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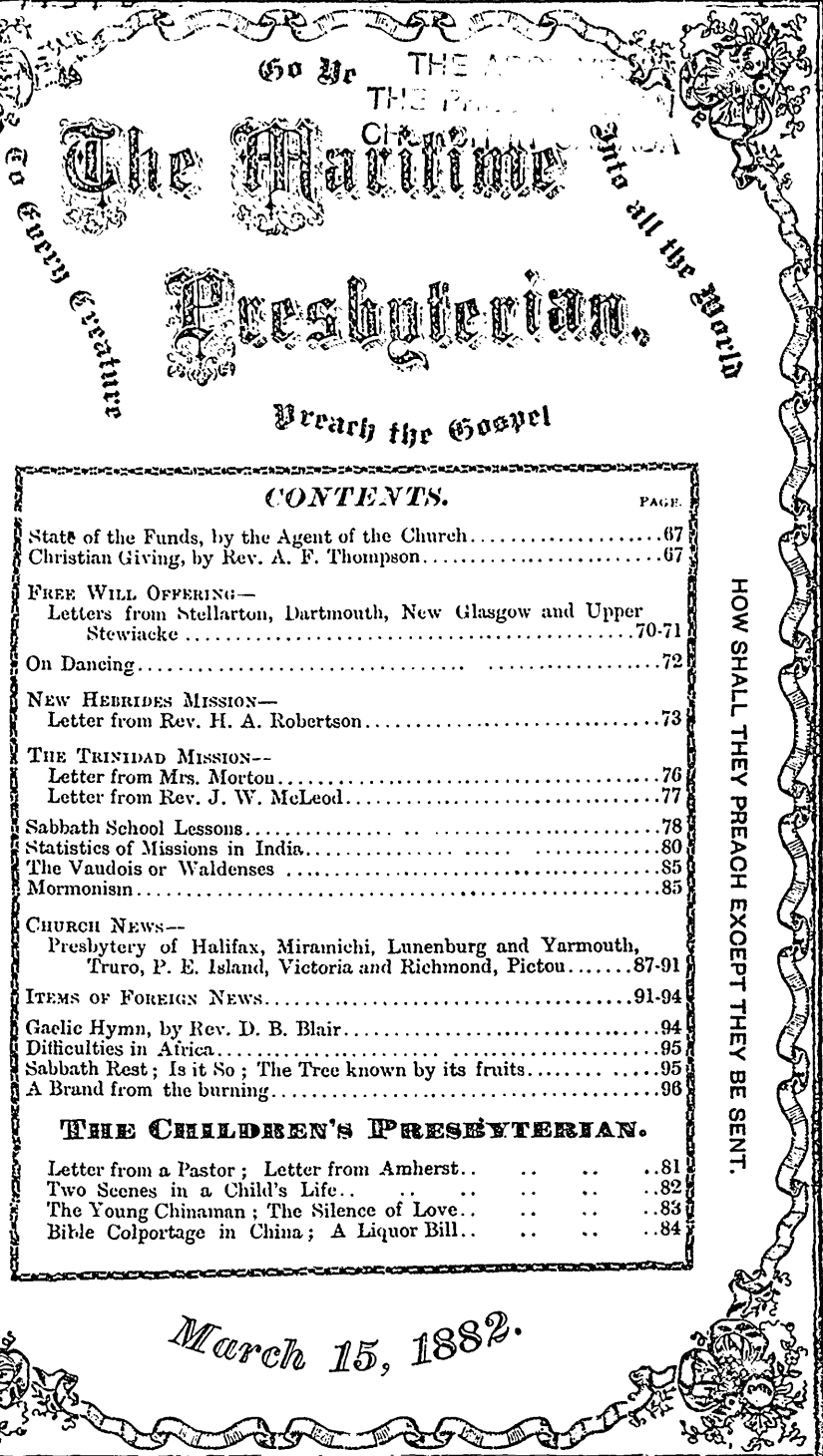
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M.K.D.
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Go Ye THE AGENTS OF THE GOSPEL

Go Every Creature

Into all the World

The Maritime Presbyterian

Preach the Gospel

WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

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March 15, 1882.

AN OUTCAST SAVED.

On the Sunday evening following the Christmas dinner at the Pacific Garden Mission, Chicago, a man of fifty years arose in the Mission meeting, who said that he had come to the city a homeless wanderer and drunkard. Passing along Van Buren street, with little heed of his surroundings, he saw men rushing down into a basement. Inquiring what it meant, he was told that the Mission was giving a free Christmas dinner. Penniless and hungry, his fast yet unbroken that day, he went in to ticket himself for this free board. While waiting for a seat, he heard Colonel Clarke speak of God's willingness to save even the most hardened sinner. Like the bullet which wounded him while in the army, conviction went straight to his heart in that moment and laid him low at Jesus' feet. Mr. E. S. Miller then sang of home and mother, and that completed the work. As he went to the inviting tables and saw kind ladies ministering to poor, wretched men, the impression took deeper hold. "And now," said he, as the tears coursed down his cheeks, "I want to forsake my sinful life. At the age of fifty, a poor wanderer, outcast and wicked sinner, I want to come to God and be saved, if there is hope for me—such an old, wicked sinner as I have been." Then and there he yielded himself to God and found peace and joy.

Poor and Needy.

When the richest American of his day was in his last fatal sickness a Christian friend proposed to sing for him; and the hymn he named was, "Come, ye sinners, poor and needy." "Yes, yes," replied the dying millionaire, "sing that for me, I feel *poor* and *needy*." Yet at that moment the stock-markets of the globe were watching and waiting for the demise of the man who could shake them with a nod of his head. "Poor and needy!" How the sand sweeps from under a man's soul in such an hour as that!—*Dr. T. L. Cuyler.*

Rev. Mr. Hogg of Moncton writes, we held our Annual Meeting recently. After meeting liabilities and helping more liberally than any year before the Missionary operations of our church, we had a surplus of \$400.00. We expect to build a stone church next summer, hence we need hardly expect a surplus for a few years.

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A monthly containing 3 pages of illustrations and 5 pages missionary news. 50 cents per annum. Special terms to Sunday School.

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PRESBYTERIAN.

The Maritime Presbyterian.

Vol. II.

MARCH 15th, 1882.

No. 3.

STATE OF THE FUNDS MARCH 3rd, 1882--MARITIME PROVINCES.

FOREIGN MISSIONS.			
Bal. due Treas. May 1st, 1881	\$ 560 67		
Expended to March 3rd, 1882	10498 93		
Rec'd to March 3rd		8053 88	
Bal. due Treas.	\$3005 78		
DAYSPRING, ETC.			
Bal. due Treas. May 1st, 1881	\$ 452 25		
Expended to March 3rd, 1882	2950 11	3402 36	
Rec'd to March 3rd		2491 59	
Bal. due Treas.	\$ 910 77		
HOME MISSIONS.			
Bal. due Treas. May 1st, 1881	\$ 653 23		
Expended to March 3rd, 1882	2369 05	3022 28	
Rec'd to March 3rd		3563 53	
In fund		\$ 541 25	
SUPPLEMENTS.			
Bal. due Treas. May 1st, 1881	\$ 2121 81		
Expended to March 3rd, 1882	3599 44	5721 25	
Rec'd to March 3rd		3341 78	
Bal. due Treas.	\$2379 47		
COLLEGE.			
Bal. due Treas. May 1st, 1881	\$ 1691 20		
Expended to March 3rd, 1882	8065 42	9756 62	
Rec'd to March 3rd		6428 44	
Bal. due Treas.	\$3328 18		
AGED MINISTERS FUND.			
Expended to March 3rd, 1882		\$ 900 00	

Rec'd to March 3rd including Bal. of \$325 30	1544 22
In fund	\$ 644 22

RECEIPTS FOR THE MONTH OF FEBRUARY.	
Foreign Missions	\$659 51
Dayspring & Mission Schools	214 86
Home Missions	383 46
Supplements	334 54
College	891 24
Aged Ministers Fund	163 18
Bursaries	33 50
Synod	6 70
French Evang. (not including what went direct to Montreal)	247 72
Rec'd from Feb. 4th to Mar. 3rd.	\$2934 71
P. G. MACGREGOR, Treas.	

CHRISTIAN GIVING.

ARTICLE VII.

THE MOTIVE POWER OF BENEVOLENCE.

The great motive power of Christian life and activity is love. It is well to speak to men of duty, to tell them of the claims of the world, to direct their attention to Bible precept and Bible example, but the great governing, controlling principle is love. "If ye love Me," says Christ, "keep My commandments." Paul says: "The love of Christ constraineth us; because we thus judge that if one died for all, then were all dead: and that He died for all, that they who live should not live unto themselves, but unto Him who died for them and rose again."

To destroy selfishness, to eradicate from the heart the overpowering love of the world, to draw out their sympathy and make men benevolent and philanthropic, we can take them to the

cross and pointing to the wounded, bleeding, dying Saviour, say : "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, that ye through His poverty might be rich," (2 Cor. 8 : 9). Yes, He was rich, rich in all the attributes of Deity, rich in all the sources of happiness, rich in vast unlimited possessions of worlds rolling through space ; so rich that he could become no more rich, could become possessed of no more exalted perfection, or of any higher degree of glory and excellence, or of greater possibilities of happiness ; yet *He became poor* ! He who was from all eternity the brightness of the Father's glory, and the express image of His person, He before whom the angels veiled their faces and cried one to another, "Holy, holy, holy, Lord God of hosts, the whole earth is full of Thy glory," He by whom all things were created, that are in heaven and that is in the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, even He became poor, made Himself of no reputation, took upon Himself the form of a servant, endured suffering, privation and want, was despised and rejected of men, was buffeted and spit upon and was condemned to a cruel and ignominious death. He came from a height of glory never attained by any created intelligence and descended to a condition of suffering and trial in this life unsurpassed by the humblest of the children of Adam. As now we reverently draw near in Gethsemane, behold the Saviour kneeling upon the dewy grass, see the great sweat drops of blood oozing from every pore, and hear the earnest, pleading prayer, "O my Father, if it be possible, let this cup pass from me : nevertheless not as I will, but as Thou wilt ;" as again we draw near on Calvary and behold the Saviour on the cross, see those gory wounds, the agony-wrung brow and the swelling and heaving of that blessed bosom which strives to rend

above the imprisoned heart, and hear that cry so piercing and shrill and wild that all nature trembles before it, "My God, my God, why hast Thou forsaken Me," as we linger, and ponder, and meditate, and muse a heavenly voice speaks : "God so loved the world that He gave His only begotten Son," "If ye love Me, keep My commandments," "Go, preach the Gospel to every creature." If the sight of the Cross does not melt men's hearts, destroy selfishness and indifference, and prompt to Christian effort and zeal, nothing else will. It is useless to talk of duty to men whose liberality is not drawn out by a view of Calvary. Is it possible for a man to continue mean and penurious in the presence of an atoning, dying Saviour ? Yet how many there are who on particular occasions will sing with apparent earnestness and feeling,

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss
And pour contempt on all my pride.

"Were the whole realm of nature mine,
That were a present far too small ;
Love so amazing, so divine,
Demands my soul, my life, my all."

and when asked to attend to some work of charity and benevolence and to give some money to send missionaries to the heathen, they are unwilling to give either time or money to carry out the command of the Master, "Go preach the Gospel to every creature." Surely those people cannot be honest. They profess a form of godliness while they deny the power thereof.

If while under the shadow of the Cross we feel impulses to duty, if we feel that we should be more active and zealous and more liberal in our giving for the cause of Christ in the world, let us resolve to carry out those convictions. When the heart is full, God often gives light regarding our privileges and duties, which we do not see with equal vividness at other times. It is in those supreme moments of Christian experience that God is most likely to reveal Himself to us and

to make known to us His will. It is then that the Holy Spirit speaks and the soul is filled with Divine power. We should be careful, however, to carry those impulses into actual life. To disregard and forget those impressions, momentary though they be, is a great sin, dishonoring to the Holy Spirit and injurious to our own souls. Complied with they become permanent and will naturally find expression in action; neglected, they die out and may never be revived again. Tampering with our convictions at such times and refusing to fulfil the solemn vows we make on those occasions, we will be at best but half-hearted and sickly Christians; probably we will not be Christians at all. It was listening to and obeying the voice of the Holy Spirit that made the Apostles and early believers so zealous, so earnest, so philanthropic and so powerful for good in their day. God will not reveal Himself to men who are not sincere and faithful. The Holy Ghost will not dwell in the heart full of self and the world.

Not only has Christ died for sinners, but God has in His infinite mercy given us our lot in a land in which the Gospel of Christ is preached in all its fullness and freeness. Thousands and tens of thousands, by nature as good as we, are still bowing down to stocks and stones, worshipping the hosts of heaven or doing homage to the beasts of the field or the loathsome serpent that crawls; thousands there are who are living in heathen darkness and going down to deeper, denser darkness. Why are we so highly favored? Why have we civil and religious liberty, comfortable homes and domestic enjoyments? Why have we schools and colleges, Bibles and churches, Sabbaths and Sabbath blessings? As we meditate upon God's goodness towards us and recount the blessings He bestows, we may well say in adoring gratitude, "Not unto us, O Lord, not unto us, but to Thy name name give glory, for Thy mercy and for Thy truth's sake."

But privilege implies corresponding duty. Paul says: "I am debtor both to the Greeks, and to the Barbarians: both to the wise and to the unwise," and as a consequence he was anxious to preach the Gospel at Rome and at other places. God had done so much for Paul, had bestowed upon him such marvellous grace and had given him such overpowering exhibitions of His love, that the apostle felt ever afterwards that he was under the most solemn obligations to preach the Gospel to others.

