

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Title on header taken from:/  
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments:/  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
					✓						

ARIU  
M3P6

THE ARCHIVE  
THE PRESBYTERIAN  
CHURCH IN CANADA

# The Maritime

Church  
Quarterly

to all the World

## Presbyterian.

Preach the Gospel

WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

### CONTENTS:

PAGE

State of the Funds .....	3
The MARITIME PRESBYTERIAN, Financial Statement .....	3
The New Supplementing Scheme .....	5
Historical Sketch of Shelburne Congregation .....	6
<b>THE NEW HERBIDES MISSION:—</b>	
Letter from Rev. J. W. McKenzie .....	9
Letter from Rev. J. Ammand .....	11
Letter from Rev. J. Lawrie; Letter from Rev. O. Michol森 .....	12
Letter from Rev. D. Gunn .....	13
<b>THE TRINIDAD MISSION:—</b>	
Letter from Rev. K. J. Grant .....	14
India.—Letter from Indore .....	15
Home Mission Reports .....	16
<b>PRESBYTERIES.—Pictou, Halifax, Lunenburg &amp; Shelburne, Sydney</b>	
Lord Macaulay on the Sabbath .....	2
Sensational Literature .....	4
That Thief "To-morrow." .....	26
Not Alone; Crosses .....	29
What the Women bid for Japan .....	30
Grand Collections; Come Home .....	31
Cleft for me. ....	32
<b>MISCELLANEOUS:—Britain, Europe, Asia, United States, Oceania</b>	
.....	27
<b>THE CHILDREN'S PRESBYTERIAN.</b>	
The Little builders; The Little Hindu Girl .....	17
Letter from a Pastor .....	17
I am Holding on to God; How to do Good .....	18
Temperance; The Missionary Penny .....	18
No Fear No Hope; His Prayer; Her Father's Bible .....	19
Spectacles over the mouth; Doing Something; Danger Cliff. ....	20
Go Home Boys; Three Bad Bargains. ....	21
A Brave Little Mexican Girl. ....	21

JAN. 15, 1884.

**MACGREGOR & KNIGHT'S**

LIST OF PRESBYTERIAN BOOKS.  
FOR MINISTER.

- Dr. Craham's Lectures on Ephesians  
400 pages, Large Type.....\$1.25  
Dr. Spencer's Sermons Practical... 1.25  
" " Sacramental... 1.25  
" " Doctrinal... 1.25  
Hanna's Life of Christ ..... 2.50  
Pulpit Commentary per vol. on old  
and New Testament ..... 2.25  
Dr. Hodge's "Manual of Forms". re-  
written and enlarged..... 0.75  
Dr. Spencer's Pastor's Sketches 2 vol 2.25  
Bertram's Home Encyclopaedia over  
900 pages ..... 2.75  
**FOR ELDERS AND S. S. TEACHERS.**

- The Elder and his Work. By David  
Dickson ..... \$0.50  
Dr. Hodge's Commentary on Con-  
fession of Faith ..... 1.50  
Dr. Green's Lectures on Shorter Cate-  
chism, 2 vol. .... 2.25  
Confession of Faith, cloth ..... 0.50  
" " paper ..... 0.12

S. S. AIDS, 1884.

- Half Hours with the International  
Lessons. 48 Sermonettes from 24  
eminent clergymen . . . . \$1.50  
Peloubet's Select Notes. . . . 1.25  
Westminster Question Book. A  
Hand book on the Lessons . . . 0.18  
Westminster S. S. Hymnal  
257 Hymns with music . . . . 0.35  
Jacobus on the Acts . . . . 1.50  
Farrar's Early Days of Christianity. 0.75

LARGE TYPE HYMNAL.

- Cloth, red edges . . . . 0.75  
Leather, gilt edges . . . . 1.25  
This Edition is in beautiful type and  
just issued.

FOR ONE DOLLAR.

we will send

- 24 Assorted Story Books, paper covers,  
illustrated, large type, or  
50 cents for 12 copies.

Send for Catalogue for Sunday Libraries  
TO

MACGREGOR & KNIGHT,  
125 GRANVILLE STREET,  
HALIFAX, N. S.

