulloch was commencing his efforts for the improvement of the education of the Province. The legislature had granted one hundred pounds per annum for the support of a grammar school in Pictou, equivalent to a county Academy of the present day, and he taught this for seven years, giving an education fitting young men for useful positions, or preparing them for a more advanced course. Mr. Patterson was one of his pupils. But the Dr. was now seeking to establish an Institution of a still higher character. To this he and his brethren in the ministry were especially impelled, by the urgent wants of ministers in various parts of the maritime Provinces. In the year 1816 a charter was obtained, through the influence of Mr. Mortimer and the favour of J. C. Sherbrooke, the only one of the old Governors, who had independence enough to shake off the influence of family compacts and Church intolerance to deal justly with all classes of the population. Till this time the only Collegiate Institution in the Provinces was Kings College, but students attending it were forbidden to enter a dissenting place of worship, and before graduation must subscribe the formularies of the church of England. The present was the first attempt to give collegiate education on a liberal basis, but its projectors were obliged to dispense with the right to confer degrees, and to give their institution the modest name of an Academy.

Classes opened the following year and Mr. Patterson was one of the first students, perhaps the last survivor of them. A building was in course of erection, but was not ready for occupancy, and the classes met in a private house, one end of which was occupied by a family as a dwelling and the other was fitted up with pine desks of a rickety nature. The next year the building was occupied, and the classes were opened in it by a lecture from Dr. McCulloch, which was afterward published under the title "The nature and uses of a liberal education illustrated." The idea of a college in Pictou at that time, while the men who had cut the first trees in the first clearing in the place, were still living, was regarded as something extraordinary. The rapidity with which society progresses in the West in our day render such events familiar to us, but then it was regarded as something altogether wonderful, so that while

the friends of the measure scarce believed for joy, others looked upon it as too contemptible to deserve serious notice. Indeed we believe, that if there had been any idea at head quarters of what the institution would have attained to, it would not have received its charter.

When the first class at the institution had completed its course, the Synod of the Presbyterian Church of Nova Scotia, requested Dr. McCulloch to take the oversight of the studies in Theology of those, who might wish to prepare for the work of the ministry.

The class was opened by a lecture from Dr. McCulloch which was afterward published in Edinburgh, and is well worthy of perusal even at this present day.

Of this first class in Theology, Mr. Patterson was a member. It consisted, so far as we can learn, of himself, John L. Murdoch, John McLean, Angus McGillivray, Hugh Ross, Hugh Dunbar, Duncan McDonald, David Fraser, Michael McCulloch, James McGregor, and John McDonald. Of these the first six became ministers of the Presbyterian Church, Duncan McDonald was licensed but never ordained, David Fraser died before licensure and the others turned to other employments. The advantages for prosecuting theological studies were limited enough. There was yet no theological library. Dr. McCulloch was not only the sole professor of Theology, but had in addition the charge of a congregation, and taught besides in the Arts course, what in a properly equipped College would employ three or four professors. Mr. P. thus described their course.

"The time during which he studied Theology was four years. We were all engaged in teaching schools. We attended the Hall on Saturdays as far as I can recollect once a month during the whole four years (besides the regular session of three or four weeks during the vacation of our schools). The most that we received in the way of lectures was in the form of remarks on the Confession of Faith. For our knowledge of Theology we had to depend on a good measure on subjects prescribed to us by the Professor. These were criticised by him and his criticisms were particularly valuable. Although we were obliged to write all our discourses, yet we were not permitted to read them. This was a kindness to us, as we did not think of reading, when we entered upon the work of preaching. I have never yet read a sermon during life either in the hall or since I left it."

LICENSURE AND SETTLEMENT.

Having completed his course, he was on the 8th June, 1824, licensed by the Presbytery of Pictou along with Messrs. McGillivray, Murdoch, and McLean. This was the first band of preachers educated in the Presbyterian Church in these colonies, and the occasion was one of deep interest. The experiment—for experiment it was—of training native preachers was eagerly watched by friendly and unfriendly eyes. By those engaged in the movement, the appearance of these young men in public was looked forward to with many hopes and some fears, while by others they were ridiculed and condemned in advance. The idea of fitting young men in this country for the ministry was treated with the utmost scorn and the institution from which they had come was pronounced not fit even to qualify the young men of the country to be schoolmasters.

But the young men stood the test and proved acceptable preachers. Mr. McGillivray was the first ordained, having been settled over the Upper Settlement of the East River, then separated from Dr. McGregor's charge. But the other three, encouraged by their Professor proceeded to Britain. Their first object was their farther improvement, but we have no doubt, that he desired that they should appear in the old country churches, as a proof of the success of the attempt to train ministers in the colonies, and thus enlist the sympathies of christians in the mother country on behalf of the measure. In Britain they met with a cordial welcome from ministers and people. They preached with much acceptance in various dissenting churches. Their case was presented before the authorities of Glasgow University, who agreed to admit them to an examination for the degree of A. M. This examination was conducted by Professors Walker, Sandford, Jardine, Miller, Mylne & Meikleham and they all passed it creditably and on the 15th Feb. 1825, they all received the degree of A. M., from that venerated Institution. At the session of the Legislature the same year, a committee of the House of Assembly reported in favour of giving the Pictou Institution the power to confer degrees, and in the present day it will seem strange, that an institution, which could give men an education qualifying them to take degrees in so venerated an Institution as Glasgow University, should not be allowed to mark their attainments by the usual Academic honors, but its projectors did

not belong to the church of England, and all the influence of the House of Assembly was powerless to secure them such a privilege.

The three returned to their native Provinces that summer (1825), and were soon after called and settled, Mr. McLean at Richibucto, N. B. Murdoch at Windsor, and Mr. Patterson at Bedeque, P. E. I. The call of the latter is dated the 4th Nov. and he was ordained on the 22nd March 1826. These three may be considered the first fruits of the native Presbyterian ministry in these Provinces, and how abundant and rich has been the harvest since. The Jewish first fruits were regarded as the choicest and best, and if we may not in this case make a comparison of this kind, we may say that they were all superior men, alike in spirit, but yet each having his peculiar excellence. Mr. McLean was the orator among them. His ardent impetuous nature found expression in an impassioned address in the pulpit and incessant labours outside, which gave him a first rank as a preacher and missionary in these Provinces. And Murdoch—who that knew him does not cherish among his most pleasing memories, the remembrance of him as the soul of all that was brave and honest and true. Patterson again was the most accurate scholar and the best student, while his gentle disposition and womanly tenderness drew all hearts.

They may be said to have settled at that time the question of training a native ministry in these Provinces. Those who had gone into the measure with doubt and fear now had their confidence established. To many of the common people, among whom the idea was common that only in Scotland could ministers be produced, their success caused wonder and rejoicing. The ardent promoters of the scheme now had the most sanguine hopes of the future, but alas their very success only inflamed opposition to the Institution, and the fact that it was furnishing ministers to the Presbyterian Church of Nova Scotia was made by sectarian rancor the ground of accusation against it.

CHANGES.

In noting the date of his ordination we can scarcely help thinking of the changes since that time, and the contrast presented by the state of things at the close of his ministry. At that time George the IV was on the throne of England, and Victoria was a girl in her 7th year and Gladstone was a boy of fifteen toiling at his school boy task. In England the

Catholics were not emancipated from legal disabilities while the worst of those upon Protestant Dissenters had only just been removed, and it was still considered almost revolutionary to advocate Reform in the British parliament. Steam navigation was in its infancy, there being one steamboat in these Lower Provinces, while ocean steam navigation was so far in the distance that years later a man of science undertook to prove that it was practically impossible. There was not a mile of railroad in the world, and the locomotive engine was still to come. As to Electric Telegraphs or Telephones, they could scarcely have been imagined.

As to his own field, a writer in the Summerside Pioneer says, "When he settled in Bedeque there was not a wagon in the parish, nor a mile of road suitable for one to run on. There was no post-office nearer than Charlottetown, (about forty miles distant). The country round was an almost unbroken forest, with here and there a few acres of cleared land—if stump covered acres can be said to be clear. There was no regular communication with the main land. He lived to see the forest swept away, and the howling wilderness in Prince Edward Island become the most densely peopled rural section of the Dominion. He lived to witness and enjoy the triumphs of steam communications by sea and land. He lived to hear of the triumph of British arms in the land of the Pharaohs, on the very day on which that triumph had been achieved. When George III. died in England, it was nearly six weeks before the event was known in Prince Edward Island; but when Wolseley conquered the Egyptian rebels, we read of his exploits in P. E. Island before the blood of the slain was dry on the Egyptian sands."

(To be concluded in our next.)

RETIREMENT OF REV. M. STEWART.

The Rev. M. Stewart a few months ago resigned the pastoral charge of the congregation of Whycomoh On Sabbath, 2nd Oct., he preached his farewell sermon to a crowded audience of at least a thousand people.

The following Monday a prayer meeting was held in the church at which he again presided, the congregation being all present. Four men, elders, elected some few days previously, were ordained.

A meeting was held the same evening at the Hall in the village for the purpose of presenting Mr. Stewart with an address and of bidding him farewell. At half-past seven the Hall was crowded, and after praise and prayer Dr. J. McIntosh was called to the Chair. After briefly stating the object of the meeting he called upon N. McAulay, Esq., the Secretary and Treasurer of the congregation to read the address, which was as follows:

To the Rev. Murdoch Stewart, M. A.,
Presbyterian Minister of the Parish
of Whyccomah:

REVEREND AND DEAR SIR,—In the Providence of God you have felt it your duty to resign the pastoral care of this congregation, owing to advancing years and physical infirmities.

While deeply regretting that the state of your health will not permit you to afford us the great advantages of a further continuation of your pastoral labours, we have cause to thank the Father of Mercies for continuing to you in the past, life and health to preach to us for so many years the Glorious Gospel of Christ.

And now at the close of your public ministrations we desire to take this opportunity of testifying to the unwearied diligence, the self-denying exertion, and great efficiency with which you discharged the great and important duties of the ministerial office.

You accepted the pastoral oversight of this congregation at a critical period in its history, when discordant elements and more or less, divisions were beginning to appear. Your wisdom and impartiality, with the influence of your high Christian character, and the acceptable manner in which you conducted your public ministrations produced unity, and you now leave the congregation with peace and complete harmony prevailing in all its borders.

We cannot adequately express our sense of how faithfully you laboured for our spiritual welfare, in season, and out of season, in the pulpit, and through the several hills and valleys of this extensive charge.

Your consolation and reward is that your abundant labours have not been in vain, and that the Master has blessed your efforts in preaching the Gospel.

We desire to express our grateful appreciation of the Christian labours of your dear partner in life among us, and of how constantly by precept and example she seconded your efforts to lead young and old to the knowledge of the Saviour.

As a slight token of our love and re-

gard for you we beg the acceptance of the accompanying purse—. Though probably no longer able to discharge the weighty duties of the ministerial office we trust that years of usefulness and happiness may be in store for you and yours. In removing beyond the bounds of this parish, permit us to state that Mrs. Stewart and yourself and every member of your family carry with you our truest respect and our best wishes.

We devoutly hope and pray that your declining years may be without a cloud, and that a long life of usefulness on earth may be crowned in Heaven by your receiving the glorious welcome, "Well done good and faithful servant enter thou into the joy of thy Lord." Sgd. on behalf of the people of Whyccomah,

NEIL McLEAN,	Elder.
JOHN McINTOSH,	"
ARCHD. MCKINNON,	"
ANGUS McDONALD,	"
ALEX. McLELLAN,	"
HECTOR McDONALD,	"
NEIL McAULAY,	"

Sec. and Treas. on behalf of the }
Trustees and Congregation. }

To this address Mr. Stewart replied.