And has not God done as great things for us as He did for Paul? Has He not given us as great reason for praise and gratitude? Has He not placed us under as sacred and binding obligations to spend and be spent in His service and in the glorious work of preaching the Gospel to our perishing fellow men? Should we not be as able honestly and conscientiously to say: "The love of Christ constraineth us."

But where is the evidence of our love? Where the proof that we, like Paul, are anxious to pay the debt we owe? Where the testimony we are exhibiting to the world that we are truthful and sincere in our religious convictions? Think of the millions of our race still living in heathenism; of the thousands that are daily dying in ignorance of Christ, and then consider what we are doing to enlighten and save them! Earnest appeals are coming from China, India, Africa, the South Seas and other places; there are men ready and anxious to go to preach the good news of Jesus and His love; and Christ's command is: "Go ye into all the world, and preach the Gospel to every creature." We confidently assert that we are in possession of the only power that can enlighten those in darkness, civilize the world, renovate society and bless humanity. What then are we doing in obedience to Christ's commission? Where the proof of our love to Christ and for the souls of men? How many of our church members are by consecrated effort

and systematic giving, honestly and loyally keeping the Saviour's commandments? how many are obeying the Bible precept: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him?"

Oh, for more of the love of Christ! that love that destroys selfishness and meanness, that fills the heart, controls the will and directs the life, that lives to labor and delights in doing good; that love that draws men towards each other and to God and attracts the world! Oh, that Christians would live near to Christ and under the shadow of the Cross! Oh, that they would study the inimitable life of Jesus of Nazareth, follow Him through the varied scenes and incidents of His career, observe His patience and forbearance, note His tireless, ceaseless works of love and charity, His self-forgetfulness and His devotion to others; listen reverently to those sympathetic words which fell so eloquently and powerfully from His lips when teaching the multitudes at the seaside or instructing the inquiring Nicodemus in the darkness, hear those awful denunciations against hypocrisy, sham and empty profession, admire His loyalty to the Father, to truth and humanity, behold Him kneeling in Gethsemane, and bearing a world's guilt, and ponder, and muse and meditate on Calvary, till magnetized by His love, sanctified by His grace and inspired by His example they go forth determined "henceforth not to live unto themselves, but unto Him who died for them, and rose again!"

A. F. THOMSON.

Economy, January, 1882.

FREE WILL OFFERING.

Stellarton, Feb'y 10th, 1882.

TO REV. E. A. McCURDY:

Dear Sir,—We find the Sabbath collection taken in the church every Sabbath to work much better than the old way of appointing collectors to go around the district and collect the amount subscribed

by each person quarterly, and less trouble; we average from \$20 to \$25 each Sabbath, and we have special collections for the Schemes of the Church.

Yours respectfully,

JAMES MITCHELL, *Treas.*

Sharon Church, Stellarton.

Dartmouth, Jan'y 20th, 1882.

Rev. and Dear Sir,—In reply to your note, asking for information respecting the Weekly Offering system in St. James Church, Dartmouth, after consulting Mr. Stairs, the Treasurer, I beg to say:

First: Each attendant occupying a pew or seat agrees to give weekly what he or she can afford, and place it in an envelope, and deposit it on the collection plate at either morning or evening service. The envelope has printed on it the date on which the collection is taken, and a number by which the giver is registered in the books of the committee.

It is expected that, should any one be absent for one or more Sabbaths, all the envelopes which may have been retained for the days absent, with the promised amounts in each, will be handed in the first Sabbath present.

Second: All who attend service give such loose money as would be usual in the collection of any church supported by pew rents.

From these two sources the support of religious ordinances in this church is drawn; and it has always been the wish of the congregation that they and they alone may be sufficient without calling for special collections.

The success of the scheme is shown by a constant yearly increase in the receipts; and, for the last several years, a small balance on the right side.

The contributions to the Schemes of the Church are not included in the weekly offering; but are given monthly to collectors, who call upon the families for that purpose.

Yours, etc.,

P. M. MORRISON.

New Glasgow, Dec.

REV. E. A. McCURDY:

DEAR SIR,—In reply to your enquiry as to the working of the voluntary system of weekly offerings in the congregation of United Church, I beg to say that this method of obtaining the means for pastor's salary and all other congregational purposes as well as for contribu-

tions to all the Schemes of the Church, was adopted by the Primitive Church section of our congregation at its inception in 1849, and was continued until its union with Knox Church under the name of the United Church in 1874—a period extending over a quarter of a century.

Some were at first doubtful of the success of the system, but so well did it work in practice that no member of the congregation ever proposed a change.

The United Church at its formation unanimously resolved to follow the same system. We do not use envelopes. No collectors are appointed. No member of the congregation is in arrears for stipend. We have no pew rents. Every dollar raised by the congregation for any purpose whatever is dropped into the contribution box each Sabbath, and no one knows what his neighbor contributes, but all are expected to give according to their ability and we always have enough to meet our outlay.

As our expenses increase, the congregation is asked to increase its contributions. The managing committee estimates the amount required for the year, and if it is found that more is needed, the congregation is informed from the pulpit how much additional is required.

Moreover, the system effects a great saving of labor and worry to the managing committee and the treasurer. It is the first duty of the treasurer every Monday morning to count the collection of the previous Sabbath, and credit the congregation with the amount, and here so far as receipts are concerned his labor ends.

At the annual congregational meeting it is our universal practice to pass a resolution to take collections during the year for the Schemes of the Church. And at regular intervals the treasurer gives a written intimation to the pastor, which is read from the pulpit to the congregation on the Sabbath previous to the one appointed for the special collection, on that day all the money dropped into the box is appropriated to the special object of the collection.

Our ordinary weekly offerings average about \$60. But each special collection is never less than double that amount, generally much more, and we feel persuaded that wherever this system is followed it will yield larger contributions to the Schemes of the Church.

For example, three members give each Sabbath \$1, 50 cents and 25 cents respectively. They are educated to give in small sums weekly for congregational purposes. But when a special collection

is announced each feels that he should at least double his usual contribution, and the result is \$2, \$1 and 50 cents, whereas if this practice be not followed it is likely the same men would think the former amounts liberal giving to the most deservng schemes.

The only drawback to the system (but one that has not interfered with its success) is the falling off in contributions on a Sabbath when the congregation is small, this deficiency is seldom made up on the following Sabbath, unless it is brought to the notice of the people.

To overcome the difficulty as well as to keep the congregation informed we have adopted the plan of posting in the Lobby of the Church the amount of the previous Sabbaths collection, so that every one who has been absent may be reminded when there is a falling off. This plan has so far been fairly successful.

Allow me to say in conclusion—the undisturbed harmony which has marked the union of the two congregations, now composing United Church, is due in no small measure to the adoption of the system of voluntary weekly contributions.

I am yours respectfully,
PETER A. MCGREGOR.

Upper Stewiacke,
Feb. 24th, 1882.

Rev. E. A. McCurdy:

DEAR SIR,—In reply to your card asking for a statement of the working of the weekly offering system in this congregation, I would say 1st that previous to the introduction of the system we had very great difficulty in raising the Pastor's salary. At the end of every year we had to set ourselves to the task of making up arrears.

The system has been in operation about ten years and on the whole has worked in a satisfactory manner. The contributions are enclosed in envelopes and the different amounts are placed to the credit of each contributor.

At the annual congregational meeting a statement is furnished of the amount paid by each member of the congregation. We are often behind more or less for the first three quarters of the year, but in eight years of the ten we have been squared at the close of the year, while in a few cases we have had a respectable surplus.

At the close of last year we were slightly behind on account of removals from the congregation, which is generally referred to as the exodus.

I am yours truly,
JAMES S. TUPPER, *Treas.*

ON DANCING.

"Let us suppose a case, which alas ! is not imaginary.

It is that of a family whose united heads are members of the Church. They contend for the innocence of dancing and act on that principle. Their children are sent to the dancing-school, or are encouraged by every means to acquire this gay accomplishment. They naturally ask for opportunities of displaying the art and gratifying the taste with which their hearts are so now deeply fascinated ; parties are made, dress becomes an absorbing topic, expenses are incurred, health is exposed, late hours are kept, improper associates, not seldom, chosen, the mind thoroughly diverted, serious thoughts dismissed, the intellect stunted, physical frame jaded, the heart trifled with, and a long list of similar consequences follow too tedious to enumerate.

Now we ask these professing parents, if by their compliance in the first instance, they have not found it often necessary to postpone the morning and evening worship in their families ? Have they not found it convenient to curtail their religious charities to meet the expenses of dress and entertainments incurred ? Have they not encouraged vanity and frivolity in their children ? Have they not placed them in the most unfavorable circumstances for relishing and practising religious duties ? Have they not exposed them to the ingress of evil passions, such as envy and pride ? Have they not exposed them to improper associations, where persons are judged by their toes and heels more than by head and heart ? Have they not jeopardized their immortal souls ?

Can such parents ask God with a pure conscience to preserve their children from temptations or to bless the dance to their conversion ? Such parents may expostulate with their children not to carry their amusements to excess ; but how can they reply when their child shall ask, "Why did you encourage me to learn to dance if I am not to enjoy it ?"

The above, with some alterations, I send to your valuable monthly, hoping it may have a good effect upon your readers.

F.

Dr. Christlieb estimates that 80 years ago there were about 50,000 converts from heathenism, while to-day there are 1,650,000. Seventy societies have 2,000 missionaries in the field.

REPORT ON COLLEGE ENDOWMENT IN HALIFAX PRESBYTERY.

The following is the Report submitted by Dr. Burns and Mr. Laing at last meeting of Presbytery :

The Committee appointed to examine the subscription lists of the congregations within the bounds of the Presbytery of Halifax, in behalf of the College Endowment Fund, begs leave to report as follows :

1. That the claims of the Fund have been brought before all the congregations within the bounds of this Presbytery, except Lawrencetown and Cow Bay.

2. That the seven congregations in the City of Halifax (Richmond included) have subscribed about \$23,000 of which \$19,702.78 have been paid in to the Treasurers, over \$2000 are bad or doubtful, the balance may be considered good.

3. That the other nineteen congregations have subscribed \$13,441, of which \$8,668 have been paid. The remaining \$4,773 will, we trust, be paid with all convenient speed and without any considerable shrinkage.

Prominent among these congregations may be named—Maitland—whose subscription reaches the high figure of \$5155, of which \$4453 have been paid. The largest amount paid in by any single congregation is that from Fort Massey, Halifax, \$6,513.64, St. Matthew's, Halifax, coming next with \$5488.50. Annapolis and Noel deserve special, honorable mention as weak and struggling congregations that have subscribed largely and paid nearly in full. The largest individual subscription—amounting to \$2000—is from Mr. Alex. McLeod, St. Andrew's, Halifax. The data for determining the subscriptions are not, in all cases, entirely reliable, but the actual payments are taken from the Treasurer's books and are, therefore, strictly correct.

4. With this understanding and adopting the published Presbytery Roll, which is arranged alphabetically, the detailed statement of the sums promised and paid by each congregation in the Presbytery is as follows :

<i>Name of Cong.</i>	<i>Subscribed.</i>	<i>Paid.</i>
1. Annapolis	\$ 254 00	\$ 244 00
2. Bermuda	164 48	164 58
3. Cornwallis (South)	221 00	121 00
4. Cornwallis (North)	1200 00	1200 00
5. Dartmouth	1200 00	395 00
6. Elmsdale & 9 Mile River	120 00	19 00.

7. Milford & Gay's R.	100 00	17 10
8. Gora & Kennetcook	140 00	140 00
Halifax City	23000 00	19677 78
9. Chalmers Chtrch		1100 82
10. Fort Massey		6513 64
11. Poplar Grove		2042 84
12. Richmond		50 00
13. St. Andrew's		3009 98
14. St. John's		572 00
15. St. Matthew's		5488 50
16. Kempt & Walton		26 00
17. Lawr'town & Cow Bay		
18. Little Rivor and Meagher's Grant	279 00	56 75
19. Maitland	5155 00	4453 00
20. Mus'boit (Harbor)	72 50	35 00
21. " (Middle)	670 00	95 75
22. " (Upper)	449 00	124 75
23. Newport	230 00	84 35
24. Noel	512 00	403 00
25. Shubenacadie and Lower Stewiacke	500 00	114 00
26. Sheet Harbor		49 09
27. Windsor	1650 00	900 00
28. Students at Hall		25 00

5. It thus appears that up to the present time the congregations within the bounds of the Presbytery of Halifax have subscribed \$36,441, and paid in \$28,345.48, leaving some \$8000 yet to be gathered—the larger portion of which we trust to be able to realize.

6. Your Committee would recommend to the Presbytery that prompt and vigorous measures be used to collect this arrearage.

NEW HEBRIDES MISSION.

Letter from Rev. H. A. Robertson.

Dillon's Bay, Eromanga,
August 26th, 1881.

REV. P. GOODFELLOW :

Rev. and Dear Sir,—I am very busy with a small book of Scripture so as to have it ready to be sent up to Australia by the "Dayspring" in December, to be printed at Sydney and brought down to us in April or May of next year.

But I cannot allow the vessel to go up at the end of this year without a few notes from me for some of my many kind friends, and though it will be yet some considerable time before the mission vessel again leaves the Island for Australia, yet it is better that I write you and other kind friends of ourselves and the cause in which we are engaged now than that they should not hear from me at all.

AUGUST 30TH.

To-day and yesterday I have been very busy with our young men here *watling* the walls of our new school house. I did not wattle myself, but I superintended all the work, made them keep their work straight, for all these islanders have a decided preference for the curved line or line of beauty, and put in the window-sills.

To-morrow (Wed.), if spared and all is well, we will be both *watling* and *plastering*.