**LORD MACAULY ON THE  
SABBATH.**

Of course I do not mean that man will not produce more in a week by working seven days than by working six. But I very much doubt whether, at the end of the year, he will have produced more by working seven days a week than by working six days a week, and I firmly believe that, at the end of twenty years, he will have produced less by working seven days a week than by six days a week. The natural difference between Campania and Spitzbergen is trifling when compared with the difference between a country inhabited by men sunk in bodily and mental decrepitude. Therefore it is we are not poorer but richer because we have through many ages rested from our labour one day in seven. That day is not lost. While industry is suspended, while the plough lies in the furrow, while the exchange is silent, while no smoke ascends from the factory, a process is going on quite as important to the wealth of the nation as any process which is performed on more busy days. Man, the machine of machines—the machine compared with which all the contrivance of the Watts and Arkwrights are worthless—is repairing and winding up, so that he returns to his labour on Monday with clear intellect with livelier spirits, and with renewed corporeal vigour.

If you your lips  
Would keep from slips,  
Five things observe with care :  
Of whom you speak,  
To whom you speak,  
And how, and when, and where.

If you your ears  
Would save from jeers,  
These things keep meekly hid :  
Myself and I,  
And mine and my,  
And how I do or did.

The Belfast Presbytery, Ireland, has inaugurated a course of lectures on the lives of eminent missionaries. John Williams the Martyr of Erromanga forms one of the course. The life of William's has been written by Dr. John Campbell, of London, and is said to be an excellent treatise on the subject.

—The Unitarian Club of Boston has secured the \$150,000 wanted to build a hall that shall be the denominational headquarters.

# The Maritime Presbyterian.

VOL. IV.

JANUARY 15th, 1883.

No. 1.

## STATE OF THE FUNDS JAN. 1st, 1884.

FOREIGN MISSIONS.	
Received to Jan. 1st, '84.	\$4074 80
Expended to " " '84	7783 16
Bal. Due Treas.	3708 36
DAYSRING, ETC.	
Received to Jan. 1st, '84	\$1343 58
Expended to " " '84	including 3737 37
Bal. of \$932 21	3737 37
Bal. due Treas. Jan. 1st '84	\$2393 79
HOME MISSIONS.	
Received to Jan. 1st, '84	\$2210 49
Expended to " " '84	2168 65
Bal. on hand	\$ 41 84
SUPPLEMENTS.	
Received to Jan. 1st '84	\$3072 83
Expended to " " '84	3269 29
Bal. due Treas.	\$196 46
COLLEGE.	
Received to Jan 1st, '84	\$ 491 55
Expended to " " '84	10461 38
(including Bal. of \$3710 52.)	10461 38
Bal. due Treas.	\$1966 83
AGED MINISTERS FUND	
Received to Jan. 1st '84	\$1116 93
Expended to " " '84	1546 26
Bal. due Treas.	\$429 33
RECEIPTS FOR THE MONTH OF Dec.	
Foreign Missions	\$1108 01
Dayspring and Mission Schools	495 16
Home Missions	469 00
Supplements	530 28
College	1636 63
Aged Ministers	186 20
French Evangelization	240 83
	\$4566 11

P. G. MCGREGOR, *Treasurer*.

Rest and be silent ! For faithfully listening,  
Patiently waiting, thine eyes shall behold  
Pearls in the waters of quietness glistening,  
Treasures of promise that He shall unfold.

Rest and be silent ! for Jesus is here,  
Calming and stilling each ripple of fear.

—F. R. Havergal.

## THE MARITIME PRESBYTERIAN.

### FINANCIAL STATEMENT

VOL. I 1881

34780 copies

Expenditure - - - - - \$571.96  
Receipts - - - - - 414.45

Balance due Ed. - \$157.51

VOL. III 1882

50000 copies

Expenditure - - - - - \$694.63  
Receipts to date - - - - - 992.10

Balance due MAR. PRES ' \$ 97.47

VOL. III 1883

48000 copies

Expenditure - - - . Paper \$213.64  
Printing \$412.00  
Periodicals, Postage,  
Stationary &c • 29.63  
Total - - - - - \$655.27  
Receipts to date 635.70

Balance due Ed. \$ 20.97

A few remarks on the above figures may not be out of place.

I. During 1883 several sums due on 1882 have been paid, making the balance on hand for 1882, larger than on the statement given a year ago. Some fifteen or twenty dollars is yet expected on that year so that receipts for 1882 will exceed expenditure by over one hundred dollars, and paying two thirds of the adverse balance on the first year.