MR. CHAIRMAN AND DEAR FRIENDS, I can assure you that when I received a hint last week that such a meeting as this was in contemplation, I was quite taken by surprise; for I did not expect such a manifestation of attachment and friendly feeling. While the address that has been read is certainly most gratifying to me, I cannot help feeling a degree of shame and some confusion of face when I contrast *your* appreciation and *my own*, of my humble and very defective labours. I cannot accuse myself of having been slothful, or of having spared any bodily strength I had, and I can truly say that my aim and desire since I came among you has been to spend and to be spent in endeavouring to advance as I could, through the grace of my Master, the spiritual welfare of the congregation; but alas, my performance always came sadly short of my aim.

You refer, in your address, to the state of the congregation at the time I accepted the pastoral charge of it. I knew its state pretty well—and the wonder is, that, considering the circumstances, it was not far worse. And it was with no little fear and trembling that I accepted your call and took the charge. I met, however, with very few, if any, of the difficulties I expected, and I must say that that was in a great measure owing

to the Christian prudence and calmness of the excellent men who served the congregation as elders. And now, after ministering to the best of my ability among you for fourteen years and a half, I am free to say, that since I left my native land more than thirty-nine years ago, I have not been so happy as I have been since I came to Whycoomah, and got acquainted, not only with the families in the village, but also with the kind-hearted people in these beautiful mountains and pleasant valleys.

Mrs. Stewart and myself have repeatedly said to each other, that out of Scotland we know of no spot we would prefer to the head of Whycoomah Bay, or a people among whom we would rather live than among its inhabitants. And no consideration would make us leave it, but the settled conviction that it will be better for the interests of the congregation that we should leave. I am sure that my beloved partner, were it proper for her to speak in public, would say that she does not at all deserve such commendation as you kindly give in your address.

But, Mr. Chairman and dearly beloved friends, we do not question for a moment your sincerity in presenting the address. How can we doubt when we have the evidence, not only of words and the large number of you that fill this hall, but also of deeds as manifested by this apparently well-filled purse, though I have as yet no idea of its amount. Be assured that the kind regards and wishes you express for Mrs. Stewart, for myself, and for our children, are most sincerely reciprocated by us, and that neither we nor our children can ever forget Whycoomah or the kindness of its people.

My earnest prayer is, and will be, that God may abundantly bless you all, and your families, with all needed temporal, but especially with all spiritual blessings in heavenly places in Christ; and that soon the Chief Shepherd will send another pastor, more able, more faithful, and more successful in winning souls than I have been.

If spared to another summer—and able to travel—I may pay you a visit once more; and if any of you should visit Pictou, while Mrs. Stewart and I or any of our family live there, rest assured we shall be most happy to see you.

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you, and, if we should not meet again on the footstool may we

all meet around the throne of God in heaven."

John McKinnon, Esq., and L. J. Hart Esq., afterwards addressed the meeting, when, after reading Numbers 6: 22 27, and singing Ps. 122. 8 9 the proceedings were concluded with the benediction.

The purse presented contained one hundred and fifty dollars.

Mr. Stewart and his family have removed to Pictou town where he intends to reside.

THE TRINIDAD MISSION.

By REV. A. F. FALCONER. No. 4.

For nearly three years Mr. Morton laboured alone, when at the close of 1870, he was joined by Mr. Grant whose arrival and early impressions of the mission-field, we noted in our last paper. The work which of course was slow in its beginnings, gradually began to assume larger proportions and more hopeful prospects. All mission work, among such people as those to whom your missionaries have been sent must necessarily, if it is to prove solid and permanent, be, in its earlier stages, comparatively slow. The missionary has to acquire a new language; he has to encounter a people whose religious prejudices are exceedingly strong and deep, many of whom too are accustomed to reason ingeniously, the Indian mind often showing great acuteness; he has to teach the truths of the gospel, from the first principles onward, and all this cannot be accomplished in a day.

From the very commencement, the missionaries paid special attention, and that wisely, to the education of the young. At one time we find Mr. Grant, writing that he spent nearly five days a week in the management and establishment of his schools. They well knew what a civilizing and christianizing agency these would become; and they have not been disappointed.

In the year 1871 the first schools on estates were established, the chief expenses connected with which were met by the proprietors. The proprietors of estates, have almost universally been in sympathy with the mission, and in many instances have contributed with remarkable liberality towards its support. During the course of that year five estate-schools were established.

On the 1st July 1871 Mrs. Morton was brought to San Fernando, prostrated by a severe attack of fever. After her recovery, she was prohibited by her medi-

cal advisers, from returning to Iere. This led to a temporary residence of the Mortons in San Fernando. For some time that town was made the centre of operations for both missionaries—Mr. Morton still continuing to carry on his work at and around Iere, whilst at the same time co-operating with Mr. Grant, in and about San Fernando.

On the first Sabbath of July of this year, Mr. Grant, after the Sabbath-school work of the day was over, consulted with the Coolies as to the propriety of church building in San Fernando. It was decided that a church was a necessity, and a subscription list was at once opened. The response was such as to lead the missionaries, forthwith, to set to work to collect for this object. On application being made to the Board, they received the cordial approval of their action, but the reply was "no funds to vote in aid." Still the missionaries having faith in God, in their cause and in the people, said, "The God of heaven, He will prosper us, therefore we his servants will arise and build." We find Mr. Grant writing, "The Coolie church in San Fernando is a necessity, and we will have it, I am sure, bye and bye." And so the builders were set to work in the exercise of a strong faith; the interest of the people rose with the walls; and the money flowed in apace beyond their expectations. In due time the church was completed, and it stands to-day a monument of the faith and labours of those who undertook and accomplished the work. This is not the last time in the history of the mission, where projects that were deemed necessary, were undertaken, when the ways and means could not be devised, and the issue has justified the faith.

On the first Sabbath of July 1872, just one year from the day on which it was first talked over with a few coolies, the church was formally opened for Divine Worship, both missionaries taking part. Mr. Grant thus writes of this interesting event, which may be regarded as marking an epoch in the mission:—"The quiet reminded me of a solemn communion at home, when scores from the surrounding country press in to swell the ordinary congregation; but here the similarity ends. At home in the centre range, we have usually seated the professed followers of the Lord Jesus Christ who humbly and thankfully receive the symbols of the body broken and the blood shed for us, but here, in the body of the church were seated the worshippers of Vishnoo, of Shiva, of Kali, of the Sun—the followers of the

false Prophet Mahomet, and of the Chinese Sage Confucius. Pardon me but my feelings are irrepressible as I write you, and would that it were possible to place these men, women and children, in one of our large churches at home, with a privileged people looking on from the right and left, if it would not arouse every sympathy of the heart in behalf of the perishing, and impel to more earnest effort, the very stones would cry out."

This church, being the first dedicated to christian worship among the coolies of Trinidad, and the most important church edifice yet erected, might claim a passing notice. The situation is all that can be desired, in a central part of the town, and commanding from the front an extensive view of the rich rolling land covered with cane, and studded here and there with white sugar works with their tall smoking chimneys. It is a good sized commodious building, cool and attractive. The main building is 50 feet long, 25 feet wide, with post 16 feet. A gallery 10 feet wide, with 10 feet post, runs the full length of the building on each side, making the full breadth 45 feet. The end next the street, is ornamented by two small towers, somewhat dome-like, giving the whole building, as is fitting, something of an oriental aspect. A thick growth of beautiful shrubbery decorates the sides and front. Such is the first and principal Coolie church in Trinidad.

The total cost of this building was \$3260, and it is worthy of note that nearly \$800 of this amount was contributed by the Coolies themselves. Thus from the very beginning these people have been impressed with the duty of contributing to the cause of God; and their liberality, as already developed, is quite a marked feature, in this community, standing out in bold contrast, with the ordinary Coolie, who is slow, very slow, in his movements towards ecclesiastical self support.

About a month after the opening of the church, we read of the dispensation of the Lord's Supper, for the first time. "Two teachers from Couva were present, and twelve Coolies gathered around the table of the Lord. A small company undoubtedly, compared with the gatherings we had often seen; but ours was the joy of the first fruits. It will not soon be forgotten; our first communion in the first Coolie church and our first Coolie disciples." And who can tell whereunto this will grow? Mr. Morton writes as the church building is going on,—"I see before me a greater work than the building of the church.—"How is the church

to be filled? How is it to be made the birth-place of souls?—Missionaries and churches are lifeless machinery without the spirit of God." That church has since been frequently filled by Coolie worshippers; and we have reason to believe that it has become the birthplace of souls,

Among the "twelve Coolie disciples," above referred to, four names are found that have been somewhat prominently before the church in connection with this mission, ever since, viz, Charles Soodeen, Joseph Annagee, Benjamin Balam and Lal Bahari. The first named did good service, as the first Coolie teacher in Couva. He afterwards was compelled, on account of failing health, to turn aside to other employments. But he has always been a valuable adherent of the mission, both by addressing meetings, and contributing freely towards its support. The other three afterwards became catchists, respectively with Messrs Morton, Christie and Grant.

Balam has returned to his native India, and is I believe, there engaged in christian work. Lal Bahari, after having prosecuted his studies, under Mr. Grant, to whom he has been an invaluable assistant, and by the direction of the Presbytery, has recently been licensed as a preacher of the gospel, and before this reaches you, he will, in all probability be ordained to the office of the ministry. Joseph Annagee, who has also been for several years a good worker in Princetown and neighbourhood, will in all likelihood, be in a short time, admitted to the ministry.

Such are some of the fruits of that first constituted church. Since that many other earnest young men have drawn around this church, or have grown up from the lads who have gathered into the schools of the mission. And to-day Mr. Grant rejoices in a band of noble young men whose hearts we trust the Lord hath touched, in whom he has, year by year, increasing confidence, and who give encouraging promise of usefulness among their countrymen. Any minister might well be proud of such young men as form a goodly number of the communion roll of the San Fernando church. And similar spirits may also be found in the other parts of the field—at Princetown, at Couva, at Tunapuna.

A presbytery which had been composed of the ministers of the U. P. Church of Scotland, had become defunct. On the 2nd. July 1872. all the Presbyterian ministers on the Island, met, for the purpose of considering the advisability of resus-

citating that Presbytery, or of forming themselves into what may be styled a union Presbytery. After deliberation it was resolved:—

1. "To form ourselves into a Presbytery, assuming on behalf of the churches we represent, the name of the Presbyterian Church of Trinidad.

2. "That each member place himself in subordination to this Presbytery, but with right of appeal, in matters of appeal to the Supreme Court of the Church with which he is connected.

3. "That this Presbytery, while carrying out the Presbyterian System which we hold in common, in dealing with individual congregations or ministers, will be guided by the rules of the Supreme Court of the church with which such minister or congregation is connected.

4. "That all ministers, on becoming members of this Presbytery, be required to sign the above resolutions."

(Signed,)

George Brodie,	U. P. C. of Scotland.	
W. F. Dickson,	Do.	Do.
Alex. Burr,	Do.	Do.
John Morton,	P. C. L. P. of B. N. A.	
K. J. Grant,	Do.	Do.

The action of the missionaries in attaching themselves to this Presbytery was sanctioned by both Board and Synod; and frequent communication has since taken place between this Presbytery and the Board. It is therefore difficult to understand the action of the last Canadian Assembly, at least so far as the Trinidad missionaries are concerned, when it has been decided that Missionaries, are, in future, to be attached to the presbyteries by which they were ordained, or to which they belonged before leaving for the foreign field. No minister it may be presumed, can at the same time, be a constituent member of two Presbyteries.

An offer had been made some years before, by certain proprietors of estates in Couva, agreeing to defray the chief part of the expenses of a missionary for that district, if the church in Nova Scotia would provide a man. Certain difficulties prevented the acceptance of this offer until the spring of 1873, when a correspondence was opened with these proprietors, which resulted in their engaging to pay £250 sterling, then the full salary of a missionary, with an additional allowance of £50 a year for house rent.