Our old school house was simply a rude collection of rough poles thatched with grass and the walls closed in with reed work like common willow basket work, and it was made entirely by the natives themselves except that I kept urging them to it, it was not up six months until it began to leak so that in wet weather you can imagine what kind of a place Mrs. Robertson and I had in which to conduct our classes.

The natives never think of building a new school house or church while the old one will stick together, and the fact of it leaking or crumbling to pieces, or dirty and disorderly is no eye-sore to a New Hebridean, nay, he rather prefers it, as it is more in keeping with his own style.

True, he will build his own house at once should his old one be broken down or leaky, but that is simply a proof of his selfishness and is not unlike selfish human nature found among white as well as black skins.

But his new house will only remain clean just that time that may transpire before ashes, cobwebs, etc., begin to fill up within the walls and in front of it also, for as one evening's fire pile burns down to ashes the following evenings fire is built upon the top of the ash mound, and so on until sheer necessity compels him or her to carry out the ashes, as it begins to occupy *too much of his bed*.

We are constantly trying to shame them about their premises, and, bad and filthy as these generally are, they would be tenfold worse if the natives were left to their own untidy ways in all such important matters. We tell them, to have clean bodies, clothing, houses and premises, means, other things being equal, to have good health, happy and contented minds and the good will of good and orderly people and God's blessing. We try to assist them in marking off their houses, shaping them, giving them boards and hinges for doors, teaching them to build them larger, also, to put up strong stone fences or walls enclosing their pre-

mises and to plant cocoanut and orange trees about their houses and clear away the scrub. We found it very difficult until about 18 months ago, but since that time our young men especially are decidedly more favorable to our plan and are striving *slowly* to comply.

This winter quite a number of nice houses have gone up and are almost all nicely enclosed with strong stone fences and planted (within these fences) out with young cocoanut, horse chestnut and orange trees. So we are already seeing the good of keeping at them. "Never give up."

But, as I have worked since very early this morning until late this evening at our school house, and as it is now between 9 and 10 o'clock and I am very tired, I will say good night.

WEDNESDAY NIGHT, AUGUST 31st.

I was writing something about the want of neatness, thrift and liberality in the native character last evening, and, as it is never a pleasant subject for me and as I always prefer to try and find out and admire the good traits of our New Hebridean Christian natives to harping about their failings and faults, I would like to checkmate what I wrote last night by telling you this evening what our men did with my assistance and superintendence since Monday morning, that is since day before yesterday.

Well they got some fifteen hardwood posts (cut up the mountain and carried here on their shoulders); put them where the posts were too far apart in the school house, wattle one end and a side of the building, outside, mixed the lime and plastered one side up to the wall plate of an end and the wattle rods they also carried a considerable distance and also the lime, all this they did since Monday morning. The building is 30x20 feet with straight gable and the wattle was run up to the ridge pole at the end.

Besides this three of the young men washed grated and prepared about 60 lbs. of arrowroot and the Christian women sewed about 24 bags for the arrowroot yet to be put up for shipment.

We did not like to ask our people to do more than plaster the outside of the school house until their planting season should be over (about November), but today I said to them that if they would only keep at it every one we would soon finish it, that is the wattle and plastering outside and in, and though I would not press it as it is now their planting season, still I would like it very much so as to have a class room, and that if they

would keep at it we would be able to finish the plastering *completely* by the end of next week, and that would include boating more sand for the lime and burning some more lime, should the kiln we we have burned not be enough.

They replied most cheerfully that they would do so and I am greatly pleased and thankful.

I told them when they finished the plastering of their school house they might go at their plantations for the next three months for I would not ask them to do any work, not even mission work, save one voyage of a few days in the mission boat to the extreme S. E. side of the Island.

We all worked from 8 o'clock this morning until 6 this evening and I seldom have felt more like a hard day's work than to-day.

But, besides the plastering of the school house, upon which they are now engaged, our Christian people within 12 miles south of Dillon's Bay and 10 miles North of D. Bay have, since 1st January last, burned two large kilns of lime for the Martyr's church for this station and wattle and plastered the building to the very ridge pole inside (the church was put up, weather-boarded, floored, iron roof put on, windows and door put in and floored, painted outside and the ground about it levelled and the church plot enclosed with a strong stone wall 5 feet broad and five feet high between the months of February, 1880, and June of the same year by myself and our Christian natives living in this valley), cut and carried all the wood for this school house, put it up, thatched the roof, over beautifully worked reed wicker-work, made five trips in the mission boat to various parts of this Island, all direct mission work, built a strong wattle and plaster store for our groceries and barter, put on the storm rigging on all the mission buildings and took it off after the hurricane season was past; and besides buildings for themselves and attending to their plantations, which require constant cleaning and care, they have prepared about 1400 lbs. of arrowroot as a contribution towards the mission cause on their own island, such as the purchase of flooring boards, windows and doors for their new school house and tubs and sieves for the preparation of arrowroot in future years, for payment of at least portions of the Holy Scriptures in their own language, and, at my request, they are now making a second lot which I will dispose of for their own benefit, i. e., to get clothing, etc., for themselves.

Is not all this very creditable for our Eromangan Christians?

And in the same time, January 1st, of this year, up to the present time, our Christian people on the east side of the Island have assisted me to frame a mission cottage of 30x20 feet of blue gum (Australian hardwood), put it up near Traitor's Head (See "Cook's Voyages"), weather boarded it, thatched the roof with sugarcane leaf which the women sewed, put in the windows and doors and flooring, painted the building outside, put up rough native-made buildings for our goats *there* and for our boat, also, a cook house and wash house, cleaned about an acre of ground about the house, fenced it in and laid it out in grass and pretty crotons, gathered and boated coral lime-rock and cut and carried heavy green logs for the burning of these lime rocks and then burnt the lime for the inside of the cottage walls, and to do this work the young men and the teachers gathered from the different villages and worked with me most of January, February, and March, and for all this work they got no pay except for the making of the boat house, I also paid £7 for land for mission purposes.

OCTOBER 24TH, 1881.

The teachers and young men and myself went away to the villages within 8 and 10 miles each Saturday to preach and teach on Sabbath, and either returned on Sabbath evening or Monday if the distance were great.

These same people are now preparing a free contribution of arrowroot towards the cost of the new mission cottage (referred to) for their own side (S. E.) of the Island, and I expect we will have, when we get it all collected together, not less than 2000 lbs. of pure arrowroot from *all* the districts occupied by us.

We manage by pre-arrangement to sell it among friends of the mission for 1s, sterling, per lb., but this you will observe is not the market, but a *jauncy* price which we could not get were we to ship to any business house or public mart.

But as we expend much on strong sheets upon which the arrowroot is dried, also, upon strong calico for bags to put it up in, upon sieves and tubs in which to sift and wash it, and, finally, strong hardwood casks in which we ship it and these casks cost 6s 6d each, stirring, the clear profit is greatly cut down.

There is also the custom dues and freight from Sydney to Melbourne, or New Zealand or Scotland, as the case may be. Still we are only too glad to get our people who have come out from

heathenism to do even a little towards self help.

I beg to thank you and your Bible class with all my heart for the highly valued and *needed* gift of £3, stg., which you so kindly sent me for my teachers. Also for your kind letter by which I was more than pleased to notice the interest yourself and your congregation take in foreign mission work and the business way in which that interest is sustained.

I need not write anything about the mission work on this Island as you will soon have it in my annual report to the Board. We are all well as a family except Mrs. Robertson, who, since February last, has suffered much from *fever* and ague.

Our christian natives are enjoying many blessings. Not the least of them is the Gospel proclaimed weekly to them. They have also some of the *Written Word*, the book of Genesis, Acts of Apostles, Gospels by Matt. and Luke, a Catechism and Hymn book.

For the most part they also have good health.

You will have seen Mr. and Mrs. McKenzie. We hope Mr. McK's. health will be fully restored by his visit home and rest, so that he may soon be back where I know his heart is and where he and his wife have worked so devotedly and successfully.

They and Mr. Annand were here a few weeks ago in the Dayspring on a visit to the Northern Islands. Messrs. McDonald and Annand are the Synod's deputation this year to visit the unoccupied heathen islands of the group. We expect Mr. and Mrs. Annand back in the mission vessel in about ten days.

As soon as the Dayspring takes the Annands home to Aneityum she returns here to take me on a visit around this island and will leave this station for Sydney (calling at the Southern Islands of course) about the 5th or Dec., not to return until the 1st of May, 1882.

Between this date, Oct. 24th, and the 5th of December, I expect to be very busy, for besides the voyage around the Island I have my Report for the Church and a report of Station to write for the annual Dayspring Report, a short statement for some report about the work of my teachers and our orders and general letters to write, and our shipment of arrowroot to gather in, pack and ship; besides these things I have the care of all the churches of Eromanga.

I trust your congregational work prospers, that many are being born again. "They that turn many &c." We hope,

too, yourself and family enjoy good health and that Christ is ever near you and yours. Dear brother, forget not dark Bromanga when you bow the knee at a Throne of Grace.

I rejoice to know that two new missionaries may be expected next year from Scotland, Messrs. Fraser and Gray. They are both to come down as the (1st) missionaries of South Australia. Another, a Mr. Murray, is coming out as the missionary for New South Wales to this mission. He may not be here for 12—18 months yet.

Revs. Messrs. Paton and Copeland have retired from mission work on these Islands, at our meeting of Synod in June last. They have been connected with the mission for 23 years, but have not been more than 16 years actually in the field, through their own and family sickness. With very kind regards to yourself and family, in which Mrs. Robertson unites, and to any who may remember me in Antigonish,

I am, my dear Mr. Goodfellow,

Yours sincerely and gratefully,

H. A. ROBERTSON.

THE TRINIDAD MISSION.

Letter from Mrs. Morton.

Tunapuna, Jan. 14th, 1882.

Dear Mr. Editor:

Another New Year has come in; we trust it may be a prosperous one for our Church, both at home and abroad.

The fourteenth Annual Report of our Mission has been sent into circulation and has drawn forth new expressions of interest from several gentlemen whose good opinion we value. The first was a short note from our Governor, Sir Sanford Freeling, K. C. M. G., the contents of which will no doubt be gratifying to many.

St. Anns, Jan. 12th, 1882.

Dear Mr. Morton:

I have read the 14th Annual Report of your Mission with much interest, and enclose you a cheque as a contribution.

Yours very truly,

S. FREELING.

The cheque was for \$36. Another note I may be pardoned for transcribing and sending forth on its mission of encouragement to those who are contributing to this work.

Port of Spain, Jan. 12, 1882.

My Dear Mr. Morton:

Allow me to thank you for the copies you have sent me of your Reports, etc., for 1881, and to express my admiration of the indomitable zeal and perseverance with which your mission has been conducted. Having been for several years a resident in and Stip. Magistrate of the district in which you have now opened up a new field of labor, I can appreciate more than most people the difficulties you must have had to contend with, and the amount of good which you are doing.

I have read your papers with the greatest interest and I sincerely wish your Mission and you personally the success which I am sure you deserve.

Believe me,

Yours very truly,

D. WILSON.

The above writer (son of the late Dean of Glasgow) has given frequent donations to our Mission. He occupies a prominent post under Government being Commissioner of the Northern Province, and Sub-Intendant of Crown Lands.

While it is true that the Missionaries are frequently discouraged as they go along, yet at the end of the year, when the general result is looked at we are made to see great cause to thank God and take courage, and this we have done at the close of 1881.

Perhaps you may not have heard that a Sunday Closing Law came into operation in Trinidad with the New Year. Previously rum shops alone were closed and therefore it was very common to keep the rum in a separate little building; wine, beer, porter, etc., could all be had from morning to night of the holy day. Now all shops must be closed at nine a. m. Our bell gives notice of the hour to the Tunapuna shop keepers, and Mr. Morton as he drives along to his preaching stations has much pleasure in stopping his carriage and giving his advice free to any who chance to display at the house door a tray of fruit or vegetables. Sometimes he is told, "it is for our own use." "Well then," he will say, "you had better just carry it inside, for if the police saw it they would certainly bring you up." It can easily be seen that this law will be a great help to us; many of the shop keepers themselves welcome it, while others profess to believe that it will be the ruin of the country.

Up till the present time there have been a few scattered cases of Yellow

Fever, most of them in our own district, but it is believed to be passing away.

The weather is unusually dry for the season, and very cold and breezy—the thermometer marking about 84° at noon in our sitting room, while one blanket is found to be scarcely enough at night.

Yours very truly,
SARAH E. MORTON.

Letter from Rev. J. M. McLeod.

Princetown, Trinidad.

Dear Mr. Scott:

I will once again try to comply with editorial desires and write a few lines on Trinidad.

One of the most interesting stations I found in this field is Jordan Hill. This is one of three estates owned by M. Lennan & Co. The school is on this estate but is also for the others which are Bronte and Cupar Grange.

The teacher is chiefly supported by Mr. M. Lennan. The school house belongs to the Mission and stands on estate land.

The teacher occupies an estate room. His name was Gobin and since his baptism is John Gobin, while his wife is Anna Dhora. They are a steady reliable couple.

Early in the morning John starts for Cupar Grange to "call the children," for you have not only to teach the little heathens when they come but also to come.

Having gathered them in, he rings the bell and proceeds to oust the stray ones nearer the school. One urchin hides under the house, another makes for the cane piece while a third yells so loud and persistently that the mother who is not unwilling to send the child says, "leff him day, to-morrow go." Three or four others are "minding child" while their both parents are doing their task in the cane field. This is a rational excuse.

The Coolie has a dwelling rather than a home, a house rather than a home. You visit the estate between 8 and 11 a. m. and you see nearly every room locked on the outside for their inmates are all at work.

The teacher goes for another missed one to find he pleads that his "foot is sick" or that some other external or internal part of his physical organization "is hurting him."