II. There will yet be paid on 1883 over two hundred dollars. The probability is that the receipts for the year will exceed the expenditure by that amount, leaving after all the deficit in the first year is paid, a balance for the Foreign Mission

Fund, which needs all it can get.

III. There is still a number circulated gratuitously to advertise it in places where it may not be known. That number is being lessened and this year will be reduced to a minimum.

As a church there are two departments of work before us that call for vigorous and immediate action.

The Foreign Mission Fund has had large drafts made upon its Funds for the last few months, meeting the usual expenses in the New Hebrides and Trinidad, while the receipts have not been large. True, many of the congregations have yet to make their collections, and in making them should know the condition of the Fund and the work to be done. As shown by the "State of the Funds" in our first page \$6102.12 are required to square the Foreign Mission Fund proper, while the Dayspring and Mission School Fund is behind to the amount of \$

Comment is needless. Facts are what people need to know. "If ye know these things happy are if ye do them."

The other department of work in which special interest and effort is needed is that of aiding weak congregations. For the particulars with regard to this we refer our readers to the communication on another page.

We have received a note enclosing seven dollars as a thank offering for Foreign Missions. Two dollars of this is from the first salary of a school teacher, and the remaining five dollars from a "Friend."

Also an anonymous note from Fall River, enclosing five dollars, viz., three dollars for Foreign Missions, and two for Home Missions.

We have to acknowledge the receipt of two dollars monthly from "a member of United Church," for Foreign Missions.

## SENSATIONAL LITERATURE.

(For the Maritime Presbyterian)

A number of incendiary fires have lately occurred in Milwaukee, Wisconsin. Their origin has been traced to four boys about 14 years of age, the sons of prominent and worthy citizens. Reading sensational literature of the dime novel type inspired these boys to set fire to buildings. Although they planned their work with a good deal of cunning, at length they were found out. Upon being discovered they said they liked to see the fire engine come out and so started the fires. This is but a single example of the evil of pernicious literature upon the youthful mind.

There is not a little of this vile stuff pouring into these Maritime Provinces. Pretty cromos induce many to subscribe for periodicals without making any enquiry as to the reading matter. Often, however on their pages are written tales poisonous to the soul. Every family should be supplied with a good newspaper, and surely fifty cents expended on the Record and Maritime Presbyterian would prove a wise investment. During the long winter evenings, and at the beginning of a new year good reading matter should be provided for every house. Parents can easily make a wise selection, and not grudge a little expenditure in this way. Books and periodicals educate for eternity, and what we read helps to mould the character. Be not induced to subscribe for any paper offering chromos, unless you know some thing of its literary character.—*Com.*

The act of giving is described by Paul (2 Cor. viii. 7) as a grace. Only think of it, "As ye abound in utterance so abound in this grace also." What a blessed thing it would be in this America of ours, in which the gift of tongues seems to have been so lavishly bestowed, if Christians generally were as fluent in giving as they are in speech.—*Rev. W. M. Taylor, D.D.*

An old printer states, that when the late Rev. Charles Stovel was a journeyman baker he objected after his commission to work on the Sabbath, and could not procure a situation, being driven to break stones on the road. He was doing this when his predecessor in the pulpit took him by the hand and procured him admission to Stepney college.

In the estimate of Christian life it is not the few exceptionally great things which are reckoned, but the many ordinary little things.

## THE NEW SUPPLEMENTING SCHEME.

(For the Maritime Presbyterian.)

For some years the subject of the better support of the ministry has been engaging the attention of the Presbyterian Church in Canada. At successive General Assemblies the matter has been carefully considered. There has been no difference of opinion in respect to the imperative need of improvement in every part of the Church, though all have not been able to see eye to eye with respect to the best means to be employed to secure the desired object. Many have contended earnestly for the adoption of the principle of sustentation, while others have urged that the supplementing principle is better suited to the condition of the Church, and more in harmony with the methods of her activity in the past. At the last meeting of Assembly the following deliverance was given upon the subject.

"The General Assembly is impressed with the duty of putting forth the most strenuous efforts for the better support of the ministry, so that if possible a minimum stipend of not less than seven hundred and fifty dollars (\$750.00), with a manse shall be secured.