Another missionary was sought without delay. Mr. Thomas M. Christie, who had just completed his theological course, had previously offered his services to the Board. No time was lost in completing

arrangements for his formal reception. He was licensed by the Presbytery of Lunenburg and Yarmouth, and unanimously accepted by the Board as their third missionary to Trinidad. A short time was spent by Mr. Christie in visiting the churches when, after ordination, he, with his wife, sailed for Trinidad in Dec. 1873, reaching their destination in the following month.

Mr. Christie entered upon his work in Couva on the 2nd. of February, 1874. This district lies, as most of your readers are aware, on the coast between Port of Spain and San Fernando, with which places it has frequent connection by both steamer and railway. Couva is exceedingly flat, but it has a magnificent background in the Montserrat Hills, now noted for their Cocoa plantations. It is considered to be one of the best sugar-making districts on the Island. Couva was long regarded as a very unhealthy part of the country; but as cultivation extended, and the drainage improved, its sanitary condition became better. Mr. Christie and his family have, upon the whole enjoyed good health, since taking up their residence there, though I am sorry to have to add that Mrs. Christie has recently felt it necessary to seek change of air to recuperate her strength.

Three schools had been opened in this district, by Mr. Morton, before Mr. Christie's arrival. These were a source of considerable labour and anxiety, from the inconvenience of reaching the field from San Fernando. They were notwithstanding handed over to Mr. Christie's care and superintendence, and Couva became another centre, from which the rays of gospel truth might radiate to the surrounding districts.

Six years had now been given to mission work among the Coolies of Trinidad.

At the close of this period Mr. Morton writes:—"We close the year, looking back over its trials and difficulties with thankfulness that so many of them have passed away, with praise to God for undeserved tokens of His goodness, and we look forward with hope and confidence, sobered by the prudence which past experience has taught us.—We believe that the mission has advanced during the year, and have confidence that it will continue to advance. But we would not draw any fancy picture. There are many difficulties to overcome which only labour and time, with the blessing of God, can overcome, and we ask anew hearty spiritual co-operation which the church can give us by earnest prayer."

That there were real difficulties may be learned from a paragraph in Mr. Grant's annual report of that date. "We have had our anxieties, and you will admit that they were not groundless, when I inform you of the existence of a secret, crafty, organized, and active opposition by Mohammedans, which was designed to thwart our efforts and break up our mission. Nearly every convert was tampered with, and in some cases fair promises of reward were made if christianity were renounced. The depression produced by our apprehensions was more than compensation by the fulness of our joy in finding our young men true."

I do not think that I can do better than close my present paper with the concluding sentences of the report, from which I have just quoted,—sentences which are just as applicable to-day as when first written;—"In conclusion may I not entertain a fresh interest in our mission. The church never has lost at home by showing diligence abroad, for what we do for others spiritually we do for ourselves. There is truth in the remark of Henry Clay, it is all truth, 'the more religion we send abroad, the more we have at home.' Definiteness of aim aids in every department of life, and under God it has achieved the noblest triumphs of the gospel. Some of our Wesleyan friends are heard to enquire; "Why has not the gospel now the power that it had in the days of the Wesley's?" The Free Church looking back thirty years, are able perhaps to contrast the earnestness and life of that period with the apathy of the present.

The history of the U. P. Church, perhaps can furnish a like illustration. In those times the church felt she had a definite work to do, and she did it not slackly, and her success was as marked as her efforts. Let the church now have a definite object, let the missionaries full of the spirit of missions, make prominent the church's mission, and bear every hearer out in spirit and set him down in the midst of the valley full of dry bones, and encourage him to cry out, 'Come from the four winds O breath and breathe on these slain that they may live,' and soon from the most unlikely quarter an exceeding great army would be found coming up to the help of the Lord. Let the church only put forth her energies, the energy of a compassionate soul for the perishing, the energy of a living faith in the word which is mighty, the energy of a heart filled with unutterable groanings to the prayer-hearing God, and the energy and power of the wealth which God has en-

trusted to her membership, and who can tell the abundant fruit which may be gathered in the year about to dawn 'to the praise of the glory of His grace.' "

Letter from Mrs. Morton.

My Dear Friends:—

Since last I wrote, we have paid a visit to Princetown now Mr. McLeods field. Mr. Morton had to supply one Sabbath for Mr. McLeod, so the rest of us went for the change, and spent twelve days in the Mission House very happily, and enjoyed the pleasure of meeting most of our old friends, black, white, and brown. There was not an empty seat in the roomy school-house, on either Sabbath. (Mr. Grant preached on the first Sabbath.) The teachers and helpers, overlooked by Annagee, appeared happy and hard-working. Mr. McLeod very much needs a church; the land is already provided, and he is considering ways and means.

We certainly enjoy this advantage over the Apostle Paul, that we travel by steam in these degenerate days. I fear we could not accomplish much had we to encounter all the perils by land and water, that the Apostolic Missionary endured. We can leave Tunapuna at 7.30 a. m., breakfast with Mr. Christie at Couva, dine with Mr. Grant at San Fernando, and drink tea with Mr. McLeod at Princetown.

You will all be glad to hear that Mr. and Mrs. McLeod are again at work, and that Mr. McLeod's health has been very much benefited by the rest and change.

On our return from Princetown we found that some one had thoughtfully presented us with a bottle of porter, one of ale, one of wine, two small loaves of bread, a box of matches, and a cigar apiece for Mr. Morton and myself. The servants said they had been brought by a Coolie shop-keeper, but they did not know his name. About two weeks after, the donor made his appearance, a man of about fifty years of age; he said he wanted to be baptized. I asked him why; he said, "Well you see, I am sick, not very sick yet, but I am afraid of consumption, and then you would be my father and mother and give me food and clothes and a place to lie down."

We have opened a new school at Orang Grove Estate, there is a number of nice little girls attending, but they are very wild and mischievous. We are trying to teach them to sew, but I am sure you would be amused at the way they behave; to keep

them still or quiet is an utter impossibility. They chatter like magpies, in a mixture of Hindustani and English, and frisk about like—I had nearly said like lambs, and yet when I come to think of it, that decent animal might with some show of propriety object to being mentioned in connection with these dirty little creatures, wise in evil, and innocent of good. And yet one's heart goes out to them at once, with their large bright eyes and confiding manner. One leans upon you in a caressing way, another giving her a vigorous push, says, "You shant touch my missus." The first, returning the compliment, says with a whine, "She won't let me touch my missus." Another loudly declares her intention of going in the carriage with missus, and when some of the rest hint that they think it unlikely, she tosses her little head and assures them that they will laugh when they see her going. If they only liked to come to school, our task would be very much lightened, but even a piece of bright cloth and promises of clothing at Christmas are not sufficient inducements to leave their wild play and sit still for a few hours a day. There is a rush for a week or so to a new school; and then the up hill work begins, of coaxing them to come, and trying to make the learning of a, b, c, agreeable, which is no easy task.

Allah Dua is removed from Tunapuna School to Orange Grove, and a female teacher of good attainments is in charge here.

At Arouca School, taught by Paul Bhukhan, the progress has been excellent. It is about eighteen months since these boys began the alphabet, and quite a number of them are reading well in the fifth book, English as well as their own language. They have also a good knowledge of scripture. A gentleman visiting the school lately, asked them—"Did Abraham offer up his son?" "Yes," said one of them in Hindustani, "in intention, but not in reality." Was not that an admirable answer?

Caroni School, the last opened, is doing fairly, and Mr. Morton has very good audiences there, on the Sabbath mornings at 8 o'clock.

At Tunapuna, we have had a very dry "wet season," too dry for good growing weather, and yet many localities only a few miles distant, have had abundance of rain. The heat during the past three months was intense; some argued that it was increased by a large comet which rises shortly before the sun; if so the comet must be losing its influence as

the breezes are much stronger and cooler since October set in. Our island is quite healthy and a good sugar crop is expected.

Coolies often tell us that Trinidad is a very bad country. I asked one woman why she thought so; she answered, "In India you can live by begging, but if you don't work in Trinidad, how will you be fed?" Others like the place, but for no more worthy reason perhaps, than the soldier who said to his newly arrived comrade—"Splendid country this? always thirsty and plenty to drink." The truth is that the E. Indian people have greater opportunities of improving their circumstances in Trinidad, than they ever could have had in India, and the climate is also much more healthy and pleasant than their own.

When they abuse Trinidad we remind them of the dreadful famines that occur in India, whilst here none who are willing to work, need suffer from distressing poverty.

With kind wishes for all.

Yours very truly,
Sarah E. Morton.

Letter from Rev. K. J. Grant.

The following extract of a private letter from Rev. K. J. Grant, gives us a glimpse into a very small part of their many sided work, and the need of increased effort on the part of the church to keep up with it.

"We are always in need, but we have recently made an arrangement that involves an outlay of above a dollar weekly, not a large sum yet it is an item.

Our school work is of such a character that we have to instruct our teachers. For a long time we have had them on Saturday, but it was exhausting for them and we really felt sorry in not being able to provide for them as we would. Deeply conscious of the necessity of pushing them forward in their English work, I got a room fitted up as a sleep apartment, and intimated to all the Indian teachers my desire to have them meet on Friday at 4 p. m., to receive instruction until 9 o'clock, taking an hour for their evening meal. Then on Saturday to resume work at 7 o'clock, to continue until 11 o'clock. This involved three meals for, say an average of twelve, the trouble of preparing &c. This is Friday evening, and the class is now at work; Lal Behari is teaching the class as I write.

Excuse me, but I assure you that you have not an adequate idea of the extent of our work and of the daily exhausting toil experienced in carrying out our plans. But God is kind, He gives us much strength, He often gives us good cheer of heart, He gives us friends and provides for us means, abundant cause for encouragement and thankfulness.

Since the beginning of the year I spent \$150.00 in fitting up, rather in adding an infant department to our school here. This involved the salary of another teacher, or \$10.00 a month, or this provision in estimates; the sudden rise of the school from 60 to 100 forced the matter on us.

Yours very truly,

K. J. Grant.

Letter from Mr. Christie.

As our readers are aware Mrs. Christie and her children have come home from Trinidad for a rest. Her health imperatively demanded it. The letter from which we make the following extracts, was written after their departure.

Couva, Aug. 14th 1882.

Dear Dr. McGregor:—

You would no doubt be greatly surprised to see my wife and children; but she would be able to explain their presence. It is rather lonesome work for me here, and a years separation seems pretty long to look forward to; but I have plenty to do, and am feeling very well.

The weather is very trying now so much so that I avoid as much as possible going out between 11 and 4 o'clock.

There is at present a good deal of sickness, but cases of ordinary fever. I feel that I am improving continually, gradually, but I hope surely.

I spent the Sabbath and Monday of last week in Mr. McLeod's field as he is absent. The meetings were good and the schools on the whole are doing very well. He is being bothered by a Roman Catholic priest who has started a school that interferes with one of his; but I do not think the priest has much chance.

I have my school started on Milton at last. I think there is every prospect of this being a very good school. I have had to put up a school house, at a cost of \$175. The grant from the Board for the first half of 1881 i.e. \$60. will go towards it, and I hope in the course of next year to get the balance wiped off without troubling the Board with it.

I started another school some months ago in one of the Coolie Govt. settlements. It has given a daily average of more than twenty.

On the whole I feel that my work is in a fairly satisfactory condition although there are many things that I have to leave undone from sheer physical inability to overtake them.

Yours very truly,
Thomas M. Christie.

Ordination of Lal Behari.

The ordination of Lal Behari to which the Trinidad Missionaries looked forward with deep and prayerful interest, took place on the 4th of October. All the Presbyterian ministers on the Island, eight in number were present.

The day was favourable. At 6.30 a. m. the people began to come in, having just given up the day for this service. In the audience all the other mission fields were represented. The Presbytery was constituted by Mr. Ramsay, pastor of the church established in Port of Spain many years ago for refugees from Madeira. Lal Behari then delivered an excellent and very impressive sermon in Hindustani, to a most attentive audience, on Rev. 22: 17, "The spirit and the bride say come," etc.