Sores are very common. Most blacks and Hindus go barefoot. The clothing of the Hindu does not protect the lower

part of the legs. From exposure to wet and dirt and insects, with not the purest and most vigorous blood, they are much afflicted with sore legs and feet. The indentured Coolie lies in the Estate Hospital, the free in his room or a Government Hospital for weeks and sometimes months ere he is well.

Thus there are difficulties. Besides, if the parents are Musselmans they will not generally wish to send their children to a school where the Christian religion is taught, especially if they are within reach of a teacher of Islam.

Or an Hindu may, for similar reasons, decline to send his child. Then if the children are unwilling and the parents mild, they have a chance to play rather than obey in school.

Still, notwithstanding difficulties John gathers in some twenty, twenty-five or thirty children every day. They are taught a catechism of the degree and nature of Brown's, Bible Stories, arithmetic, writing, reading, etc.

After breakfast taken between 11 a. m. and 12, Anna comes in to teach the smaller ones and the girls sewing. On Sabbath they meet for religious instruction only.

After task is done several of the older men and boys meet in the school room or teacher's house for a lesson in reading and writing.

I gave them a lamp not used in the Princetown school house. They clubbed to purchase a can of evening oil for themselves. There is divine service there every two weeks. It is well attended.

J. W. M.

The great Mohammedan revival, which commenced in 1866, has spread throughout all Moslem countries, and the followers of the prophet are much more zealous and fanatical than formerly.

The entire receipts of the Roman Catholic Association for the propagation of the faith from all parts of the world were only \$1,204,005 in 1880. Of this amount Europe contributed \$1,178,225. America gives less than \$22,000, but received \$130,435. Of the whole amount \$184,780 was expended in Europe, \$527,875 in Asia, \$242,645 in Africa, \$96,175 in Oceania. The expenses of the society for publications and management were \$59,365. Among the missions to receive grants are the Albert Nyanza, the Soudan, the Congo, the Benin, and the Victoria Nyanza missions in Africa. The two Lake missions receive about \$16,000 each.

SABBATH SCHOOL LESSONS.

(Compiled from Hughes' Studies in Mark.)

March 19. Mark V 21-43.

Parallels, Matt. 9 : 18-26.
Luke 8 : 40-56.Golden text, Mark 5 : 36.
Catechism 23-24.

TOPIC: POWER OVER DISEASE AND DEATH.

V. 25-34. His power over disease.
21-24 ; 35-43. His power over death.

I. THE POWER WAS NOT PUT FORTH UNTIL IT WAS SOUGHT.

1. *This is a law of the spiritual realm.*—"Ask and ye shall receive," etc.
2. *Afflictive circumstances often lead to earnest seeking.*

II. NEITHER DISEASE NOR DEATH COULD STAND BEFORE THE POWER OF CHRIST.

1. *This arises from His position in the economy of grace.*—"All power is given unto me, both in heaven," etc.
2. *Faith is essential to the exercise of this power.*—"All things are possible to him that believeth." "Without faith it is impossible to please God."

PRACTICAL LESSONS.

I. The healed woman teaches a practical lesson of the conditions of salvation.

- (1) A settled conviction that Christ alone can heal.
- (2) That a personal application will bring the desired help.
- (3) A determination to overcome every obstacle until Christ is reached.

II. Practical lessons are also taught by the raising of Jarius' daughter.

- (1) The value of vicarious faith.
- (2) The special privileges afforded those who are in a state of faith. "Said I not unto thee, that, if thou wouldst believe thou shouldst see the glory of God." John 11 : 40.
- (3) Parental affection should prompt to deep interest in the salvation of our children.

April 2. Mark VI 1-13.

Parallels, Matt. 13 : 54-58 ; 10 : 1-42.
Luke 9 : 1-5.Golden text, Matt. 10 : 40.
Catechism, 25-26.

TOPIC: THE MISSION OF THE TWELVE.

I. CONSIDER BY WHAT THIS MISSION WAS PRECEDED.

1. *By a return to Nazareth where His life was once threatened.*
 - (1) This shows our Lord's readiness to forgive and to do good to His enemies.
2. *By graciously seeking to win back His fellow townsmen.*
3. *By another scornful rejection of Himself and His message.*

II. CONSIDER THE OCCASION AND PURPOSE OF THIS MISSION.

1. *The occasion.*—"When He saw the multitudes He was moved with compassion," etc.—Matt. 9 : 36-38.
2. *The purpose.*
 - (1) To preach.
 - (2) To heal the sick.
 - (3) To cleanse the lepers.
 - (4) To raise the dead.

III. CONSIDER THE CONDITIONS UNDER WHICH THEY WERE TO GO FORTH.

1. *They must go forth without taking anything for their journey.*—V. 8.
2. *If rejected in one city, they must proceed to the next.*—"They might flee from danger, but not from duty."—HENRY.
3. *They must refrain from all resentments and retaliations.*
4. *The full assurance of their Lord's assistance in every trouble.*

April 9. Mark VI 14-29.

Parallels, Matt. 14 : 1-12.
Luke 9 : 7-9.Golden text, Ps. 37 : 12.
Catechism, 27-28.

TOPIC: DEATH OF JOHN THE BAPTIST.

I. ITS TRAGIC CHARACTER.

- 1 *He was beheaded.*

II. THE PARTICIPANTS IN THE TRAGEDY.

1. *Herod Antipax, tetrarch of Galilee and Peraa.*

- (1) Give his life and character.
- 2. *Herodias, his unlawful wife.*
 - (1) Give her life and character.
- 3. *The daughter of Herodias.*
 - (1) Give the circumstances.

III. THE CAUSE AND OCCASION.

- 1. *Cause.*
 - (1) John's rebuke of the sin of Herod and Herodias.
 - (2) The hatred of Herodias.
- 2. *Occasion.*—Birthday festivities.

PRACTICAL LESSONS.

1. The characteristics of human nature revealed in the horrible crime of murder. (1) Malice. (2) Envy. (3) Revenge. (4) Cowardice. (5) Godlessness. (6) Gain. (7) Ambition. (8) Selfishness. (9) Avarice.

2. The power of influence as shown in this murder.

(1) The influence of Herodias on her daughter.

(2) The influence of the daughter on the King.

(3) This is exemplified every day.

3. The hardening power of sin as seen in the fact that a young woman could receive so horrible a gift.

4. The great good that one sinner may destroy.

(1) Who can estimate the good which the Baptist might have done, if he had been permitted to live.

(2) The power of sin is ever a destructive power.

(3) Not only does the sinner injure others, but he ever injures himself.

5. The duty of resisting the influence of sinners.—“If sinners entice thee consent thou not.”

6. The duty of overcoming evil with good.

April 16. Mark VI 30—44.

Parallels, Matt. 14 : 13-21.

Luke 9 : 10-17.

John 6 ; 1-14.

Golden text, Ps. 132 : 15.

Catechism, 29 30.

TOPIC : FEEDING THE FIVE THOUSAND.

I. THE CONDUCTING CIRCUMSTANCES.

- 1. *The external*
 - (1) The eager curiosity of the multitude to hear and see the wonderful things Christ spoke and did.
 - (2) Their physical hunger.
- 2. *The spiritual.*
 - (1) The spiritual condition of the people.
 - (2) His own deep compassion for them.

II. THE MIRACLE.

1. *Its nature.*—The multiplying a few loaves and fishes.

(1) The material basis.—“Five loaves,” etc.—This is according to His plan.—The wine was not created *de novo*, but the water was made into wine.

2. *The spirit in which it was wrought.*—Devout.

3. *The abundance of food produced.*—Twelve baskets over.

4. *The economy practised.*—The fragments were gathered.

5. *Political ambition restrained.*—“When Jesus perceived that they would come and take Him by force to make Him King,” etc.

PRACTICAL LESSONS.

1. The all-comprehensiveness of Christ's compassion.

(1) It extend's to man's physical wants.—“All these things shall be added unto you.”

(2) It extends to man's spiritual wants.—“I am the bread of life.”

2. The ever-living readiness of Christ to help men.

3. The all-comprehensive ability of Christ to meet men's wants.—Physical, social, spiritual.

4. The characteristic devoutness of Christ.—He prayed.

5. The folly of turning away from Christ.

6. The advantage of system in working for Christ.

THE FOLLOWING TABLE SHEWS THE PROGRESS OF MISSIONS IN INDIA FOR THE LAST THIRTY YEARS :

	1850.	1861.	1871.	1880.
Foreign Missionaries	339	479	622	689
Native Missionaries	21	97	225	339
Native Christians	91,092	138,731	224,258	340,623
Communicants	914,661	42,76	52,816	102,444

**STATISTICS OF MISSIONS IN INDIA, EXCEPT BURMAH.—
JANUARY, 1881.**

The following table, prepared by Rev. B. H. Badley, gives at a glance the history of Mission work in India :

NAMES OF SOCIETIES AND MISSIONS.	Begun Work in India.	Foreign Missionaries.	Native Ordain- ed Agents.	Native Chris- tians.	Communi- cants.
Baptist Missionary Society.....	1793	31	8	10,000	3,000
London " ".....	1798	45	30	50,098	4,632
American Board.....	1813	24	35	13,485	3,765
Church Missionary Society.....	1814	103	107	75,998	19,401
Gospel Propagation.....	1817	48	56	51,391	13,305
Wesleyan Missionary ".....	1817	44	8	2,000	1,000
General Baptist ".....	1822	8	10	2,722	997
Church of Scotland Mission.....	1828	17	4	860	326
Free Church of Scotland Mission.....	1828	27	8	1,476	891
American Presbyterian ".....	1834	29	15	2,100	971
Basel Missionary Society.....	1834	75	8	7,337	3,727
American Baptist Missionary Union.....	1836	18	51	55,633	18,653
American Free Baptist Mission.....	1836	6	4	970	534
Gossner's Missionary Society.....	1840	21	7	29,285	11,091
Leipzig ".....	1841	21	9	11,981	6,000
Irish Presbyterian Mission.....	1841	9	0	912	198
Welsh Calvinistic Methodist Mission.....	1841	7	0	1,659	920
American Evan. Lutheran Mission Gen. Syn.....	1842	4	2	5,423	2,193
American Reformed Mission.....	1853	5	4	3,199	1,322
Episcopal Moravian ".....	1854	3	0	35	17
American United Presbyterian Mission.....	1855	5	2	536	335
Methodist Episcopal Church.....	1856	65	15	5,855	2,897
United Presbyterian (Scotland) ".....	1860	14	..	601	360
Danish Lutheran Mission.....	1861	3	..	250	50
Hermannsburg Missionary Society.....	1866	8	..	714	331
Strict Baptist Mission.....	1866
Friends' Mission.....	1866	2	..	13	13
Indian Home Mission.....	1867	5	2	2,756	2,000
German Evangelical (United States) Society.....	1868	2	..	330	125
Assam and Cachar Mission.....	1868
Canadian Baptist Mission.....	1868	7	1	1,000	473
American Evan. Lutheran Mission Gen. Coun.....	1870	4	2	560	216
Canadian Presbyterian Mission.....	1876	3	..	30	10
Swedish Evangelical ".....	1878	6	..	8	5
Private Missions, etc.....	20	1	..	1,406	686
Totals.....	689	389	340,613	102,444	

The Rev. Dr. David Irving, in the *Foreign Missionary* for April, gives the following statistics :

For India, excluding Burmah : 696 foreign missionaries, 598 native preachers, 6,458 native helpers, 109,249 communicants, 176,502 pupils.

For British and Independent Burmah : *Baptist Missionary Union*, 33 foreign missionaries, 78 native preachers, 370 native helpers, 21,594 communicants, 4578 scholars ; *Gospel Propagation Society*, 5 foreign missionaries, 6 native preachers, 8 native helpers, 115 communicants, 555 pupils. His summary gives for India and British and Independent Burmah, 139,958 communicants.

THE Children's Presbyterian.

Letter from a Pastor.

Dear Children :—

Some of you have been reading of the journeyings of the King of the Sandwich Islands who has undertaken a trip around the world. Many years ago he was living in heathenism but is now a convert to Christianity, and is much interested in the welfare of his people. One object which he has in view in his travels is to find out how he may better their condition.

The Sandwich Islands form a part of the same group as the New Hebrides, where our beloved missionaries are laboring though a long distance from them. They comprise a population of upwards of 70,000 and are of considerable importance. Sixty years ago missionaries were sent out from America to tell them the sweet story of the cross. When landing they found them fierce cannibals and often young children were put to death. Ignorance and all kinds of vice were very common. In the language of the Bible, "they knew not God, did not glorify Him neither were thankful, but became vain in their imaginations and their foolish heart was darkened."

A wonderful change is now witnessed among the people dwelling on these islands. At one time worshippers of hideous idols they now worship the one living and true God. Churches have been built in different parts of the group. Day schools and Sabbath schools have been established and are attended by many children. Just laws have been enacted and commerce has followed in the track of the missionary.

One day, eleven years ago, thousands of the people were gathered together at one of their churches. The building was too small to contain even half of those assembled. They were now a Christian nation and this vast crowd had met to celebrate the fact.

What power wrought this mighty change? The same Gospel which you are hearing every Sabbath day, and it will continue to effect wonderful changes un-

til time shall ring out its death knell. It is the power of God unto salvation to every one that believes, to the Jew first and also to the Greek. Wielding such a powerful weapon we should not relax our efforts but labor to hasten on the time when all shall know the Lord.

Much land yet remains to be possessed, fields are white unto the harvest and the great conquest made in the Sandwich Islands can be wrought in other heathen isles. God has blessed the efforts of children in the past in the work of spreading the Gospel, He is ready to employ you still as instruments to further His glorious cause.

"Work for the night is coming,
When man's work is done."

For the Children.