The Assembly deems it inexpedient to pronounce in favour of a supplementary, rather than a sustentation scheme, yet considering that our past working has been in the line of Supplement, the General Assembly instructs the H. M. Committee for the Western Section of the Church, and the Committee on Supplementations in the Eastern Section, to use their best endeavours to put into operation the Scheme of Augmentation presented to the Assembly last year.

The Assembly thus hopes to be able next year to bring a valuable increase of experience to bear upon this great interest of the Church with the view of improving said Scheme of augmentation, or of preparing the way for the harmonious introduction of another Scheme, towards which our experience may be found to point.

Further, the Eastern and Western Committees are instructed to take measures to bring the whole subject of the support of the ministry before the several Presbyteries, and congregations of the Church in order to awaken such an interest in the matter as shall result in a large increase of the Funds available for carrying out the object of the Scheme."

In accordance with these instructions the Committees East and West are making vigorous efforts to secure such action as will at least in some measure meet the necessities of the case. They have examined carefully into the facts furnished by the statistics of the Church; they have arranged for the visitation of Presbyteries by deputies; they are in correspondence with all the Pastors; and they have taken measures with a view to have the matter laid before the Church generally, through the press as well as by the action of the Presbyteries.

But the question suggests itself, "Is there need for all the effort which the Church is inaugurating?" Let us see.

Confining attention just now exclusively to the Eastern Section, what are the facts with which the Church has to deal. There are within the bounds of the Synod of the Maritime Provinces about 180 organized congregations. Of these there are only about 60 which pay there pastor a salary of \$750. and a manse and upwards. In other words only about one-third of the congregations in the Synod are now at or above the minimum to be aimed at for all. This itself is a most significant fact.

Further, without attempting to classify the 16 congregations which have not furnished statistics for the last few years, there are 95 congregations which contribute less than \$750.00 and a manse of which 39 are under \$600.00 and a manse, besides six which strictly speaking are Home Mission congregations with settled Pastors. The average salary of these 95 congregations is about \$540. an amount regarded on all hands as altogether inadequate.

Now what is the proposal of the Assembly. It is to endeavour to raise the salary of each settled pastor to \$750.00 and a manse. By what means? Partly by increased contributions from each congregation directly to the support of its own pastor, and partly by assistance drawn from the Supplementary and Surplus Funds. But upon what terms and to what extent is it proposed that this aid should be given? There are two conditions which must be fulfilled by every congregation before it can receive any assistance whatever from the general fund. In the first place it must provide from its own resources for its pastor's support, at least \$400. per annum and a manse besides contributing to the Schemes of the Church. In the second place its contributions towards salary must average \$4.50 per communicant, or \$4.50 per family in those congregations

where the number of families exceeds that of communicants. It is proposed to supplement all congregations which fulfill those conditions, and which in the judgment of the Presbytery are entitled to assistance in the first place to the amount of \$600. and a manse. It is proposed further that the income which remains at the disposal of the Committee after this has been done, and at the end of the year, shall be constituted a Surplus Fund, the Committee aiming to secure such an income for this fund as shall make a full share in the Surplus not less than \$150.00. In other words, the aim of the Assembly is to secure immediately, and in every case in which the conditions are fulfilled, a salary of \$300. and a manse, and also in addition to that, to do what can be done to raise all salaries still further, to \$750. and a manse.

It is only natural to suppose that those who are interested in the subject will be anxious to know how the application of the Assembly's conditions will effect the congregations immediately interested. A careful examination of the statistics by the Supplementing Committee has led to the conclusion that all our congregations, with the exception of the six which are at present receiving aid from the H. M. Fund, and perhaps two others will be able to comply with the first condition of a salary of \$400. and a manse. Eight have not hitherto done so, but they are all so near that point, that there is little doubt that with proper effort they could easily make the required increase.

Of the 95 congregations which contribute less than \$750. and a manse, 42 have not complied with the conditions of the Assembly's Scheme which requires an average of \$4.50 per communicant, of which no fewer than 34 by fulfilling it, would be raised at once to the required amount simply by their own effort, and without drawing a single dollar from the general fund. On the assumption that all these congregations comply with this condition or work towards compliance to the extent necessary to provide the minimum required by the Assembly, there would be an increase in this class of congregations alone, and as the result of their own efforts, of upwards of \$4000.