The Moderator proposed the usual questions and offered the ordination prayer and was followed by Mr. Christie in Hindustani. The newly ordained minister was addressed in Hindustani, by Mr. Hendrie of San Fernando, formerly a missionary of the U. P. Church in Rajpootana, and by Mr. Falconer in English. Mr. Morton addressed the congregation, and Mr. Grant closed the solemn and impressive services with prayer. Including the children there was an audience of over 400. The day was one to be long remembered.

THE NEW HEBRIDES MISSION.

Letter from Dr. Steele.

Sydney, Australia,
Aug. 10th, 1882.

Dear Dr. McGregor—

I duly received your letter, and also the sum of £25. specially sent to cover my advance for the children of the late Rev. D. and Mrs. Morrison. Be good enough to inform me what annuities I

am now to pay to the children who are now orphans. Miss Ross their aunt intends to remain in New Zealand with them I understand.

I see the Rev. J. W. McKenzie and family are passengers by the S. S. John Elder which will be here some ten days hence.

I hear from Rev. J. Inglis that a medical missionary, Dr. Gunn, is at last to be sent to the New Hebrides. This I have long wished for. He is to succeed Mr. Copeland, and it would be well if a Sanitarium could be established say on Futuna which is the healthiest of all the group. Mr. Inglis used to call it the Madeira of the New Hebrides.

Our Missionary, Mr. Murray, will come with Dr. Gunn, and be here in good time for our next meeting of the General Assembly in March, 1883.

Mr. Michelson is succeeding well at Tongoa. The New Missionary, Mr. Fraser is settled on Aipi where there is a good population.

With kindest regards
I am yours sincerely
Robert Steele.

OBITUARY.

Died, at his residence in Rockley Co., Cumberland, N. S., Oct. 8th 1882, Mr. Alexander Gordon, in the 80th year of his age. He was born in Pictou County.

This good man served the Presbyterian church in the capacity of a Ruling Elder, for 30 years. At the time of his death he was a member of the Kirk Session of St. Mathew's, Pugwash. He was an earnest supporter of the ministry, loved the sanctuary and was eminently a man of peace. During his last illness he was wonderfully supported by Divine grace, and having committed his family and the church to the care of his Redeemer, he died in the blessed hope of a glorious immortality. His family and elders and friends, mourn not that he has gone to his rest, but that they can see his cheerful face and enjoy his society and Christian counsels no more. Com.

A word for Jesus may be spoken without a mention of His name. When we counsel gentleness, kindness candour honesty, forgiveness, brotherliness, devotion; in short, when we inculcate any of the virtues taught by the Gospel, we are speaking in behalf of the Saviour and exalting His name.

THE Children's Presbyterian.

TOBACCO.

Dr. Titus Coan now 82 years of age, and who has laboured for a long period as a missionary on the Sandwich Islands, tells us that during the years 1838 and 39 he received into the church not less than 1705 persons. On their reception they were advised to abstain from the use of tobacco and all intoxicants. Almost to a man they were addicted to the use of tobacco, and it was thought an utter impossibility for them to give it up. Multitudes however, at once pulled up all their tobacco-plants and cast them into the sea. Their example had a good effect upon others. Thousands of pipes, were broken upon the rocks, and many habitual smokers abandoned the habit at once and for ever. Old men and women who had long indulged in smoking gave it up.

Here is an example of self denial, worthy of imitation in the Maritime Provinces. How many professing christians hear from time to time, the urgent appeals, made on behalf of the church's work and yet are not ready to give up the luxury of tobacco for Christ's cause. Just glance at the statement given us by the agent of the church, in last month's Maritime Presbyterian, and should it not awaken serious consideration within each one of us. Four of our schemes are heavily involved, and two have a small overplus, and yet thousands of dollars are being spent on the one article, tobacco.

There is no doubt the use of tobacco is a growing evil among us. True it is not the only evil that ought to be attacked. We cannot however shut our eyes to the fact that it has like the liquor traffic, assumed gigantic proportions; and every means should be taken to uproot it. Go into any of our country stores, and it is astonishing the amount of tobacco sold. Tons of this vile weed flood our country, and little boys are following the example of parents, and others are learning to use it.

Oh if we could just cause the stream of money flowing out of our country for

this one article, to turn into the church's exchequer, what a change would be witnessed! Would we have the sad fact now staring us in the face, that our beloved Zion must slacken her efforts in advancing Christ's kingdom. She cannot attack the strongholds of sin and Satan with the incubus of debt resting upon her.

Let the pulpit and the press continue vigorously to assail this growing habit among us. If the Sandwich Islander's with less light, and fewer privileges than we enjoy, can give up its use, why not the christians of these Maritime Provinces? Have we not enough tobacco users within the pale of the church, who could do without their luxury, and in one year remove the debt now resting upon our Supplementing and College funds. The example of the professed followers of Christ in heathen lands is before you.

Will you be moved to try it?

D.

THE HON. MR. LOT OF SODOM.

BY D. L. MOODY.

Now if we let the Lord choose for us, he will choose better than we can for ourselves. But Lot wanted to choose for himself. I will venture to say, when he left Abraham, if you had talked to him about going to Sodom, he would have said: "O, no! Go down to Sodom! Do you think I would take my wife into Sodom? Do you think I would take my children down into Sodom—into that great city with all its temptations? Not I." But he pitched his tent toward Sodom—he looked toward the city—and it was not long before his business took him there. He went down there perhaps to sell his cattle, and found a good market. Some of the leading men wanted him to go down there. He could make a great deal of money—could make it faster. When a man pitches his tent before Sodom, and looks in, it won't be long before he gets in there, tent and all.

His business took him there. "Business must be attended to—a man must attend to his business, you know." "But then it will be ruin to your family." "O, well! I am going to get money, and then get out of it. When I get enough to retire, I will move back, and live on the plains of Abraham. But I must attend to my business first." Many a man puts his business before his family. Business must be attended to, let the consequences be what they will.

In the sight of the world, Lot was one of the most successful business men of all Sodom. If you had gone in there a little while before destruction came upon it, and inquired about the place and its leading men, they would have told you that Lot, the nephew of Abraham, was one of the most successful men in all Sodom. He held office. We find him sitting at the gate, and that is a sign that he was an officer. Perhaps they made him a judge—a good, high-sounding name "Judge Lot." It is a good title. The world honored him—Sodom honored him; they liked him very well. Then he would have reasoned in this way: "Don't you see, I have got an influence by coming down here." He was a man of great influence in the sight of the world—immense influence. They would have told you that he was one of the most influential men in all Sodom. He owned, perhaps, the best corner lots, and he may have had his name on them. If they had had a Congress in those days he would have been a very popular man to send to Congress. He would have been "The Hon. Mr. Lot of Sodom." He was a man the world delighted to honor; for it delights to honor that kind of a man a man of great influence! But I want to call your attention to one thing—he was there twenty years and never got a convert. That is a man of "influence!" Look around, and see where the worldly Christians are. How many souls are they winning to Jesus Christ? Are they the men that are building up Christ's kingdom? I tell you those men are doing more to tear it down than any other class.

THE FAITHFUL LITTLE CHRISTIAN.

The annual report of the American Madura Mission of India, says:—

There are many instances of boys coming from heathen families to these schools, and from our Christian books learning the folly and wickedness of idol-

atry. A few days since a case of this kind was brought our notice. A boy of about fourteen years, the son of well-to-do parents, became interested in what he learned of the Christian religion, bought a New Testament and read in it daily. Then he bought the whole Bible, making a little frame to hold it up while he read. His parents noticing that he refused to rub the sacred ashes on his forehead became alarmed, when he told them boldly that all the idols were false gods and he would not worship them nor rub the sacred ashes. They ordered him to do so but he refused. Taking him to the temple they tried to compel him, but addressing the idol he called out, "You stone god, go to destruction, I will never worship you. Jesus is the only true God, and him only will I worship." They beat him and sent him away. As he was the heir to some property, they did not dare to use any very violent measures, and when they again tried to compel him to rub the ashes he declared to them, "If I will not," and when forbidden to go to the Christian school he went off to the catechist's house to read his Bible. At last, at the urgent request of the teacher, the parents have allowed him to return to the school. He is zealous and talks of Christ every day to his relatives and schoolmates. A few months ago this boy was in dense darkness of heathenism.

THE POWER OF SONG.

In one of the hospitals of Edinburgh, lay a wounded Scottish soldier. The surgeons had done all they could for him. He had been told that he must die. He had a contempt for death, and prided himself on his fearlessness in facing it.

A rough and wicked life, with none but evil associates, had blunted his sensibilities, and made profanity and scorn his second nature. To hear him speak one would have thought he had no piously nurtured child-hood to remember, and that he had never looked upon religion but to despise it. But it was not so.

A noble and gentle-hearted man came to see the dying soldier. He addressed him with kind inquiries, talked to him tenderly of the life beyond death, and offered spiritual counsel. But the sick man paid him no attention or respect. He bluntly told him that he did not want any religious conversation.

"You will let me pray with you, will you not?" said the man at length.

"No; I know how to die without the

help of religion." And he turned his face to the wall.

Further conversation could do no good, and the man did not attempt it. But he was not discouraged. After a moment's silence, he began to sing the old hymn, so familiar and so dear to every congregation in Scotland:

"O, mother dear, Jerusalem,
When shall I come to thee?"

He had a pleasant voice, and the words and melody were sweet and touching as he sung them. Pretty soon the soldier turned his face again. But its hardened expression was all gone.

"Who taught you that?" he asked, when the hymn was done.

"My mother."

"So did mine. I learned it of her when I was a child, and I used to sing it with her." And there were tears in the man's eyes.

The ice was thawed away. It was easy to talk with him now. The words of Jesus entered in where the hymn had opened the door. Weeping, and with a hungry heart, he listened to the Christian's thoughts of death, and in his last moments, to his mother's God and the sinner's Friend.

NO!

Many years ago, a young man whose name has since rung through the land was sitting at table, in what was counted "first society." It was almost his entrance into the charmed circle; for he was poor, of obscure birth, a shoemaker by trade, the son of a dissipated, degraded man; and without education, except so far as his own persevering effort had obtained it. But he was rich in integrity, courage, and reliance on God; and with the strength that is only given through right principles of life, he had made his way amidst difficulties such as you who read this can hardly dream, and set out on a career of true, noble manhood.

At that time, it was a universal custom to put wine on the dinner-table when guests were invited; it was regarded as only common courtesy to offer it even to callers. Ministers drank it; the most respectable people of all classes, who could afford the expense, were in the same habit.

The host himself asked the young man to take wine with him. It was counted a rudeness to refuse.

Was it an easy thing, think you, for him, then and there, to say No?

But he had temperance principles. He had seen, yes bitterly felt, in his childhood's home and his opening manhood, the evil of intemperance; and he knew that it was the one glass at dinner that began the downward tendency; that without the beginning, the terrible conclusion would never be reached; and believing in total abstinence as the only sure safeguard for others and himself, he would not sanction by his act, however trivial it might seem, the violation of that principle. Cost little or much, cost favour or feeling, he would be true.

"No," he said courteously, quietly, but firmly, "I never take wine."

Bravely, resolutely, has he maintained his ground through after-years, up to this time. That victory made very subsequent one easier. On the side of temperance, humanity, right, and God Himself, Henry Wilson firmly stands. Like him, boys, learn to say, NO!

ALMOST HOME—BUT LOST.

How important it is to sail on a ship which has the Master on board. Some years ago a minister, now preaching in New York city, was preaching in Liverpool, England. It became there his duty one evening to bring a message of sadness to the wife of the first mate of a steamer, the Royal Charter. The ship had gone round the world in safety, and had reached Queenstown, where its arrival was telegraphed to Liverpool. When two or three hours out of Liverpool the ship was overwhelmed with sudden calamity, and over four hundred persons perished. Among them was the unfortunate officer. The minister, who brought the dreadful intelligence to the wife, found her sitting in her parlor, with the table spread, and all things in preparation for the anxiously expected return of her husband. The news was appalling as an earthquake shock; and the woman, with a look of inexpressible grief on her face, with an anguish too deep for tears, could but seize the minister's hands with both of hers and exclaim:—"O, so near home, and yet lost!"