Lately 6,986 children have joined the Salvation Army in Great Britain as little soldiers. Though a youthful band of fresh recruits they may do much in the Master's service.

In the Presbyterian Church in the Maritime Provinces we have a larger army, upwards of 8,030 enrolled in our Sabbath schools. This strong force ought to do something to advance Christ's kingdom. Suppose, children, each school was formed into a mission band would not great results follow. You are just the material needed for real live missionary societies. The whole world is now open to missionaries and you must be prepared to occupy the open doors.

Letter from Amherst.

FOR THE CHILDREN'S PRESBYTERIAN :

Dear Children,—I have wished for a good many months that you had a little church "Record" of your own. More than a year ago I wrote a letter about this little "Record" to the *Presbyterian Witness*—a paper which I hope comes every week to your home. In that letter

I tried to show how nice it would be for you to have a little paper of your own, in which you could read about the Presbyterian Church of Canada, to which you belong, and about our missionaries, who are telling about Jesus who died to save us to those who do not know anything about Him. Several of our ministers spoke to me about that letter and said that they, too, thought it would be so nice for you if we had a little "Record."

I was very glad, therefore, to get a letter from Mr. Scott a few weeks ago in which he told me he had decided to publish a little paper called THE CHILDREN'S PRESBYTERIAN for you. It is bound up in the MARITIME PRESBYTERIAN which your father and mother and older brothers and sisters read. I know, however, that you will not object to that. I am sure that ever so many little boys and girls will soon love to read their own little paper as it comes to them once every month. I wish I could go and see you all in your Sabbath schools, but as I can not do that, I shall try to write you a short letter once in a while. In place of signing my own name to my letters I shall just put the name of the town in which I live, and you can find the place on the map. I live in Amherst, which you know is pretty near the boundary line between Nova Scotia and New Brunswick. As very few of you have ever been in Amherst I shall tell you a little about it, and also about our new Church.

The population of Amherst is about 3000. There are six churches in the town. Three of these are on the main street, and our Church, which we call St. Stephen's Presbyterian Church, is very near where the main street and the railroad cross each other. If you thus ever pass through Amherst in the train you can easily see our new Church, for you will pass very close to it. It is far enough away so that we do not expect the sparks from the engine to set fire to it, and yet it is near enough for you to get a good look at it in passing. We commenced building it a little over a year ago, and we have been worshipping in the basement since last July. The Church is all nicely finished on the outside. We hope to finish the upper part of the church as soon as we can—perhaps before Spring. It has cost over 3000 dollars. What we are most pleased about is that it is all paid for except about 100 dollars. One man put a town clock in the tower last summer, and a few weeks ago he gave us 250 dollars more. His name is Mr. Dickey. Our basement is

very neat and cozy and will hold about 300 people. We got some nice new seats for it lately. On Sabbath morning and evening we meet there for worship, and in the afternoon the children and teachers meet for Sabbath school. I sometimes preach a sermon for the children in the morning and some of the grown up people say they like the children's sermon better than they do their own. The congregation is a small one, as we have not quite fifty families. They, however, gave us 134 dollars to get a new library in our Sabbath school last winter. We had also a Christmas tree a few weeks ago. Each scholar got a nice little present. Will you not, dear children, ask God to bless our work?—"Work and Pray" is our motto.

AMHERST.

Two Scenes in a Child's Life.

Nearly seventy years ago a little boy was playing by a country roadside. A gentleman, who was passing, stopped, and turned aside to speak with him. It was only a few words he spoke, but they were said tenderly and impressively, and with his hand upon the child's head:

"Sonny, I want you to read the Book of Proverbs, and learn how to be a wise and good man."

The other day we heard that boy, grown to be a wise and good man, publicly attribute his earliest religious convictions and serious view of life to this slight but kindly act of the Good Samaritan who did not pass him by on the other side.

"I seem to feel the pressure of that hand upon my head to this day," he said.

Again, that little fellow was in sore trouble. His mother was thought to be at the point of death, and had been given over by her physicians. What could the child do? He went all by himself in the darkness of the night and prayed and prayed again to his God and Saviour:

"O, Jesus, spare my mother's life! Please do not take my dear mother away!"

He put his case in the best hands and it seemed as if the Father heard him. For that night the disease took an unexpected turn and his mother was spared to him.

We suppose it is to these two incidents in the earliest years of John C. Lanphier that we owe the consecrated zeal, and the faith in God as the hearer of prayer, out

of which grew the Fulton Street prayer-meeting with its wonderful and beneficent history. Should it not admonish us to improve our opportunities of wayside preaching; and especially to hope for great results, however indirect and far in the future, from our kindly endeavors to lead the young into the ways of wisdom and the paths of peace?—*Chris. Intel.*

The Young Chinaman.

In 1852 the Presbyterian Church of the Northern States began a mission among the Chinese in California. The number of converts who have joined the church since that time is 141. Many of these have gone back to China, and some to the Sandwich Islands. There are at present 79 connected with the mission church in California.

The missionary, Rev. Dr. Loomis, gives the following account of a Chinese lad recently received into the church:

"He had been a member of the Sabbath-school, but not of the evening school—always bringing his 'English and Chinese lesson' and a copy of 'Matthew in English and Chinese.'

At length, one day, he came alone to visit me. His errand was to ask if he could be baptized and join the church. In the course of our conversation I asked: 'And how old are you Charlie?' 'Well, sir, I am seventeen.' 'Seventeen!' I said, 'you seem to be rather a little fellow for seventeen!' 'Yes sir, that's so,' he answered. 'And how do you account for it?' said I. 'Oh, I think,' he answered, 'that when I was little I had to work pretty hard, and maybe I didn't get very much good things to eat.'

Afterwards I said 'Well, Charlie, I suppose you expect, if you live, to go back to China some day?' 'Oh yes sir—certainly, I hope to go back to my home and my relatives.' 'And what will you do when you get home?' 'Well, sir,' said he, 'I have an uncle who became a Christian in Australia, and a brother who became a Christian here in California; and when we all get home together I mean that the first thing we do will be to build a little church, and we will have meetings in it every Sunday. Maybe at first only we three will go to it, but I think afterwards others will come. At any rate, that is what we shall pray for.'"

The Silence of Love.

"Rest in the Lord" (margin, "Be silent.")—Ps. xxxvii.

An invalid was left alone one evening

for a little while. After many days of acute pain there was a lull. "Now," she thought, "I shall be able to pray a little." But she was too wearied out and exhausted for this; feeling that utter weakness of mind and body which cannot be realized without actual experience, when the very lips shrink from the exertion of a whisper, and it seems too much effort of thought to shape even unspoken words. Only one whisper came: "Lord Jesus, I am so tired!" She prayed no more; she could not frame even a petition that, as she could not speak to Him, He would speak to her. But the Lord Jesus knew all the rest; He knew how she had waited for and wanted the sweet, conscious communing with Him, the literal talking to Him, and telling Him all that was in her heart; and He knew that, although a quiet and comparatively painless hour had come, she was "so tired" that she could not think. Very tenderly did He, who knows how to speak a word in season to the weary, choose a message in reply to that little whisper. "Be silent to the Lord!" It came like a mother's "hush" to one whom his mother comforteth. It was quite enough, as every Spirit-given word is; and the acquiescent silence was filled with perfect peace.

Only real friends understand silence. With a passing guest or ceremonial acquaintance you feel under an obligation to talk; you make effort to entertain them as a matter of courtesy; you may be tired, or weak, but no matter, you feel you must exert yourself. But, with a very dear and intimate friend sitting by you, there is no feeling of the kind. To be sure, you may talk, if you feel able; pouring out all sort of confidences, relieved and refreshed by the interchange of thoughts and sympathies. But if you are very tired, you know you do not need to say a word. You are perfectly understood, and you know it. You can enjoy the mere fact of your friend's presence, and find that does you more good than conversation. The sense of that present and sympathetic affection rests you more than any words. And your friend takes it as the highest proof of your friendship and confidence, and probably never loves you so vividly as in these still moments. No matter that twilight is falling, and that you cannot see each other's faces, the presence and the silence are full of brightness and eloquence, and you feel they are enough. Even so we may be silent to the Lord, just because we know He loves us so really and understands us thoroughly! There is no need, when

very weary, bodily or mentally, or both, to force ourselves to entertain Him, so to speak: to go through a sort of duty-work of a certain amount of uttered words or arranged thoughts. That might be if He were only to us as a wayfaring man that turneth aside to tarry for a night, but not with the beloved and gracious One who has come in to abide with us and is always there! If this is His relation to us, there is no fear but that there will be, at other times, plenty of intercourse; but now, when we are "so tired" we may just be silent to Him instead of speaking to Him.—*Frances Ridley Havergal.*

Bible Colportage in China.

"I wish," says Mr. Gulick, of the American Bible Society, "I could photograph the crowds, the noise, the confusion, the interest, the disgust, the happiness, and the sorrow, that one experiences in Bible work in such a city as Nanchang, capital of the Kiang-si province. The streets are usually but six or seven feet wide, particularly those in which most business is done. We start out with forty or fifty Gospels each, in our arms or stuffed away in various pockets, and a man with a basket brings several hundreds more. Mr. Thorne, preceding me a few rods, explains and sells. But he cannot satisfy all the demands, and my presence a few minutes later start up many more purchasers. I hold out one book at a time, mentioning its price—the same that Mr. Thorne has already announced—it is all the Chinese I can speak. I am asked several times over, by almost every one at all inclined to purchase, what the price is, and I repeat it time and again, and at last hold up my fingers in the right way—it is of course a peculiar way! They then try to heat me down one or two cash, but at last pull their arms out of their sleeve inside, and fumble far down in the many folds of cotton batted clothes that at this season envelop their precious persons and make them half a foot thicker than usual. At last the money is produced, strung on a string by its central hole. Ten pieces make about one cent. We sell a Gospel for about one cent. After one man has bought, several are apt to buy. But what a noise! I can safely say that my readers never heard such a combination of noises. Half a dozen men are shouting at once, either at me, or at each other, or into the air. And now there's a sudden rush and a crush, and perhaps half a

dozen large wheelbarrows press in, laden with huge bales of cotton, or with live pigs strapped on, or with men and women sitting on either side of the central wheel, or carrying pails of filth, and squeaking as only Chinese wheelbarrows can squeak, and trundling by force of shouting through a crowd already so dense we could hardly move.

"And now there's a great uproar, accompanied perhaps with blows on the bare pates of several innocent victims, and a Mandarin passes, in his palanquin, carried in a chair on poles fifteen feet long. This peril escaped, you are suddenly beset with dangers from below; a procession of six or eight tremendous hogs is making its way among their fellow mortals, driven and led by shouting guardians. Three or four blind beggars are now passing, each holding to the other—blind leaders of the blind! There I close upon you, see that face with the evidences of very recent small-pox upon it. And all this time, remember that the screeching, creaking, squeaking, roaring, howling, and bellowing keeps up almost incessantly for hours, and it is only by determinate self-control we do not go wild."—*Ill. Miss. News.*

A Liquor Bill.

Here is an interesting item as giving the drink bill of Great Britain and Ireland, 1880:—

Beer	905,038,976 gal.	@ 15 6d	£67,881,673
British spirits	28,457,486 "	@ 20s	28,457,486
Foreign "	8,447,512 "	@ 44s	10,173,014
Wine	15,852,335 "	@ 16s	12,276,102
Brit. wine, &c.	15,000,000 "	@ 2s	1,500,000

£122,279,275

The area of cultivated land in Great Britain is 32,101,909 acres, and the average rental 30s per acre

£48,152,863

The area of cultivated land in Ireland is 15,357,855 acres, and the average rental 15s per acre

£11,518,392

£59,691,255

The drink bill is therefore more than double the entire rental of agricultural land. It also amounts to more than £3 per head for every man, woman and child yearly, and more than £15 per annum for each family—and largely exceeds the entire public revenue.

Hell is the harvest of iniquity; every sinner reaps what he has sown. Heaven is the harvest of Holiness; every saint reaps what Christ has sown for him, and what, under Divine teaching, he has been sowing for himself.

THE VAUDOIS OR WALDENSES.

Surpassingly marvellous has been their history, and equally marvellous seems their destiny. In their valleys up among the snows and clouds of the Cottian Alps, looking down to the south-eastward upon Italy and the north-westward upon France, they maintained their Church, pure in doctrine, morals, and polity as that of Scotland itself, while all the rest of Europe fell away in paganized Christianity.

According to their local traditions, their religious history dates from the time of Paul's preaching in Rome. Paul himself possibly passed through their valleys on his way to Spain; at least some of his Roman converts, or their early successors, fled at the outbreak of the persecutions to these mountains, and founded the faith which remains there to our day.

While, century after century, all the rest of the Christian world was sunk in moral death and covered with the night of the "Dark Ages," the pure apostolic light shone undimmed on these mountain heights. France on the one hand, Italy on the other, prompted by Rome, attempted age after age to break through the Alpine barriers and extinguish the strange heresy as it was called. The one terrible St. Bartholomew's of France went on here through successive generations, but in vain; every valley, almost every cliff, has its traditions of martyrdom. Deeds of prowess by the mountaineers, hurling back whole hosts of Papal invaders, now on France, now on Italy, in at least thirty-three distinct wars, have given them an heroic history never surpassed in the military annals of any other people, dotting their territory with scores of Thermopylæ and Marathons.

After centuries of praying, watching, and fighting for their faith, they stood, still in arms, amid the ruins of their homes and their churches, and laid down their weapons only when a solemn pledge from the enemy conceded their rights. This pledge was immediately violated, nearly all their heroic men imprisoned in thirteen Piedmontese dungeons, their children put in Catholic schools, their women in nunneries.