Have you ever thought of it, young reader, how near one may reach the harbor of heaven, and yet be forever lost? Many a soul is stranded in the seas of unbelief and sin, and never gains the heavenly port. Jesus once said to a man:—"Thou art not far from the kingdom of God," and yet we do not learn that the man ever entered in. Be sure that you

are on a vessel that has Jesus aboard, and the safety and ultimate success of the voyage is assured.—*Little Star.*

THE THREE SIEVES.

"O mamma!" cried little Blanche Philpot; "I heard such a tale about Edith Howard! I did not think she would be so very naughty. One—"

"My dear," interrupted Mrs. Philpot, "before you continue, we will see if your story will pass three sieves."

"What does that mean, mamma?" inquired Blanche.

"I will explain it. In the first place, *Is it true?*"

"I suppose so; I got it from Miss White, and she is a great friend of Edith's."

"And does she show her friendship by telling tales on her? In the next place, though you can prove it to be true, *Is it kind?*"

"I did not mean to be unkind but I am afraid I was. I would not like Edith to speak of me as I have of her."

"And, *Is it necessary?*"

"No; of course not, mamma; there is no need for me to mention it at all."

"Then put a bridle on your tongue. If you cannot speak well speak not at all."—*Good Words.*

THE HABIT OF POSTPONING.

"A time for everything and everything in its time," is a good maxim to learn and practise. It helps one to success by lightening labour, and prevents carelessness. We had a friend in boyhood, of superior talents, a fine scholar, and an agreeable companion. But he was always putting off important duties to a future time, hoping for greater leisure to attend to them. His whole life has proved a failure, because he has always been behindhand.

Robert Southey said that Samuel Taylor Coleridge had the same bad habit. He was a poet of wonderful genius, a profound thinker in philosophy, and a scholar whose range of reading was almost boundless. But he did little worthy of his great powers. As Southey says, "At times, he feels mortified that he has done so little; but this feeling produces no exertion. 'I will begin tomorrow,' he says. And thus he has been all his life letting to-day slip."

WHAT A CHILD DID.

Recently a little child of less than five years died. After his death it appeared that he had led at least one soul to Christ. The young mother had grown negligent in duty, had even ceased to pray. When her child began to talk he asked her to tell him how to pray to God; and she had to learn again to pray herself that she might teach her child. A year later the child begged her to take him to the church, and thus she waded another step towards her Heavenly Father. At last the little form lay still among the flowers, and then the mother fell down upon her knees and gave herself to Christ; and the Sabbath after her child's funeral she came to the Lord's table.—*Westminster Teacher.*

HOW TO GET NEW BOOTS.

This question was answered satisfactorily by a man at an experience meeting, held at a coffee-room, when several capital speeches were made. A huge Hibernian, who had on a pair of new boots, was however, acknowledged to be the chief speaker. In the course of his remarks, which were given in true Irish brogue, he said:

"Thim's a fine pair of boots ye have on ye,' says my neighbor to me a week after me takin' the temperance plidge.

"'They are,' says I, 'and be the same token 'twas the rumseller gave them to me.'

"'That was generous of him,' says he.

"'Twas,' says I; 'but I made a bargain wid him; he was to keep his *drink* and I was to keep *me money*.'"

MOBBING A MISSIONARY.

After three days' quiet work at Teng Ping, the Missionary, Mr. Sites of the American Methodist Mission, was mobbed and barely escaped with his life. One man aimed at his eyes with a fork, one prong entering under each eye. Mr. Sites thinks it will not affect his sight; but as his eyes have been weak for several years much anxiety is felt about him. He praises God for his wonderful deliverance. The natives who were with him conducted themselves nobly during the riot. They came off unhurt.

SABBATH SCHOOL LESSONS.

(Compiled from Hughes' Studies in Mark.)

Nov. 19. Mark XV: 16-26.

Parallels, Matt. 27: 26-37.

Luke 23: 25-38.

John 19: 1-19.

Golden text, Ps. 22: 16.

Catechism 96, 97.

TOPIC: Jesus Mocked and Crucified.

I. CONSIDER THE BRUTAL MANNER OF BOTH THE MOCKING AND THE CRUCIFIXION.

I. *Of the Mocking.*

(1) Preceded by the terrible scourging.—Matt. 27: 26-28.

(2) Characterized by the grossest insults.—Mark 15: 16-20.

a. No wonder our Lord, in looking to this horrible treatment, cried out, "Now is my soul troubled."—John 12: 27.

b. No wonder that He greatly feared that the strain upon Him would be more than His physical nature could bear before He was nailed to the cross—Cf. Matt. 26: 29, 42; Heb. 5: 7.

2. *Of the Crucifixion.*

1. The Nailing through the hands and feet as He lay on the cross.

2. The hanging for hours by the painful wounds.

II. CONSIDER THE LORD'S CONDUCT UNDER THIS BRUTAL TREATMENT.

1. *Characterized by great dignity.*—Mark 15: 5; John 19: 9-11.2. *Characterized by unflinching courage and patience.*—Mark 15: 23.3. *Characterized by divine compassion for His torturers.*—Luke 23: 34.

III. CONSIDER THE UNJUSTIFIABLENESS OF THE WHOLE SCENE.

1. *Pilate "knew that the chief priests had delivered up Jesus for envy."*—Mark 15: 10.2. *Pilate pronounced Jesus innocent**even when he delivered Him to be crucified.*—Matt. 27: 23, 24.

PRACTICAL LESSONS.

1. An instructive and suggestive contrast between the civilization which would tolerate such travesties of justice and the present which Christianity has introduced.

2. A humiliating exhibition of the execrable meanness of human nature on the part of the soldiers in taking advantage of one whom they deemed a helpless and friendless man, though they knew Him to be innocent of the charges preferred against Him.—Vs. 16-20.

3. A sublime example of meekness, patience, and heroic endurance under a great wrong, because of a glowing love for others and submission to the Divine will.

4. Our Lord's refusal to partake of narcotics before suffering suggests the greatness of His courage as well as subordination to His Father. "The cup which My Father giveth Me, shall I not drink it?"

5. The great honor conferred on Simon in being permitted to bear the cross of Jesus, suggests that any service done for Jesus is noble and ennobling, by virtue of the glory of Him for whom it is done.

Nov. 26. Mark XV: 27-37.

Parallels, Matt. 27: 38-50

Luke 23: 39-46.

John 19: 25-37.

Golden text, 1 Pet. 2: 24.

Catechism, 98, 99.

TOPIC: Jesus' Death on the Cross.

I. AS VIEWED FROM ITS HUMAN SIDE.

I. *Degraded by His companions in suffering.*—V. 27.

(1) Every stage of our Lord's life was one of extreme humiliation.

a. His birth.

b. His growth.

c. At the beginning of His work—tempted of the Devil.

d. Driven out of the synagogue by His former neighbors and friends, and suspected of insanity by His relatives.

e. Hated and persecuted by the leading men of His na-

- tion, until they accomplished their base design in His being sentenced to the most ignominious form of death.
- f. And when crucified degraded in His very companionship of suffering.

II. AS VIEWED FROM ITS DIVINE SIDE.

1. Its solemn and terrific symbol.— Vs. 33, 34.

- (1) This supernatural darkness a befitting symbol of the dealings of the Father with His Son, "It pleased Jehovah to bruise Him: He hath put Him to grief: the Lord hath laid on Him the iniquity of us all" (Isa. 53: 10, 6). "Christ was made a curse for us" (Gal. 3: 13). "For He hath made Him who knew no sin, to be made sin for us" (2 Cor. 5: 21). Surely darkness alone was the befitting outward representation of this awful moral transfer of the sin of the guilty to the person of the innocent!

- (2) This supernatural darkness a befitting symbol of the actual experience of the Son of God while bearing in His own body the sin of the world.—"My God, My God, why didst Thou forsake me?"

a. While this was the Saviour's exclamation after the darkness was over, it reveals His experience during its awful spell.

b. This language also reveals the intense consciousness of our Lord while the Father "laid on Him the iniquity of us all."

PRACTICAL LESSONS.

1. The awful turpitude and heinousness of sin, shown in the fact that nothing less than the blood of Jesus can cleanse therefrom.

2. The unspeakable baseness of human nature, shown in the insults to which Jesus was exposed while on the cross, while His enemies confessed that His life was devoted to the good of others.—"He saved others."

3. The wondrous love of Jesus, shown in His willingness to suffer all that He did on the cross from men and from His Father that He might save them that believe.

4. If Jesus suffered so much from the hiding of His Father's face, when He bore the penalty of our sins, how terrible will be the suffering of the impenitent when they bear the penalty of their own sin.

Dec. 3. Mark XV: 38-47.

Parallels, Matt. 27: 51-61.

Luke 23: 45-56.

John 19: 31-42.

Golden text, Mark 15: 39.

Catechism, 100, 101.

TOPIC: After the Death of Jesus.

I. THE EFFECTS PRODUCED BY THE DEATH OF JESUS.

1. On the relation of God to mankind.— —V. 38.

(1) The symbolic character of the veil.—Heb. 10: 20.

(2) The symbolic significance of the rending of the veil.

a. That the way into the holy place is now accessible.

b. That this accessibility was obtained through the death of Jesus.—Heb. 20: 19.

c. Therefore, that the blood of Jesus was not only shed for sin but has been accepted of God in that light.—Heb. 9: 14, 23-26; 10: 14; 1 John 1: 7; 2: 1; Rom. 3: 25.

2. On those who witnessed it.

(1) Upon the centurion.

(2) Upon the women.

(3) Upon Joseph of Arimathæa and Nicodemus.

II. THE BURIAL OF THE BODY OF JESUS.

1. Evidences of the highest respect.

(1) In its preparation for burial.

(2) In the place where the body was deposited.

2. Evidences of the fulfilment of prophecy in all this.

(1) The prophecy. (Is. 53: 9) They appointed Him His grave with the wicked, but He was with a rich man after His death.

(2) The fulfilment a remarkable fact.

PRACTICAL LESSONS.

I. The Scripture was written with the

design that one part should be compared with the other.

(1) Without the explanation in Heb. 10: 20, we would not be able to understand the significance either of the Temple's veil or its rending.

(2) In Is. 53: 9, we have a striking prophecy, which would have been practically meaningless without this record of our Lord's burial.

(3) How remarkably true is this fact seen as we compare Psalm 22 with the account of our Lord's crucifixion.—See Vss. 1, 7, 8, 16, (1. c.), 18.

If in dying the Roman officer became convinced that Jesus was Divine, how much more should we be convinced of the Divinity of a risen and exalted Christ?

3. The constancy and loving loyalty of the women who believed on Jesus, should teach us that we are justified by no circumstances in turning away from Him.

4. Let us not despise or discourage secret disciples. Were not Joseph of Arimathæa and Nicodemus the only ones who were willing to give the body of Jesus a decent burial?

5. How often men's work is turned to nobler purposes than they themselves had ever dreamed. Little did Joseph know when he formed the purpose and commanded the execution of a rockhewn tomb in the garden near Golgotha, that God would use it for the ends He did. "Men build oftentimes better than they know."

6. How sad the spiritual state of that person whose heart is not touched and whose faith is not awakened by a crucified Saviour.

Dec. 10: Mark XVI: 1-8.

Parallels, Matt 28: 1-7.
Luke 24: 1-10.
John 10 1-10.

Golden text, 1 Cor. 15: 20.
Catechism, 102, 103.

TOPIC: Christ's Resurrection.

I. UNEXPECTED BY HIS OWN DISCIPLES.

1. *By those to whom it was first announced.*—Vss. 1-4.
2. *By those to whom the disciples who first learned it reported.*
 - (1) "Their words seemed to them as idle tales, and they believed them not."—Luke 24: 11.

(2) "He (Thomas) said unto them, Except I shall see in His hands the print of the nails," etc.—John 20: 25.

(3) "Then He said unto them, O, fools," etc.—Luke 24: 25.

II. PROVEN BY INDISPUTABLE FACTS.

1. *The declaration of the angels.*—Vs. 6, 7; Matt. 27: 5-7.

2. *The frequent appearance of the Risen Lord to His Disciples.*

(1) To Mary.

(2) To Peter.

(3) To the two disciples in Emmaus.

(4) To the disciples in the absence of Thomas.

(5) To the disciples, Thomas being present.

(6) To over five hundred brethren at once.

(7) Last of all, to Saul of Tarsus.

III. AN ESSENTIAL FACT IN CHRISTIANITY.

1. *For the confirmation of the prophetic character of our Lord Himself.*

(1) He had at different times declared He would rise again.—Matt. 16: 21; 20: 18, 19.

(2) Frequently did our Lord promise to raise from the dead those who believe in Him. This He could not have done unless He Himself were raised from the dead.—1 Cor. 15: 12-20.

2, *For the accomplishment of the mission of our Lord.*

(1) His titles, 'JESUS,' the 'CHRIST,' were both given because He was to SAVE His people from their sins. But Paul declares that if the resurrection of Christ be not true, that those who believed on Him were yet in their sins.—1 Cor. 15: 14, 17.

(2) His being the fulfilment of preceding types and prophecies demanded His resurrection.

a. The sprinkling of the blood of the sin-offering in the holiest on the day of atonement, typified our Lord appearing in heaven, having died for us.—Heb. 9: 23-26.

b. Prophecies fulfilled in the resurrection of Christ.—Ps. 16: 10; Acts 2: 29-36.

- (3) The resurrection of Christ is a cardinal doctrine, which must be believed if we would be saved.—Rom. 10: 9.
- (4) If Christ be not risen from the dead, none of the testimony of His apostles can be relied upon, according to their own admission.—1 Cor. 15: 15.
3. *For the w^limate glory of all true believers.*
- (1) They will be raised from the dead to blessedness and glory.—1 Cor. 15: 20, 42-44, 53-57; 1 Thes. 14-18; Rom. 8: 35-39; Rev. 7:9-17; 14: 13; 22: 1-6.

PRACTICAL LESSONS.

1. Christianity a religion based on historical facts, and not on mere statement.

(1) Its illustrious Founder a historical Personage.

(2) His death historically proven.

(3) His resurrection historically established.

2. The fundamental doctrines of Christianity based on his historical facts.

(1) Its doctrine of atonement is established by the resurrection of Christ. For God would not sanction the pretence of a false Christ by raising Him from the dead.

(2) Salvation from sin assured by a resurrected Christ.

(3) Every hope based upon its doctrines will be fulfilled, because that Jesus in whom the hope centres ever lives to perform the same.

PRESBYTERY MEETINGS.

Presbytery of Halifax.

A SOCIAL CALL AT UPPER MUSQUODOBOIT.

When on the way to Sheet Harbor the brethren of the Halifax Presbytery, made what might be called a social, rather than a formal visit, to the congregation of Upper Musquodoboit.

Mr. Cairns—the pastor—has only recently entered on his work there, but the fruit of his labors is apparent already. A new church is in course of erection at the Dean Settlement. It is expected that it will be ready for occupation next spring, and be opened free of debt. \$180 were raised towards the building of it at a small tea meeting held some three

months ago. The congregation is also about providing a manse for the pastor and his young wife.

The meeting that members of the Presbytery addressed was fairly large, seemed to be much interested in the subjects that the speakers dwelt upon. The claims of Missions, the College, &c., were well set forth, and it was announced that \$50 had been raised during the quarter for the Schemes of the Church. This was the first quarter's work—since the organization of the Missionary Society. It is a great advance on anything that Upper Musquodoboit has ever done before in the same time for missionary interests, and speaks well for the new life and zeal that the new pastor has evidently succeeded in infusing into the congregation. It was pleasant to see Dr. Sedgwick, the old pastor, contributing to the success of the meeting, and rejoicing in seeing the pleasure of the Lord prospering in the field so long occupied by himself, but now committed to the pastoral oversight of Mr. Cairns.

MEETING AT SHEET HARBOR.

From Upper Musquodoboit to Sheet Harbor is a journey of some twenty-eight miles through a wooded country. There are lumbermen to your right and to your left as you pass along, scores of them, getting out logs for the Sheet Harbor Mills. The first glance that you get of Sheet Harbor, you see that lumber is king there. One firm employs a hundred men. And what with mills cutting and ships loading and gold mines working in the neighbourhood, Sheet Harbor is quite a busy place.

Presbyterianism has made good progress there in the last ten years. When Mr. Dickie was settled in Dec. 1869, the church was a small old building, and manse there was none. Now there is a commodious and comfortable church which cost \$3000 and a good manse close by it. Churches have also been erected in the outlying sections, and they are all free of debt. Sheet Harbor congregation has done well in this respect.

The Presbytery's business was the consideration of Mr. Richmond Logan's demission of the congregation. As stated, in a previous minute of Presbytery, Mr. Logan finds the work in that extensive field too heavy for him. His health has unfortunately been giving way for the last year, and he finds it impossible to continue his ministry there. The people expressed their satisfaction with Mr. Logan, and their desire to retain his services if they could, but inasmuch as his

health required a change they would not oppose his leaving. The Presbytery was therefore reluctantly compelled to accept Mr. Logan's demission. Sabbath the 8th Oct., was his last day with the congregation. Mr. Logan's ministry there has been brief, having commenced in June 1880, but it has been successful in gathering a good many into the membership of the Church. Mr. Logan's brethren part with him with regret, but hope that he may soon find a less laborious charge if not within the Presbytery of Halifax at least within the limits of the Maritime Synod.

The members of Presbytery addressed a large meeting in Sheet Harbor Church on the evening of Oct. 3rd, and brought the different branches of the Church's work before the congregation.

Though this congregation lies away from the centre of Presbytery and is not often visited by metropolitan bishops, it is nevertheless loyally doing its work, and deserves the sympathy and support of the Presbytery—now that it is again left without a pastor. It is a fine field for a strong, active young man. Who will go and occupy it?

MEETING AT YARMOUTH.

The Presbytery had another meeting, at Yarmouth on the 11th Oct. Yarmouth is not quite so far West as Sheet Harbor is East—for you can reach Yarmouth in one day from Halifax but it takes nearly two days to reach Sheet Harbor. At Yarmouth the Presbytery was represented by Dr. Burns, Rev. J. B. Logan, Rev. J. K. Bearisto, Judge Blanchard, Mr. Richardson, elder from Carleton congregation, and the Clerk.

Mr. Anderson Rogers, the pastor elect of Yarmouth, gave to the Presbytery the discourses that he had prepared as trials for ordination. They were very satisfactory and were cordially sustained. At half-past seven in the evening the ordination services took place in the church. The congregation was large, and gave excellent attention to the different speakers. Divine service was conducted by Mr. Bearisto, the sermon was preached by Dr. Burns who also offered the ordination prayer. Mr. Rogers was addressed by Mr. J. B. Logan and the congregation by Mr. Simpson.

Mr. Rogers receives a cordial welcome from the Presbyterians of Yarmouth. He enters on his work there under most promising circumstances. The congregation is not very large, but it is united, liberal, active, zealous. It is somewhat burdened with debt, but arrangements

have now been made for lightening the burden and removing it altogether before very long.

The system of Sabbath collections has just been adopted and promises to do well. Dr. Burns preached on Oct. 8th, and about \$100 were put on the plates that day.

The church building is one of the finest in the country, that is in the Presbyterian part of it. The auditorium, which will seat between 450 and 500 people is a beautiful room, and it is as good acoustically as it is beautiful. There is a large school room at the end of the main building in which prayer-meetings, Bible classes, &c., are held. To make the arrangements complete the good people of Yarmouth should provide a manse near to the Church. That doubtless will come in time, and when it does, Yarmouth will have one of the best Church properties in the country.

The Presbytery of Halifax has no more attached congregation than that of St. John's Church, Yarmouth. On the evening of Mr. Roger's settlement it took what in the experience of the present Clerk, is a new departure—a collection for the Presbytery Fund. The collection amounted to \$11.42. It should also be said that Mr. Roger received his first quarter's salary in advance.

The members of Presbytery were most hospitably entertained by the good people of Yarmouth and will not soon forget the kindness shown them. What houses Yarmouth has! large, beautiful, almost palatial. What evidence of taste and wealth on every hand! In the pews of one church (a Methodist) I believe six millions of taxable property are represented by the people who occupy them.

The members of Presbytery left Yarmouth much pleased with all that they had seen and heard, believing that the Presbyterian Church there is about to enter on a new era of prosperity, and hoping that St. John's congregation at least will not require another induction service for many days to come.

A call from Noel congregation to Mr. Angus Sillars was read and sustained. The salary promised is \$640. Supply was granted to Digby and Bridgetown for November and December.

The Committee of last year in charge of missionary meetings were re-appointed.

The Presbytery adjourned to meet in St. Matthew's Church, Halifax, Oct. 20th at 7.30 p. m., for the ordination of Mr. Fitzpatrick as missionary to Little Bay, Newfoundland.

MEETING IN HALIFAX.

This Presbytery met again in St. Matthew's church Halifax, on Friday the 20th ult.

Read a letter from Rev. W. Maxwell intimating his acceptance of the call addressed to him by Annapolis congregation. His induction was arranged for Nov. 14th at half past seven in the evening. Mr. Rogers to preach; Mr. Wyllie to preside induct and address the Minister, and Mr. Archibald Gunn to address the people. The edict to be published on Sabbath Nov. 5th by Mr. T. H. Murray, and on Sabbath 12th, by Mr Wyllie.

Read a letter from Mr. Louis H. Jordan, B. D., intimating his acceptance of the call addressed to him by the congregation of St. Andrew's church Halifax. Arrangements were made for his ordination and induction on Dec. 14th, the services to be conducted by Dr. Pollok, the Moderator, Mr. Wyllie, and Mr. Whittier.

The Presbytery received Mr. J. B. Fitzpatrick's trials for ordination which were sustained. In the presence of a small congregation in St. Matthew's Church, Mr. Fitzpatrick was ordained to the office of the Gospel Ministry and designated to his field of labour—Little Bay Newfoundland, Dr. McKnight, Dr Burns and Mr Simpson conducting the services.

The Presbytery passed the following resolution, to which the attention of Sessions and Congregations within the bounds is respectfully requested: "The Presbytery of Halifax having had its attention directed to a movement now being made by a Committee appointed at last General Assembly to raise the sum of about \$16,000, the amount of expense incurred in litigation and legislation by the Presbyterian Temporalities Board, desire to express gratification at the favourable result of the Board's efforts; sympathy with its members on whom, by the decision of the Privy Council, the costs come, and its desire to unite with the other Presbyteries of the Church in endeavouring to share the burden on the ground of brotherly fellowship and the church's interest in the ultimate designation of the Fund.

The Presbytery commends the object to Sessions and Congregations, with instructions to remit whatever is collected at an early day to James Croil, Esq., Montreal."—The Presbytery adjourned to meet at Annapolis, Nov. 14th, at 7:30 P. M.

Noel congregation has had a second disappointment in the choice of a minis-

ter Mr. A. Sillars whom they lately called [has been ordained by the Presbytery of Kingston, over some of their mission stations. The Noel people are not disponding however and are taking steps towards securing a Manse.

Bridgetown in connection with Digby during the past summer enjoyed the services of Mr. C. A. R. Janvier from Princeton Seminary. Mr. Janvier is a gold medallist, the son of a missionary and did good work at both stations. A few Presbyterian families have of late purchased properties at or near Bridgetown affording some strength to this weak station.