The Vaudois were at last considered extinguished, their own historians, who had fled to other countries, declaring "the ancient Church of the Mountains," the "Israel of the Alps," "obliterated," "irrecoverably lost," as one of them said.

Of the fourteen thousand heroic prisoners at Piedmont, all died of starvation or disease save three thousand, who, liberated at last, but forbidden ever to re-enter their valleys, made their way to Protestant Switzerland and Germany.

Seven or eight hundred of them afterwards combined under a vow to redeem their lost cause and country, armed themselves secretly, marched under the command of their pastor, Arnaud, through the most intricate ravines of Switzerland and Savoy, under the shadow of Mont Blanc, along the cliffs of Mont Cenis, through passages in which only mountaineers could make their way, with no commissariat, each man carrying his own ammunition and food, the Catholic towns and villages rising against them, but quailing before them as if a terror from God had fallen upon the land.

France on the one hand, Italy on the other, sent armies to arrest their triumphant march—twenty-two thousand men in all. They rolled back the enemy in victorious fights, entered their ancient valleys "with singing and shouting," fought the Catholic foe from rock to rock through months, supplying themselves with ammunition only by their victories, destroying ten thousand of the enemy in eighteen victorious attacks, winning peace at last, restoring their old homes, schools and churches, receiving their expatriated wives and children, sheltering even their persecuting sovereign, who had to flee from his enemies below to seek their protection. And re-established in their mountains and enfranchised by their Government, they are now bearing the gospel over Italy, and are thus displaying before the eyes of this sceptical age the providential meaning of their history.—*Can. Pres.*

NORMONISM.

Its Rise and Progress.

BY REV. JOHN CHESTER, D. D.

In the year 1830 Joseph Smith organized in Fayette, Seneca county, New York, the so-called "Church of Jesus Christ of Latter-Day Saints."

Smith claimed to have received a revelation empowering him to found a new religion, the sacred books of which he would find buried in a certain spot, written upon golden plates and accompanied with a breast-plate, (the insignia of his priestly office), also the Urin and Thummim, which would enable him to interpret the writing on the plates. This

"Book of Mormon" purported to contain a history of the people of Nefhi, the Laminites and Jaredites, races which came to America after the destruction of the Tower of Babel, and of two colonies which left Jerusalem B. C. 600, from whom the North American Indians descended.

John the Baptist also appeared to Joseph Smith, ordaining him to the Aaronic priesthood, and subsequently said Smith was ordained to the Melchisedek priesthood by the apostles Peter, James and John. Thus with the keys of the priesthood in his hands, Joseph Smith started out as the herald and high priest of a New Dispensation. The above is the Mormon account, (see their Catechism.)

The facts of the case, however, are simply these: One Joseph Smith, a vicious, immoral, crafty rascal, whose duplicity and cunning had drawn on him the opprobrium of the neighborhood in which he lived, concocted the scheme of founding a new religion, of which he was to be the prophet, and consorting with one Sidney Rigdon, a renegade and expelled Baptist minister, and one Martin Harris, a well-to-do farmer who furnished the money as a pecuniary speculation, they took a manuscript written by Rev. Solomon Spaulding, intended by the author to be a fabulous record of a long-lost race, and by certain alterations and additions adapted it to their use, and palmed it off on their credulous dupes as a new revelation from God.

Finding their deception too transparent to be practiced in New York, where their characters and the facts of the case were well known, they removed to Kirtland, Ohio, where they gathered inefficient adherents and money to erect "a temple," but becoming "involved in accusations of immoral and criminal practices" they removed in 1834 to Independence, Mo. It was at Kirtland that Brigham Young joined them, and with him came the first formal establishment of the Mormon hierarchy, in the form of a high council consisting of twelve apostles and one or three presidents, as the case might require.

Joseph Smith was the first President, and before his death bestowed on the "twelve apostles" every "key that was necessary to save and exalt mankind in the celestial kingdom of God," (see Mormon Catechism.) He was to receive revelations "even as Moses," which were to be implicitly obeyed by the people. At his death this power passed to Brig-

ham Young, and at his death to the present President, John Taylor.

Thus was founded an absolutism, which makes the hold of the Mormon hierarchy on the souls and bodies of its adherents as great, if not greater, than that of Rome. It enabled Smith, when his own life became so immoral as to need excuse in the eyes of his followers, to introduce as a new revelation "Spiritual Wifism," the preliminary step to Polygamy.

At Independence Sidney Rigdon took temporary lead, but was soon followed and superseded by Smith and Young, who having been engaged in Ohio in "wild-cat banking," fled from their enraged creditors. At Independence they laid the foundation of a temple, which they still expect to finish, (see Mormon Catechism,) and "there the new Jerusalem will be commenced."

The Missourians soon became infuriated at the licentious character and fraudulent practices of "the saints." They rose *en masse* to drive them from their State, and the militia of the State had to be called out to preserve the peace.

General Clark, who commanded the Missouri troops, in a despatch to Governor Boggs, November 10, 1838, thus describes the character of the Mormons:—"There is no crime from treason down to petit larceny, but a majority of these people have been guilty of—all, too, under the counsel of Joseph Smith, Jr., the prophet. They have committed treason, murder, arson, burglary, robbery, larceny and perjury. They have societies formed under the most binding covenants in form, and the most horrid oaths, to circumvent the laws and put them at defiance, and to plunder, burn and murder and divide the spoils for the use of the church."

Thence they removed to Nauvoo, Illinois, and there in May 1846, dedicated an immense temple. Converts were gathered in the United States or imported from Europe. Smith now put in full practice his "Spiritual Wifism," and had a palatial residence built for himself and his "forty wives." He was elected Mayor of the city and commandant of the Nauvoo Legion, and was even announced in the Mormon papers as a candidate for the Presidency of the United States. But the people of Illinois became restive under the vices and criminalities of the Mormons; suits-at-law were instituted against them, mob violence culminated in the murder of Joseph and Hyrum Smith, and finally the Mormons arose and started for their present settlement—the great Salt Lake Valley.

We have thus traced the rise and progress of Mormonism in order that its true animus and history may be seen. Concocted in fraud, expanding into vice, developing wherever it found a settlement, rebellious against law and order, indulging in immoral and criminal practices, it was forced by public sentiment to abandon the civilized parts of our land, and seek a home in that great Salt Lake Valley, which was then (1847) but the abode of the savage.—*Phil. Pres.*

OBITUARY.

Died at Goose River, Jan. 18th, Mr. Andrew Darragh, at the residence of his son Rev. W. S. Darragh, in the 85th year of his age. He was born at Greenshields near Ballymoney Co., Antrim, Ireland. His immediate ancestors were "Mountain men" or stricter Presbyterians called Covenanters or Reformed Presbyterians. He became a very religious man at an early age. Ever since he came to Nova Scotia, twenty-seven years ago, he has been in the communion of the 1st Presbyterian Church at Goose River. He ended his journey resting solely on Jesus "that great shepherd of the sheep through the blood of the everlasting covenant."

Fifty years ago there were 502 mission stations in foreign lands. There are now 5,765, an increase of eleven-fold. Fifty years ago there were 656 ordained missionaries, native and foreign. There are now 6,696, or an increase of more than ten-fold. Then there were 1,526 other laborers and assistants. Now there are 33,856, an increase of nearly thirty-fold, and forming a total army of over 40,000 laborers engaged in the evangelization of the world.

THE BLOOD OF JESUS, by Rev. Wm. Reid, is for sale at the Book and Tract Depository, 4th Granville Street Halifax, price 8 cents, in cloth binding 10 cents. It shews in few and simple words the plan of salvation, and has proved very helpful to many who were seeking the way of life.

Christians of all shades of opinion number between three and four hundred millions, and have about five thousand missionaries in foreign fields; while Mohammedanism, with one hundred and seventy-five millions of adherents, has more than ten thousand missionaries.

CHURCH NEWS.

Presbytery of Halifax.

This Presbytery met at Fort Massey Church on the 14th February. The principal items of business were:

A very full and satisfactory report on College Endowments within the bounds of the Presbytery.

Consideration of the claims of congregations asking for supplements.

It was agreed to recommend to the Supplementing Committee as follows:

Annapolis for \$150.00, provided the congregation itself raises not less than \$500.00.

Kempt and Walton same as last year.

Richmond same as last year.

Musquedoboit Harbor. The report from this congregation not being forward in time, it was left to Messrs. Henry and Dickie to enquire and report.

Lawrencetown and Cow Bay.—Messrs. Morrison and Rosborough were appointed to visit this congregation and ascertain what amount of supplement it will require.

The Presbytery expressed sympathy with Rev. Dr. Sedgewick in his illness, their great gratification at hearing of his partial recovery, and made provision for his pulpit for the next two months.

Rev. Dr. McKnight was nominated for the Moderatorship of the next General Assembly.

It was agreed to memorialize the Dominion Parliament against any retrogressive legislation on the Temperance question.

At next ordinary meeting, the Delegates to Assembly are to be elected, and the remaining remits of the Assembly are to be considered.

Those interested will please take notice that the returns on State of Religion are to be sent in to Rev. T. Duncan, and the returns on Sabbath schools to Rev. J. B. Logan.

If papers are issued on Temperance (there are none yet) they are to be addressed to Rev. M. G. Henry.

Mr. W. Scott Whittier has accepted the call to Chalmers Church, Halifax.

The Presbytery met again on the 21st February, in St. Matthew's Church, Halifax, to receive the trial of discourses of Mr. John A. Cairns and to make arrangement for his ordination and induction. Mr. Cairns gave three discourses on prescribed subjects, to the entire satisfaction of the Presbytery.

The following arrangements were made for his settlement over the congregation of Upper Musquodoboit :

Time—Tuesday, March 7th, at 6.30, p. m. Mr. McPherson to preach, Mr. Dickie to address the minister, and Mr. Mackinnon the people. Mr. Mackinnon was appointed to preach at Upper Musquodoboit on Sabbath first (25th) and to publish the edict for induction, Mr. Cairns to supply Mr. Mackinnon's pulpit.

Dr. Burns read draft of a Petition to the Dominion Parliament anent the Canada Temperance Act, which was ordered to be signed and forwarded at once to Ottawa.

The next ordinary meeting of the Presbytery will be held in St. Matthew's Church, on Tuesday, April 4th, at 10, a. m.

Presbytery of Miramichi.

This Presbytery met in Douglastown on Tuesday, Feb. 14th. There were ten ministers and two elders present.

The minutes of last regular meeting as well as those of the special one to consider the call given by St. Andrew's Church, Chatham, to Rev. E. W. Waits of Stratford, were read and confirmed.

An extract from the records of Stratford Presbytery was read, showing that Mr. Waits had asked for time to consider the call. Also, a resolution of St. Andrew's Congregation was laid on the table, in which the pledge was given to pay the minister's salary quarterly in advance, instead of half yearly as it was due, as at first arranged when the call was moderated in.

Reports were made in the following terms regarding the mission fields :

Restigouche District.—Mr. Herdman reported that so far a missionary had not been got. He had corresponded with the different Colleges. Also, with Rev. D. M. Gordon of Ottawa who has the oversight of the Mission to Lumbermen in the Ottawa valley. The senior men in the Colleges are all engaged already, and the Ottawa friends have none to spare. Mr. Gordon generously sent a large parcel of suitable literature which has been sent into the camps. Mr. Herdman has himself made two visits to a number of the camps and on the way up the river on one of the visits baptized 20 children.

Miramichi Lumber Camps.—Mr. McCarter reported that though he advertised in several papers for missionaries none had responded. He had sent some reading matter into the camps. He was

authorised to procure more so far as the funds in hand would go.

Escuminac.—A report by Mr. Maxwell, of work done in Escuminac, Q., was read, showing that he had labored all last summer there with encouraging success. The people had met all expenses with a trifling exception, and gave \$20 to the schemes of the Church. A letter was read from the people asking for a missionary next summer and promising \$100 and board.

Kouchibouguac.—A report by Mr. McDonald, Catechist, of 17 weeks work done in Kouchibouguac, was read. Mr. McDonald has been abundant in labors. He has so far received nearly \$90 from the people.

It was agreed to ask for Catechists for the following fields :—1. Metapedia, Flatlands, &c., provided a permanent missionary cannot be secured. 2. Escuminac in the Province of Quebec. 3. New Branton. 4. Caraque, Tracadie, Little Shippegan and Miscou. 5. Kouchibouguac.

A cordial and unanimous call from New Carlisle, Hopetown and Port Daniel in favor of Mr. F. W. George, Licentiate, was presented and read. The call was sustained and put into the hands of Mr. George, and accepted by him. It was agreed to ordain Mr. George and induct him into the charge on the 15th March, Messrs. Herdman, Nicholson and Lindsay to conduct the services.

A report of visitations and missionary meetings held in the charges of Messrs. Johnstone and McCarter was presented by Mr. Nicholson. The report was an encouraging one. The brethren in those fields which are wide and difficult to overtake are doing good work and there are tokens of the Divine approval of the work done.

The College Endowment Fund was considered at length. It was certified that Mr. Houston was appointed by the Board to co-operate with Presbytery respecting the collection of subscriptions and the procuring of additional ones. The brethren present reported in order as to how the matter stands. It was moved and agreed to that Presbytery instruct its members to furnish to the Agent of the College Board for this Presbytery a list of information in their power regarding the amounts still due in their congregations and co-operate with him in collecting these sums, or in extending the subscription list, and that it be left in his hands to confer with members by correspondence or otherwise, and make arrangements with their sanction.

In the evening a well attended meeting was held in the Church, the Moderator in the chair, where addresses were given by Mr. Nicholson on family worship, by Mr. Houston on the question as to whether parents ought to receive the Sacrament of Baptism for their children when they themselves do not sit down at the Lord's Table, and by Mr. Aitken on the Duties of Church Members.