Presbytery of St. John.

This Presbytery met pursuant to adjournment in St. Andrew's church, St. John on the 10th. Oct.

There were present ten ministers and four elders.

Rev. Mr. Frothingham from Ontario being present was invited to correspond.

Mr Mowat reported that according to appointment he had moderated in a call at Harvey which came out in favour of Mr. R. Nairn. Said call was signed by 6 elders 127 members and 100 adherents, and was harmonious and most cordial. He also presented a guarantee from the trustees for a salary of \$600.00 to be paid quarterly, with the use of manse and glebe. Mr. Coburn appeared in support of the call, and stated that the salary would be raised to \$700.00, being the amount paid their last pastor. The call was sustained as a regular gospel call, and upon its being placed in Mr. Nairn's hands he asked that one month be allowed him to give his decision, which was granted.

Rev. Mr. Burgess reported that he had moderated in a call from St. David's church St. John, in favour of Rev. Mr. Bruce of St. Catherine's Ontario. Said call was unanimous and cordial. A guarantee for a salary of \$2000.00, was also laid on the table, with good prospect of raising \$500.00 more.

This call was also sustained as a regular gospel call, and ordered to be forwarded immediately to the clerk of the Presbytery of Hamilton, and commissioners were appointed to prosecute the same before that presbytery.

Rev. Dr. Bennet also reported that he had moderated in a call from St. Andrew's

church in favour of Rev. J. C. Smith of Guelph Ontario.

Sustained as a regular gospel call, and ordered to be sent with accompany papers to the clerk of the Presbytery of Guelph: commissioners were appointed to support the same.

Demission of Rev. C. W. Bryden of Hopewell and Salisbury, was then taken up. Rev. Mr. Hogg stated that he had preached and cited the congregation to appear for its interest, and that commissioners had been appointed but had unavoidably been detained: He also stated that a very kindly feeling existed between Mr. Bryden and the people, and that at the meeting many expressed deep regret at his removal, and their desire to retain him as their pastor.

Upon Mr. Bryden's adhering to his resignation it was ordered to take effect after the 4th sabbath of November, Rev. D. R. Crockett to preach and announce the same to the congregation.

Demission of Rev. Mr. McKay Woodstock was ordered to lie on the table till next meeting of Presbytery, agreed to supply Woodstock pulpit in the meantime as far as they are able.

A communication was read from the Woman's Missionary Association, asking the Presbytery to appoint a Presbyterial Missionary as they felt warranted now, from what funds they had in their hands to undertake the payment of the salary of said missionary.

After a great deal of discussion it was agreed to defer action in the matter, till the November meeting of Presbytery, and in the meant time to appoint a committee to classify the stations within bounds, and also present a scheme of services which might be undertaken by said missionary—to be submitted, if possible, at the next meeting of the Ladies Association, and also at the next meeting of Presbytery,

The Moderator and Clerk were appointed said committee.

Rev. D. R. Crockett was authorized to moderate in a call from Mechanic's Settlement Londonderry and Waterford for one to be their pastor if after visiting those stations he found they were prepared to act.

Mr. W. Dawson read an exercise from 1st Peter IV: 18, which was sustained as highly commendable, and he recommended to the third years course in the Theological Seminary, Halifax. R.

Presbytery of Truro.

This court had four meetings recently

in the Stewiacke Congregations.

VISITATION AT BROOKFIELD.

The first meeting was held on the evening of Monday, the 16th Oct., at Brookfield and after sermon by the Rev. J. D. McGillivray from Ps. 139: 23, 24, the Presbytery was constituted by the Moderator, Rev. A. F. Thomson, with whom were present. Messrs. McGillivray A. Burrows, McMillan, Grant, Smith, and Bruce, Ministers, and Messrs. Logan Fisher and Bentley, Elders. Rev. M. G. Henry of Shubenacadie being present, sat as a corresponding member.

The visitation of the congregation shewed that the minister, Mr. Smith, is faithful and conscientious in the discharge of duty, that the people are punctual in the payment of his support and are growing in the grace of liberty.

VISITATION AT MIDDLE STEWIAOKE.

At 10 o'clock next morning the Presbytery met at Middle Stewiacke, the larger section of Mr. Smith's congregation, and after sermon by Mr. McMillan, proceeded with the visitation. Here as at Brookfield the Presbytery found much to commend and little to condemn. The minister's salary is not paid in this section as punctually as it ought to be, but always at the close of the year, no balance is allowed to remain. The people contribute largely towards the Schemes of the Church.

MEETING AND VISITATION AT UPPER STEWIAOKE.

The Presbytery met in the afternoon at the house of Dr. Smith at Upper Stewiacke for ordinary business.

Exercises prepared by Messrs Ness and Spencer, Catechists, who had during the summer been laboring within the bounds of the Presbytery, were given to a committee appointed to examine them and to certify to the Theological College.

Mr. James K. McClure, who has been attending Dalhousie College, furnished the necessary class certificates showing that he has passed certain examinations. It was unanimously agreed to certify him to the Theological Hall.

A circular and some correspondence anent the Ladies Seminary in Pictou called forth some discussion. Agreed to recommend the said Seminary to the favorable consideration of our people.

The Clerk was instructed to apply to the Home Missionary Board for a Probationer.

Met again in the evening in the Church at 7 o'clock, the devotional services were conducted by Mr. Bruce, and Mr. Bur-

rows preached from Ps. 72: 17. The visitation of this congregation showed that the Pastor, Mr. E. Grant, is a faithful and earnest worker, that the elders are conscientious in the discharge of duty, that the Trustees are usually able to meet their obligations to the minister and that the people generally give liberally, though the contributions of this congregation towards the Church Schemes are not so large as in Middle Stewiacke. The attention of the people was called to the importance and necessity of providing a Manse for their minister.

The Presbytery again met on Wednesday morning at Springside, Upper Stewiacke, when Mr. Thompson conducted service and preached from 1 Thess. 2: 10-12, referring in suitable terms to the recent and sad death of the Rev. J. C. Meek who had labored in this congregation for some time with much zeal and success. While the Presbytery rejoiced to find this congregation so prosperous, they were compelled to speak with sorrow as they referred to their brother who had been called away. Mr. Meek was a workman who needed not to be ashamed—zealous, and sympathetic himself, he was surrounded and assisted by an intelligent and faithful staff of elders.

The large attendance, and close attention of the people, the evident harmony and unity prevailing in the different congregations, the high esteem in which the laborers are held by those whom they serve in the ministry, and the general success attending the work of the Lord all combined to make this series of meetings most enjoyable and profitable.

The next meeting of Presbytery will be in Truro the first Tuesday of December at 10 o'clock, a. m.

Presbytery of Victoria and Richmond.

The Presbytery of Victoria and Richmond held meetings, for Presbyterial visitation and other business, at River Inhabitants, and Port Hastings, on the 10th inst, at Port Hastings on the 11th, and at West Bay on the 12th.

The meetings at the two former places were not very numerously attended, but the Presbytery endeavoured, in the Gospel preached, and the addresses delivered to bring the claims of God to the earnest attention of the people; and it is to be hoped, that by the divine blessing on their efforts, as well as those appointed to carry out the arrangements there made, good to the cause of Christ will be the result.

On the 11th, a call from the congregation of Mabou, in favour of Rev. E. Roberts being produced to Presbytery, and found on the whole satisfactory, was sustained. It has since been forwarded to him for his acceptance.

At West Bay, the meeting in the forenoon was held within the church at the Points, the services commencing at half-past 10 a. m.; this is about seven or eight miles from the church at Black River and the manse. Both churches are new, substantial, and well finished wooden buildings.

The meeting at the Points was well attended; the usual course in visitation was adopted. After sermon by Rev. Malcolm Campbell, moderator, questions of formula were put to the respective office-bearers and satisfactorily answered.

The Presbytery then adjourned to meet within the manse at 7 o'clock, p. m., but it was arranged meanwhile to hold a religious meeting within the Church at Black River, at 3 o'clock, p. m.

According to appointment Rev. Mr. McKenzie opened the meeting by devotional exercises, and having given a synopsis of the forenoon's proceedings, delivered a short address on the "importance and duty of professing Christ." Mr. Grant followed.—the subject assigned to him was that of "giving to the cause of Christ"; that assigned Mr. McRae was "the duty of secret and family prayer"; to Mr. Campbell, "the blessedness of giving"; to Mr. McMillan, "the duty of professing Christ now."

These exercises were interspersed with singing and prayer—two of the elders of the congregation leading in prayer.

In reference to this visitation, the following resolution was adopted:—"The Presbytery having heard the answers returned by the respective office-bearers in this congregation, are gratified to learn that all appear to have been faithfully attending to the duties entrusted to them during the past year, and that the result has been steady progress in the cause of Christ among them: that eighteen new members have been added to the communion roll; that in regard to regularity of attendance on the public preaching of the gospel on the Sabbath,—the quiet and orderly demeanour of the congregation as a whole there is a marked improvement; that in addition to the usual salary \$700, with the free use of the manse and glebe, the people have added to it \$50; besides this the managers, on the present occasion, without the previous knowledge of the pastor, Rev. Mr. McDougall, present-

ed him with an excellent fur coat, gauntlets, and a superior astracan cap, as a winter outfit. The Presbytery, while congratulating pastor and people on the happy relationship which continues to subsist among them, and other tokens of the divine favour and spiritual prosperity, would yet commend them to abound still more in every good work to do the will of God."

The Presbytery adjourned to meet with in the Church at the Forks, Baddeck, Tuesday, 7th Nov. next, at 11 o'clock, a. m., and in the evening, within Greenwood Church, at 7 o'clock. Services in the morning in Gaelic, and in the evening in English.

Presbytery of Miramichi.

This Presbytery met for regular business at Chatham, N. B., on the 17th inst. Mr. McKenzie, the Moderator, presiding. Eleven ministers and four elders were present.

The first item was the election of a clerk in room of Mr. Samuel Houston, who has left the Presbytery. The choice was by ballot and Mr. McCarter of Redbank was elected.

Mr. Herdman brought forward a plan for employing during the ensuing winter in the lumber camps an agent who shall combine the work of Colporteur and of Evangelist. It was resolved to give the scheme a trial, and Mr. W. Firth, an elder of the congregation of Campbellton was appointed to the work. He will spend three months among the camps on the Restigouche, and one on the Miramichi. In this step the Presbytery is working in co-operation with the British American B. & T. Society.

Mr. Herdman gave in an encouraging report of the stations of Flatlands and Metapedia, and several of the brethren volunteered to take part in supplying these during the winter. Encouraging reports were also received from Escuminac, New Bandon, Clifton, Janeville, and Caraquette. From Kouchibouguac a matter was reported requiring the further attention of the Presbytery.

A memorial from the session of New Carlisle was read, craving the influence of the Presbytery to prevent any diminution of the supplement allowed to that congregation. It was agreed to forward the same with strong recommendation to the supplemental committee.

The committee appointed to examine students' theological exercises gave in

their report, and received thanks for their painstaking service in regard to them.

The projected ladies' college at Pictou was discussed, and the institution commended to the favourable consideration of sessions and congregations.

In the evening a short but enjoyable conference was held on the state of religion and the desirableness of holding special evangelistic services.

The next regular meeting is to be held at Newcastle on the third Tuesday of January.

Presbytery of Wallace.

This Presbytery met at Earlton on Oct. 24th. The special business was the visitation of the congregation. Dr. Mc Gregor, of Halifax, preached from Acts xi. 24. The usual questions were put and answered, after which suitable words of counsel and encouragement were spoken to all concerned, by the members of the Presbytery. The following finding was adopted: "The Presbytery are on the whole satisfied with the diligence of the respective parties in the discharge of their duties, in the face of considerable difficulties, regret that arrears of Stipend exist, would urge that immediate steps be taken to have these wiped out, and their recurrence prevented, and would commend them in this and all other matters affecting their welfare, with confidence and affection to the Grace of God."

The Rev. A. Gray intimated his acceptance of the call from the congregation of St. Matthew's, Wallace, whereupon it was agreed to translate him from New Annan to Wallace.

His induction at Wallace was appointed to take place on Wednesday, Nov. 22nd, at 11 o'clock, a. m. Mr. Gillis was appointed to preach; Mr. McKay to preside and address the minister, and Mr. Sedgewick the people. Mr. Gray's ministry at New Annan has been a short but a very successful one.

The proposed Pictou Ladies' College was commended to the sympathies and support of our people. Other business was transacted, when the Presbytery adjourned.

Presbytery of P. E. Island.

At a *pro re nata* meeting of the Presbytery of P. E. Island, on 28th ult., Mr. A. B. McLeod accepted a call from the congregation of West Cape, Campbellton and

Brae. His ordination was appointed to take place on 31st Oct., at 11 o'clock, a. m., in the church at West Cape. Rev. N. McKay was appointed to preside and preach the ordination sermon, Mr. McMillan to address the minister, and Mr. Carr to address the congregation. Mr. Fraser was appointed to preach and serve the edict in the congregation on 15th Oct.

In accepting the call to West Cape, in preference to that from Cardigan and Dundas, or from Woodville and Little Sands, Mr. McLeod stated that he was guided principally by regard to his health, which had for some time been delicate. The calls from these two congregations were accordingly set aside. The Presbytery agreed to record their sympathy with these congregations in their disappointment and the earnest hope that they may soon secure the services of settled pastors.

Rev Charles McLean was appointed to preach in Bedeque on the 1st Sabbath in October; Rev. Charles Fraser on the 2nd Sabbath at 11 o'clock; Rev. N. McKay, on the 3rd Sabbath at 3 o'clock; and Mr. McMillan on the 5th at 3 o'clock.

The Presbytery then adjourned to meet at West Cape, on the 30th October, at 6.30 to hear Mr. A. B. McLeod's ordination trials.

Presbytery of Lunenburg and Shelburne.

This Presbytery met at Riversdale on Oct. 16th, and after public worship and sermon by Mr. Millar, proceeded to enquire into the present state and future prospects of the congregation. They were gratified to find the people much more hopeful than they have been for the last three or four years. Rev. J. W. Nelson has been supplying them all summer, and are promptly paying what they promised. They are anxious to have continued and regular supply and promised to raise a definite sum for one year from the date at which an appointment may be made.— Last Sabbath the "Lord's Supper" was dispensed to a goodly number by Messrs. Cameron and Nelson.

Riversdale congregation is now fairly beginning to recover from the deep and long-continued depression, and prospects of steady advancement are getting brighter. The next meeting was appointed to be held at Bridgewater, on Tuesday, 14th Nov., at 2 P. M. for Presbyterial visitation, when there will be public worship and preaching.

Presbytery of Sydney.

This presbytery met at North Sydney on the 18th of Oct. Present: eight ministers and five elders.

Rev. D. McDougall of West Bay, being present was asked to correspond.

The presbytery proceeded with the consideration of the application of the Rev. Jas. Scott (late of the Methodist Church) to be received as a minister of this church. After deliberation it was agreed that in order to give further time for a reply from certain parties, the application lie on the table until next meeting; and that the Clerk and Messrs. McMillan Murray and McLellan be a committee to consider the whole matter and bring in a report in the form of a resolution.

Rev. A. Farquarson reported the fulfilment of his appointment as the presbytery's delegate to visit Cape North.

Mr. Sutherland handed in a report of collections for his manse made under authority of Presbytery.

Mr. Murray gave notice of motion on the subject of temperance.

Presbytery expressed sympathy with Dr. McLeod in his protracted illness, and with the congregation, and its gratification that he is now able in some measure to attend to his work. The following committees were appointed to draw up reports for Presbytery on the subjects assigned to them: *State of Religion*, A. Farquarson, D. Drummond, D. McLellan, Esq.; *Temperance*, J. Murray, J. McGillivray; *Sabbath Schools*, D. McMillan, J. A. Forbes, R. Gentle; *Statistics*, the Clerk, G. Sinclair, D. McKay, Esq.

Adjourned to meet in St. Andrew's, Sydney, on the last Wednesday of January at 11 a. m.

Presbytery of Pictou.

This Presbytery met in New Glasgow on the 7th inst.

A petition from a number of parties belonging to the late Central Church at West River, asking to be organized into a section in connection with the congregation of Scotsburn and Saltsprings was very fully considered, and laid over until next meeting, to be finally issued.

Read a very full and interesting report from Mr. Lord, catechist, of his summers work at Country Harbor, Isaac Harbor, and Wine Harbor, which was received and very cordially approved. We hope to give a fuller notice of it.

Pictou Ladies College was very warm-

ly recommended to the liberality of our people.

Several matters of routine business were transacted when the Presbytery adjourned.

MISCELLANEOUS.

Europe.

There are it is estimated, about 700,000 Protestants in France.

The Moravians number at home 20,000 and have gathered 73,000 heathen into the fold.

The translation of the New Testament into Hebrew has recently been completed by Dr. Delitzsch, of Leipsic.

The most Roman Catholic, the most bigoted country in Europe, is Austria. Rev. A. W. Clark, missionary of the American Board, has been notified by the authorities not to hold any public religious meetings. Dissenters from Romanism are not to be allowed to have public meetings hereafter in the Austrian Empire,

Britain.

Lord Shaftesbury describes the City Mission as "an instrumentality without which London would have become a den of horrors, an abode of wild beasts."

The London City Mission has now 450 Missionaries at work in the great metropolis. The Society's net decreased receipts, amount to 4078l. 0s. 3d. This appears chiefly to have arisen in the falling off in the average amount of legacies.

An English journal says that "Mr. Moody's evangelistic campaign will not be forgotten while Scotland stands." It regards his work in that country as one of the greatest events in the history of Christianity.

A temperance organization, to be known as "The League of the Cross," has been formed among the Roman Catholics of Great Britain. Cardinal Manning is the chief mover of the League, and gives it the help of his great influence.

The number of native Christian adherents in India connected with the C. M. S., including catechumens, increased last year by nearly 5,000 souls; the total, now reaching about 100,000, having doubled in twenty years. Four-fifths of the whole number are baptized Christians.

There are 1,000 charitable institutions in London, with an aggregate income of no less than \$20,650,000. Of these eighty-two are hospitals, and forty-seven dispensaries, the united yearly receipts of which reach the total of \$2,685,000, or about one-eighth of the whole.

The Free Church of Scotland recently reported at their General Assembly, that the largest sum ever raised in Scotland and in the Mission fields for Missionary purposes was contributed during the past financial year ending March 31st, 1882. Of this sum, amounting to 82,726l., the children of Scotland had raised 2203l. Fifty-two years ago, Dr. Alexander Duff was the only Missionary representing the Free Church of Scotland; now, we rejoice to hear they number 526 workers, including fifty ordained Missionaries.

United States.

It is said that the people of the United States drink sixteen million barrels of beer every year!

The missionaries of the United Presbyterian Church are gathering together again to resume their missionary work in Egypt.

When during a political speech by Governor Cullom, in Illinois, a lady in the audience rose and said, "Governor, how are we to keep our husbands and sons from drunkenness?" he replied, "Keep them out of the saloons, madam." Why not add, "Drive the saloons out of town."

The Washingtonian says that during a murder trial in San Francisco, lasting eight days, the jury purchased and drank four five-gallon kegs of beer, five gallons wine, ten bottles of claret, and considerable whiskey. Their verdict of guilty was set aside by the Supreme Court on this showing.

The "Personal Liberty League of the United States" is the title under which the liquor-dealers and manufacturers are to be organized. The "liberty" which they seek is liberty to make, sell and drink intoxicating drinks, and the "organization" which they have formed is for the purpose of resisting the "wild and fanatical prohibition movement."

PROHIBITION is making great progress in the United States. Five States have adopted it—Maine, New Hampshire, Vermont, Kansas, and Iowa. In the last it was carried by a majority of 40,000. Not less than ten other States, it is re-

ported, are moving in the same direction. The prohibition of the liquor traffic is the demand of the people, and the politicians and statesmen who fail to heed it are only treasuring up for themselves wrath against the day of wrath, wealth and party power to the contrary, notwithstanding.

The meeting of the American Board at Portland, Me., during the first week of Oct. possessed the usual interest of the annual gatherings of that venerable body.

The receipts for the year were \$462,271, 21.

A general summary of the work done during the year shows a net increase in the number of missionaries of 26; a gain of 23 churches and 1700 members on confession of faith; an increase of 80 in the number of native pastors and preachers; an addition of 17 high schools and seminaries, and of 1000 youth in them; besides 1500 more pupils in common-schools. Over \$80,000 has been raised by native Christians among themselves.

At the meeting of the Board when men of wealth were pledging thousands to meet the increasing needs of the Board a venerable man rose in the audience and said "he had no money to give, and so he couldn't double on that; and he had no more children to give, for he had already given them all; but he would promise to double his prayers."

Africa.

THE BIBLE IN THE BASUTO LANGUAGE has been issued by the British and Foreign Bible Society, at a cost of 4000*l*. This is the ninth completed Bible in the native language of Africa.

SEVEN DIFFERENT NATIONS are embraced by the Berlin Missionary Society in the area of their South African Work, which extends 1000 miles in length by 500 miles in width. They have forty-two stations within this boundary.

TEMPERANCE prevails in Madagascar. The queen enforces a penalty of ten oxen and two pounds on any person found manufacturing intoxicating drink, and of a lighter fine upon those who sell and drink it.

During 1861, 180 released slaves were received and placed under instruction with a view of restoring them to their country as Christians. A chain of stations from the sea-coast to Lake Nyassa has been formed, and about 1000 natives are under the care of the Mission Agents.

Mr. Henry M. Stanley, the African explorer, is in Europe in excellent health. He penetrated three hundred miles beyond Vivi, and established fifteen trading stations. At first the natives were hostile, but soon became so friendly that the men at the trading stations now required no weapons to insure their safety.

THE UNIVERSITIES MISSION, instituted in 1859 at the instigation of Dr. Livingstone, has three great centres of operation in Africa; Zanzibar, the Usambara country, and the Rovuma district. There are thirty-four European Missionaries, and twenty-six native Evangelists in connexion with the Mission. The income for 1861 was 11,000*l*. The old slave-market at Zanzibar, where 30,000 slaves were annually sold, has been turned into a centre of Christian teaching, and a Church Mission house and school, now occupy the spot.

India.

THERE ARE ONE HUNDRED AND FIFTY-THREE Hindoo and Mohammedan sovereigns who are tributary to the Queen as Empress of India. Of these the greatest is the Nizam of Haidarabad, in the Deccan or table-land right between our Bombay, Madras, Santal, and Nagpore Missions.

REV. DR. MURRAY MITCHELL after visiting China went to India, charged to bear an earnest message from the Chinese to Indian Missionaries on the subject of opium. The petition recently forwarded to the British Government, signed by 338 clergy, ministers and missionaries in India, we are glad to learn, is the result.

THE POPULATION OF BRITISH BURMAH, within the last ten years, has increased to the extent of one million souls! It now contains about 3,756,000 people, eighty-seven per cent. of whom are Buddhists, four and a half Mohammedans, nearly two and a half Hindoos, and nearly two and a quarter Christians.

At the meeting of the Waldensian Synod in Sept., one of the pastors stood up and offered himself for missionary work among the heathen. He places himself in the hands of the Synod. Should the Synod send him he was ready to go; should the Synod retain him he would willingly remain. The announcement, which was received in silence, made a marked impression. Every one perceived that this was the beginning of a new epoch in the history of the Waldenses—that they were about to enter the ranks of missionary churches. He was accepted.