The next meeting will be held in Newcastle on second Tuesday of April at 11 o'clock, a. m.

Presbytery of Lunenburg and Yarmouth.

This Presbytery met at Bridgewater on Tuesday, 14th February.

Elders' commissions were sustained from Lunenburg and Yarmouth.

Mr. Miller supplied Riversdale on 2nd Sabbath January, received collection for Aged and Infirm Minister's Fund, and announced future services.

The following were appointed to represent the Presbytery at the next General Assembly, Revs. John Cameron, E. D. Millar, A. Brown, and Messrs. James Eisenhaur, G. McEwan, and J. S. Calder, M. D.

A letter was read from Trinidad regarding the support of a missionary teacher for that mission by the Presbytery in addition to contributions already made. After due consideration it was concluded that we are not, under present circumstances, able to assume any additional liabilities.

A circular with reference to Assembly Funds was presented, when the Clerk was instructed, according to the plan previously arranged to draw on the Treasurer of Presbytery Fund for the full amount and forward to Dr. Reid.

The remit ament "Standing Orders" was taken up, and the proposed changes approved of.

The remit on Sustentation and Supplement was laid over until next meeting.

According to directions the Clerk submitted a report regarding arrears of stipends. It was received, considered, and allowed to lie over until next meeting, with directions, that when necessary further information be sought.

Certain papers from Yarmouth congregation together with resignation of Rev. William Robertson were read and laid on the table, and Rev. J. K. Bearisto was appointed to exchange with Mr. Robertson, on first Sabbath of March, and cite

the congregation to appear for their interests at Bridgewater, on Wednesday, the 15th day of March, next, at 11 o'clock, a. m.

Rev. E. D. Millar was appointed to receive the returns on the State of Religion and prepare the Presbytery report.

Presbytery of Truro.

VISITATION AT ACADIA MINES.

This Presbytery met at Acadia Mines on Tuesday, February 7th, at 2 o'clock. The business during the afternoon was chiefly routine.

In the evening, after a sermon by the Rev. E. Smith, the congregation was visited, at the close of which the following resolution was unanimously adopted:

"The Presbytery having heard the answers to the questions addressed to minister, elders, session, and managers, are pleased to learn that the duties devolving upon each are discharged in a creditable manner, that the state of religion in the congregation is hopeful, that liberality is on the increase, that its finances are in a satisfactory condition, and that the general work of the congregation is most promising. The Presbytery urge the congregation, in view of its prosperity, to relieve the Supplementing Committee as soon as practicable, and press forward in the good work of the Lord—to whom they commend them with the prayer that the pastor and people may continue to enjoy His gracious presence and blessing.

The Presbytery adjourned to meet at the Presbyterian Hall, Truro, on the second Tuesday of March, at 11 a. m., when the remits of Assembly will be taken up, session records examined, and applications for supplements considered.

Presbytery of P. E. I.

This Presbytery met in Charlottetown on the 1st Feb.

Read a cablegram from Rev. John McKinnon, at present in Edinburgh, in which he tendered the resignation of his charge of Georgetown, Cardigan and Montague.

The Clerk was appointed to preach in Georgetown at 11 o'clock, Cardigan at 3 o'clock, and at Montague Bridge at 7 o'clock, on Sabbath, 12th inst., announce their Pastor's resignation, and cite them to appear for their interests at a meeting of Presbytery to be held at Georgetown, on the 21st inst., at 7 o'clock p. m.

It was also agreed that the Presbytery should meet in Cardigan on the 22nd inst., at 11 o'clock, a. m., and at Montague Bridge at 7 o'clock p. m., for the purpose of considering what changes may be for the best interests of the congregation, Rev. Mr. Frame to preach at Georgetown, Rev. Mr. McLennan at Cardigan, and Rev. Dr. Murray at Montague Bridge.

Rev. Mr. Mason, according to notice given at a previous meeting, called the attention of the Presbytery to the great prevalence of the crime of seduction, and urged the necessity of taking steps to have the Dominion Law so amended on this question as to produce a salutary change in reference to this crime. On motion Rev. Messrs. Mason, McKay and Archibald were appointed a committee to collect information, and to devise means to produce a healthy public sentiment on this question, and to effect the proposed legislative amendment.

Rev. Kenneth McLennan, M. A., was unanimously nominated for the Moderatorship of the next General Assembly, and Rev. Dr. McKnight for that of the Synod of the Maritime Provinces.

The following brethren were chosen as Commissioners to the General Assembly, viz.: Rev. Messrs. Archibald, Bayne, Stewart, McLennan, McKay, Dr. Murray, Hon. Col. Gray, Lestock Anderson, Charles Gregor, Wm. Wells, John Hyde, and Archibald Sinclair, Esqs.

It was agreed to apply for supplements for the congregations of Cove Head, Tryon and Bonshaw, and Tignish, Montrose, and Mill River.

Rev. Dr. Murray was appointed to receive reports from the congregations on the state of religion, and prepare a Presbyterial report for the General Assembly.

It was agreed to hold Presbyterial Visitations in some of the Congregations in the Eastern part of the Island during the month of March.

Presbytery of Victoria & Richmond.

The Presbytery of Victoria and Richmond, met at Whycocomagh, on Tuesday, the 24th, Jan. for Presbyterial visitation and other business. There were present, Rev. Alex. Grant, Modr. Messrs M. Stewart, M. A., K. McKenzie, Alex. McRae, and Malcolm Campbell, Ministers, and Archibald McKinnon, Ruling Elder. After sermon by Mr. McKenzie, the court was constituted.

From the satisfactory manner in which the questions of the Formula were answered, it was quite apparent that not only had the Pastor, the Rev. Mr. Stewart, been as usual, faithful and diligent in the discharge of his official duties, but that the Elders and Trustees, or Managers did their part too during the past year, in a praiseworthy manner. There were contributed to the schemes of the Church \$124.87, making an average of over \$13 towards 9 of the schemes, besides \$35.29 towards other benevolent and necessary objects, including \$20.50 towards aiding the Waldensian Church.

In the afternoon at 3 o'clock, the Presbytery again met, to hear the trials of Mr. Angus McMillan, Probationer, which consisted of a lecture from Phil. II. 5-12; a regular sermon, Titus. II. 11-12; exercises and additions, Eph. IV. 11-16; besides an examination of Biblical Greek, and Hebrew; Theology, and Church History, of the 16th century. The Presbytery having taken a conjunct view of these trials, sustained them as satisfactory.

There was held for religious exercises, again in the evening with the people of the Village, a meeting in their very nice new place of worship there. After an address from a portion of Scripture, and a few prayers offered, some of the leading facts brought out by the forenoon visitation were referred to. The people were commended for having done so well on the whole towards the Schemes; but as they had not done so well in regard to their pastors salary, they were exhorted to fulfill their engagements in this matter, and in every proper way to encourage their worthy Pastor.

On Wednesday the 25th, after a drive of a 11 or 12 miles the presbytery met at Malagawatch, pursuant to adjournment, an appropriate sermon by Rev. Malcolm Campbell, from Is. XXX. 21 being delivered, the meeting was constituted. Sederunt, Rev. A. Grant, Modr. Messrs K. McKenzie, D. McDougall, A. McRae, and M. Campbell, Ministers. Although the day was intensely cold, the substantial new Church here was well filled with attentive and interested hearers, several having come from River Dennis, a distance of 10 miles or more, to witness the proceedings.

Mr. McMillan, Minister elect, being present, and his trials having been sustained; the edict of his ordination and induction being returned, hearing that it had been served on the Congregation, on the 8th inst., and proclamation having been made as to his life and doctrine, and no objection offered, the Rev. Mr. Mc-

Dougall narrated the principal steps in filling this vacancy, the moderator called upon the Minister elect, (Mr. Macmillan) to answer to the questions appointed to be put to Ministers before ordination, to which he returned answers satisfactory to the court, he then kneeling in the midst of his brethren, the Rev. K. McKenzie, at the request of the moderator, engaged in prayer, during which by the laying on of the hands of the presbytery, Mr. McMillan was solemnly set apart to the office of the Holy Ministry, and committed for guidance and success therein to the grace of God.

Thereafter he gave him the right hand of fellowship, and in the name of the Lord Jesus Christ and by the authority of the Presbytery of Victoria and Richmond, Mr. McMillan, was invited to take part of this Ministry with them, and inducted to the pastoral charge of this United Congregation of Malagawatch and River Dennis, and admitted to all the rights and privileges thereto pertaining. The other members of Presbytery then also gave him the right hand of fellowship.

The Minister was then exhorted as to his responsibilities and duties by the moderator, and the congregation by Rev. Mr. McKrae.

In the usual way the newly ordained Minister received a very cordial welcome from his congregation; and on his agreeing to sign the formula which was read, Mr. McMillan's name was added to the Roll of the Presbytery. The Session having been constituted by the Rev. Mr. McDougall, Mr. McMillan was formally introduced to said Session as its future moderator. After some further business which may at some subsequent meeting be referred to, the Presbytery adjourned to meet for Presbyterial visitation and other business within the Church at Middle River, on Tuesday the 21st, March next, and on the following day, (the 22nd,) at Little Narrows, within the Church then at 11 o'clock, A.M. of which public intimation was made, and the meeting closed with the benediction.

K. McKenzie, Pres. Clerk.

Presbytery of Pictou.

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

Present fifteen ministers and three elders, with Dr. Patterson and Mr. Millar corresponding.

Took up remit of Assembly and agreed, in view of all the circumstances of the church to express preference for Supple-

menting rather than a Sustentation Scheme.

Further, agreed to refer the Supplementing Scheme of Assembly's remit to a committee to examine and report.

Agreed to nominate Dr. McKnight as Moderator of next General Assembly and Rev. Murdoch Stewart as Moderator of Synod.

A committee was appointed to examine Statistical Returns from Sessions and report.

On account of storms the congregation of Scotsburn had been unable to hold a meeting, and the call to Mr. Stirling was allowed to lie over until next meeting.

Mr. McLeod of West River was appointed to preach at Scotsburn on the 19th inst., and to meet with the congregation on the following day.

Reports were submitted by Mr. McLean on Sabbath Schools, by Mr. Donald on the State of Religion and interim report on Temperance by Mr. R. Cumming.

The following resolution was unanimously adopted and a copy of the same ordered to be sent to the Gov. General:

The Presbytery of Pictou have noticed with deep regret the repeated violations of the Day of Rest by his Excellency the Governor General of this Dominion. They have been grieved to observe that on his recent return from England he travelled on the Lord's Day on his way to Ottawa. They believe that his conduct in this respect tends to affect very injuriously the proper observance of the Lord's Day throughout the Dominion, and they earnestly hope and pray that in the future he will show by his example that he has not forgotten the Divine Command which says "Remember the Sabbath Day to keep it holy."

Agreed that the Commissioners to the General Assembly be appointed at next meeting.

Adjourned to meet in Prince St. Hall, Pictou, on the 28th inst., at 2.30 p. m., for ordinary business and in Prince St. Church at 7 P. M. for visitation. Mr. McGregor to preach.

MISCELLANEOUS.

United States.

Of the \$1,000,000 left the American Board by Deacon Otis, one-quarter has already been invested in buildings at their various mission stations.

An International Conference in behalf of Sabbath observance is to be held at

Pittsburgh, beginning in the First Presbyterian Church in that city on the 28th of March, and continuing three days.

The American Board sent out last year forty new missionaries, including nine ordained men, two physicians, and thirteen unmarried ladies. Fifteen laborers of both sexes were sent to Africa alone.

There were last year in the Territory of Utah twenty-three schools under the direction of the Presbyterian Mission, employing thirty-five teachers, and having an attendance of about 1,600 pupils. Since then there have come on ten or twelve more teachers, and eight or ten new schools will be organized.

Here is an argument for temperance which is worth whole reams of declamation. Judge Noah Davis said last Sunday night in the city of New York that in twenty-five years experience on the bench he had found that three-fifths of all cases of personal violence were caused by the use of intoxicating liquors.

South America.

The gospel of St. Luke has been translated into Patagonian by the Rev. Theodore Bridges, who has labored among the natives of that country for twenty-five years.

Britain.

The English Baptists have now at least 400 missionaries, in charge of nearly 600 stations and sub-stations, with an aggregate membership of about 40,000.

It is stated that there are in Great Britain 355 Baptist preachers who were trained in Mr. Spurgeon's Pastors' College, and the result of their labors has been the gathering in of 43,336 persons by baptism into the churches.

Great Britain is proposing to France, Germany, and the United States some effective treaty measures for the prevention of the coolie trade, or rather coolie kidnapping, with all its outrages, in the South Sea Islands. With all deference to pessimists and croakers, the world does really move in the interest of humanity.

The Salvation Army has just taken the old Skating-Rink at Regent-circus, London, at a rental of £1,000 a year. The building will be opened by "an exhibition of trophies" in the shape of a

gathering of ex-convicts, thieves, drunkards, roughs, and bad characters of both sexes who have been reclaimed by the Army. None but teetotalers in future may join the Salvation Army.

Europe.

The Commission appointed in Germany to revise Luther's translation of the Bible has brought its work to a close.

Rev. Henry Lansdell, who has been travelling in Russia, says that in no other country has he found so great eagerness for the Scriptures and good books.

It is estimated that as the result of the persecution of Jews in Russia 100,000 Jewish families have been reduced to poverty, and property has been destroyed to the extent of £16,000,000.

Rev. Dr. Trowbridge, President of the Central Turkey College at Aintab, in a recent address stated that the American missionaries had established 400 schools, which were attended by 15,000 scholars.

Dr. Dorner, of Berlin, the eminent theologian, has been compelled by chronic sore throat to discontinue his lectures in the University, and it is not likely that he will ever again resume his activity as a teacher.

The Pope recently, in presence of all his available Cardinals, bewailed greatly his distressed condition as a prisoner in the Vatican. He cannot discharge his spiritual functions without territorial sovereignty. That is the trouble.

A writer in the *Catholic Presbyterian* states that a new breath of Christian life is passing through the ranks of the students in German universities. The German Churches are also becoming more orthodox, and less ashamed of the Gospel of Christ.

Thirty-two American lady missionaries are now at work in the Turkish empire. They conduct boarding and day schools, and do other educational work, as well as much direct missionary work among the women. They have thirteen girls' seminaries with 463 scholars.

NOTABLE MEASURES.—A colportage law has lately been passed in France, allowing any Frenchman to hawk religious books. The cemeteries have been declared national property, hence away go burial squabbles over Protestant graves, and Protestant soldiers and all Protes-

tant functionaries of government, as well as other folk, are released from bowing to the Host at great national celebrations.

Western Asia.

The Ameer of Afghanistan is fast becoming the embodiment of cowardly ferocity, and is said to have no less than 1500 political and military prisoners in his dungeons.

The old Philistine city Gaza, with a population of 20,000 people, has had no missionary until within three years. The Church of England now has a dispensary there, where the poor receive medicines and advice free of charge. Each applicant is required to hear a portion of Scriptures read and to carry away a Christian tract in Arabic. Four schools have been opened for Greek and Moslem boys and girls.

A new medical mission, consisting however of but a single missionary, has been opened in the Lebanon. In this section of Syria, which contains seven hundred and fifty towns and villages and about three hundred thousand people, the need for the medical missionary is very great. The mission now opened is the third that has been established in the Lebanon.

India.

A single copy of the "Peep of Day," was the means of the conversion of a whole Brahmin family.

In Calcutta, there are 199 Hindoo temples, 117 Mahommedan mosques, 31 Christian churches, and 2 Jewish synagogues.

The Rev. J. W. Waugh, D. D., for over a score of years a Methodist missionary in India, stated at the Chicago Preachers' Meeting that he estimated the successes in mission work in Northern India to be 500 per cent. greater than that of home work, and that the money spent on missions in India produced a five times greater percentage, in a business point of view, than the same amount did invested in the work of the home churches.

China.

The Catholic French Foreign Missionary Society has an important training

college in Penang, in which there are now 100 students in preparation for missionary service. They come from India, Ceylon, Burmah, Siam, Anam, China, Corea and Japan.

From Catholic sources the statistics of Roman Catholic missions in China are reported to be: Bishops, 41; European priests, 664; native priests, 559; colleges, 34; convents, 34; Catholics, 1,092,818, including, in this last number, many who are merely nominally Catholics. Their missions were established in the Chinese empire nearly 300 years ago.

A chief aim of Roman Catholic missions is to counteract Protestant missions. Their stations are sure to confront ours at every available point. This is avowed in a recent issue of "Les Missions Catholiques," organ of the Society for the Propagation of the Faith, as quoted by the "Missionary Herald":—"If our contributions increase, we shall be able to open a Catholic school at the side of each Protestant one. *This must be our policy in every Christian settlement.*"

Japan.

It is reported in Japan that the Government is about to re-establish Shintoism as the religion of the State, and to combat, by all possible means, Buddhism and the progress made by Christianity.

There has never been anything like it (the Mission work in Japan) in the history of modern missions. No meetings are so largely attended and so full of interest as those where the new religion is discussed. In the matter of self-support and aggressive work on their own part, among students and churches, the Japanese lead all others. Of ninety young men in the Kioto Training School, eighty-one are meeting their own expenses, a thing quite without precedent in the Missions of the Board.—*Rev. Dr. Clark's Report to the American Board.*

The Buddhist priests have shown of late an unusual activity. Perhaps they begin to think that the inertia of huge-ness does not furnish a sufficient safeguard against the active and untiring attacks of Christian missionaries. If so, they are not much mistaken. Their lazy existence, their perfunctory incantations and half-hearted homilies, furnish an unmistakably marked contrast to the never-flagging industry and self-denying zeal of the Western missionaries. Long and tolerably intimate intercourse with

the Japanese enables us to say that the pure, upright lives and single-minded earnestness of our own missionaries have not less power of persuasion here, than the doctrines they preach. Fortunately men's minds, to whatever influences they may have been subjected, never lose their ability to appreciate the nobler aspects of human nature; and we are persuaded that many a native Christian believes quite as much for the sake of his teacher as for that of the thing taught. To the Buddhist priests this cannot fail to be evident. They are now holding extraordinary meetings in Tokio, and preaching their doctrines to audiences assembled from all quarters.—*Japan Mail*.

Africa.

People who, with our improved postal service, have the letter box at the street corner, can hardly appreciate the isolation of a Baptist missionary on the Congo in Africa. He writes: "I intend starting off again this afternoon to 'post' the news." To do it he had to walk 140 miles and then sail over 100 down the river in a boat.

The South Seas.

A college has been built at the capital of Madagascar costing \$20,000.

There are now in the island of Madagascar 832 schools with 48,000 pupils; 1142 churches, with 70,000 members, and 253,000 adherents of the Christian faith.

God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs
And works His sovereign will.

Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

Judge not the Lord by feeble sense
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face.

His purposes will ripen fast
Unfolding every hour,
The bud may have a bitter taste
But sweet will be the flower.

Blind unbelief is sure to err
And scan His work in vain;
God is His own interpreter,
And He will make it plain.

Gaelic Translation of the Hymn.

BY REV. D. B. BLAIR.

Is dìonhair sliغه shìorruidh Dhe
Chum oibrean treun a thoirt gu crìch;
Tha lorg a chosain anns a' chuan,
An doimionn uairbheach bheir fo chis.

An doimhneachdan a ghliocais mhoir
Le colas air nach faicear crìoch,
Aruintean soilleir thaisg e suas;
A thoil mar uachdran chuir e'n gnìomh.

A mhuinntir naomh, na gabhaibh geilt,
Ach glacaibh misneach mhaith gu teann;
Oir ged is gruamach dubh na neoil
Le beannachd doirtidh air ur ceann.

Na measaibh Dia a reir ur beachd,
Ach carbaibh as a' son a ghrais;
Ged chithear gruaim 'na fhreas dal naomh
Tha sin mar bhrat a' aodunn graidh.

A ruintean coilionar gu luath
'Gam fosgladh suas o la gu la;
Oir ged is searbh an ceud-fhas ur,
Is milis cubhraidh 'n toradh lan.

Bidh mi-chreideamh le mearachd claon,
Ri sgrudadh faoin air obair Dhe,
'Se foin a mhinicheas gach ni,
A nithear leis gu dìreach reidh.

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DIFFICULTIES IN AFRICA.

DIFFICULTIES IN CENTRAL AFRICA.—The London Missionary Society, we are sorry to report, is perplexed, though not in despair, respecting its mission to the region about Lake Tanganyika, in the heart of the African continent. This is a most important centre of missionary work. The hope is that the agents of the American Board of missions, and of the London Missionary Society, and of the Baptist Society on the Congo will ultimately join hands, advancing ever nearer to each other, till all Central Africa shall be flooded with the light of the Gospel, and what is the dark continent shall become a Christian land. The particular mission on the above lake was begun in 1876. In these brief five years there has been spent the sum of £22,000; three brethren have withdrawn through ill health, and three missionaries have died at their post. We are not surprised that, under such circumstances, the directors have anxiously considered whether they should not abandon for the present the perilous and difficult work. We learn that at the half-yearly meeting of the directors, on October 19, "the decision of the board was unanimously and decidedly in favor of going on with the work more earnestly and more thoroughly than ever." Our readers will sympathise with and pray for the brave men who risk life in the resolve to evangelize the regions around Tanganyika, and we hope soon to hear that healthy sites have been obtained for mission stations, and that they are manned by men worthy of the society, which has had Drs. Moffatt and Livingstone among its missionaries to Africa.—*The Freeman*.

Sabbath Rest.

I wish all tired people did but know the infinite rest there is in fencing off the six days from the seventh, in anchoring the business ships of your daily life as the Saturday draws to its close, leaving them to ride peacefully upon the flow or ebb until Monday morning comes again, O, the delight, the lull of feeling: "No need to settle the question, no need to think of this piece of work, for a whole long, sweet thirty-six hours." Why do you take Sunday papers, to keep your nerves astir with business on the Lord's own day of rest? Why do you add up and consult and consider in the pauses of the sermon, or make opportunity for a business-whisper in the porch, and on the

way home? Why do you let the perplexities of servants, of means, of plans ruffle your spirits on the one great day of freedom? Do you not know that even a debtor may walk abroad on Sunday with no fear of person, and house-doors may stand open and no sheriff can enter? Shall it be worse with your mind than with your body?

"Sleep, sleep to-day, tormenting cares,
Of earth and folly born."

It is the high court of the Prince of peace.—*Tired Church Members*.

Is it So?

We heard recently a wise and experienced pastor say that in his judgment the great evil in our churches, the explanation of the spiritual dearth over which we mourn, is the decline of household piety. The family altar is neglected, no blessing is asked upon food, the religious education of the children is relegated to other than parental hands—this is no unfair characterization of many nominally Christian families. We fear that this portraiture is a true one. But without troubling ourselves to decide whether it is true or not as concerns the community in general, we certainly can say how it is as regards our own family. "Is mine a pious household?" Each one can ask himself that question. If we must sadly confess that it is not, then let us see to it at once that the right change be made. If we can honestly say that it is, nevertheless there is much that may be done to increase its holiness. O, that a vastly increased number of homes among us were households of piety! But the matter under God, lies in the hands of the individual members of these families.—*Illus. Chris. Weekly*.

The Tree Known by its Fruits.

The *York Evening Post* says:—"A careful survey of the murders, suicides, and other great felonies committed in the chief cities of the United States during the last ten years, shows that a heavy fraction of the perpetrators were *atheists and free thinkers*. These unhappy persons, persuaded that life is the be-all and end-all here, imagine that they can jump the life to come. A collection of letters and other papers often left by criminals, when anticipating death, shows a fearful number of instances, some of which many readers will recall, of absolute disbelief in the existence of God, or in penalties for sins committed in this life to be exacted in a future one."

RELIGIOUS LITERATURE.

In introducing and extending the sale of Religious, Temperance and Missionary Literature, I desire the aid and co-operation of an agent in every town of the Maritime Provinces. The dissemination of religious literature by the sale of it in Halifax, I want to repeat in all the other towns and throughout the country.

While, we know, in proposing such a move, there are those who will tell us, that "we have now more papers and books than we can read" it is true that the great mass of the people are not supplied with the style of reading matter that I purpose offering to them. I aim by a systematic and well managed scheme not only to place good literature before every resident in our country, but to displace the bad or the inferior literature that is now so largely read. This is indeed a great missionary undertaking, which I trust will be fruitful, with great results; but in order to accomplish it, I will require to secure an agent in every town to undertake the work of introducing and selling such religious books and periodicals. I therefore ask for applications from any Christian Lady, who would devote a portion of her time to this great work. Already, in a small way, great good has been accomplished in Halifax by house to house visitation in connection with the sale of religious books and papers. The sphere for usefulness, which such a work opens up to any Christian lady, cannot be estimated.

Without doubt next to the pulpit for power and influence is the *Press*, and if one devotes his time to the wider dissemination of the religious books and papers that issue from the press, how great and far-reaching must be the good accomplished. Besides, this great missionary work, the need of which is felt so much, may be self-sustaining, if devoted Christian ladies will offer thus to co-operate to extend good literature. In addition to the ordinary religious, temperance and missionary literature, I would design to have Presbyterians, Episcopalians, Methodists, Baptists, etc., called upon with their denominational papers, and some of their own denominational books.

Such a well planned effort would do much towards promoting Christ's kingdom, and would prove *second only* to the preaching of the Word. Let those who wish to respond, by expressing their willingness to act as agents, with the objects named and to be rewarded financially according to the successful manner of their working, do so in the spirit of Paul

who enquired, "Lord! what wilt Thou have me to do?" May the Lord call some to offer themselves thus to "the work of the Lord" (Correspondence is solicited).

D. MACGREGOR.

A BRAND FROM THE BURNING.

"When I was in Newcastle, eight years ago," says Mr. Moody, "the aunt of a young man came to me, and said that she wished me, after the meeting, to speak to her nephew, whom she had entreated to go and hear me, and who had consented to do so upon the condition that he should never be asked again. She feared this was his last hope, as he was going to destruction fast. I said to myself, 'Am I a God, that I can kill and make alive?'"

However, I did the best I could; I put into my sermon what I thought suitable to such a case; and after I had preached I went for him; but, while shaking hands with the aunt, he dodged me round her back, and thought that he had done a very smart thing by giving me the slip.

Although he was the son of pious parents, who died praying for him, and had had the best example set him, he went from everything good until his appetite for strong drink took such a hold upon him that he felt it impossible to get clear of it.

Little by little it grew upon him, until, a month before his conversion, one of his friends had told him that if he did not give it up he would kill himself, and that drink would drive him mad, to which he replied that it was a hopeless case with him.

A year passed, and on the evening of October 9, 1875, after he had been drinking and playing billiards, he went to his chambers in the Temple, and while sitting there smoking his pipe, the thought struck him how all this would end! and the Spirit of God put in his mind the text that 'With God all things are possible.' He put down his pipe there and then, and prayed to the Lord to save him, and that He would not give him up.

For eight or nine days the poor fellow was groping in the darkness, until at last he found that God, for Christ's sake, had pardoned him; and he has had no desire for the intoxicating cup since. He is a graduate of Cambridge, a solicitor of Newcastle, and one of the noblest Christian men there. God met him and dealt with him alone. This is one of the most powerful testimonies that the work is supernatural."