There would however still remain 32 congregations requiring Supplements in order to raise their pastor's salary to \$600. and a manse, as well as 33 in addition which would require to be aided from the Surplus Fund, in order to bring them up to the \$750. and manse. It is estimated

that the amount required for the first class of congregations would be about \$4776 and that the additional amount required for the second would be about \$6800 making a total of \$11576. Such is a brief statement of the facts with which the Church has to deal, and of the magnitude of the effort she is asked to make. They are laid before the readers of the Maritime Presbyterian, for their consideration without any attempt, at all events in the present communication, to discuss the Scheme of the Assembly on its merits, or to consider the extent to which it is practicable to attain success.

E. A. M.

## HISTORICAL SKETCH OF SHELBURNE CONGREGATION.

By REV. A. DICKIE.

Shelburne is one of the few Presbyterian congregations in the Western part of Nova Scotia which has an ancient history. Its records show that its origin date as far back as the founding of the town. At the close of the American War in 1783, a number of Loyalists came over to this Province, some of whom settled in Shelburne. They brought with them as their minister the Rev. Hugh Fraser who was chaplain to the 71st Regiment. In thus coming to a new country whatever other privations they may have endured they were not deprived of the means of grace. A Presbyterian congregation was thus translated from the neighboring Republic into Nova Scotia, and is now almost a centurion.

The Loyalists were exceedingly industrious, and in a very short time amassed considerable wealth. The town though situated about 150 miles from Halifax, yet stands at the head of an excellent harbor. Rapidly it grew, and at one time there seemed to be an exceedingly prosperous future before it. Trade flourished, houses were built and filled, and thoroughfares were crowded. The high hopes cherished, however, by its founders were speedily blasted. Its decline was almost as rapid as its growth so that the Shelburne of to-day is very different from Shelburne of 50 or 60 years ago.

Eloven years after the landing of the Loyalists, a Presbyterian Church was built, and since that time few of our congregations have undergone so many changes. Not less than 12 ministers have been settled over them nearly all of whom had short pastorates. Their first pastor

laboured longest, and passed away to his rest and reward fifty-five years ago.

The Rev. Matthew Dripps, a native of Clydesdale, Scotland, was settled over them on the 4th of July 1805. In these days when Presbyteries are somewhat compact and congregations are not far removed from each other, ministerial brethren can have frequent intercourse. The pioneers of Presbyterianism were denied this privilege. At the time of Mr. Dripps' settlement, he was the only Presbyterian minister in the Western part of the Province, and was about 200 miles distant from the nearest brother minister. Diligently and faithfully he toiled however for the Master in his isolated field, and wrought under many disadvantages, yet fruit appeared. Previous to his settlement in Shelburne he itinerated for some time both in the Upper and Lower Provinces. Often he endured fatigue and privation while labouring as a home missionary. Mr. Spratt says of him that at times he had only an Indian for his guide and frequently slept with him in his wigwam, and for food shared the contents of his wallet. This congregation was widely extended, his labours arduous, and the people of a mixed and unsteady character. For 23 long years he wrought well, though not an exceedingly strong man, and finished his work in May, 1828. As a man and minister he was highly esteemed and exceedingly popular. A correspondent in the columns of the Halifax Nova Scotian in 1854, speaks of him as one of the best men he ever knew. His dust now sleeps in the cemetery that surrounds the Presbyterian Church at Shelburne, and a suitable monument has been erected to his memory.

At the death of Mr. Dripps the congregation connected itself with the Church of Scotland. In the year 1824 a society was formed in Scotland called the "Glasgow Colonial Society," whose object was to raise up the Presbyterian population of the colonies with ministers of the established church. In 1829 two ministers were sent out by this society, the Rev. James Morrison who for a number of years was the minister of Laurencetown, Halifax Co., and the Rev. Gavin Lang. Mr. Lang was formerly assistant minister at West Hillside, and was ordained on the 11th May, at Paisley by the Presbytery of Irvine. Being ordained for this colonial charge he at once set sail for his designation. After six or seven years labour at Shelburne he returned again to Scotland where he died on the 24th August 1869, in the 41st year of his ministry.

He has left behind three sons in the ministry of the Church of Scotland, two of whom are now in Great Britain, and one in Madras.

Mr Lang was succeeded by Rev. John Ross. Mr. Ross was born in Cromarty, Scotland, in 1801, and received his early education in his native country and parish. In 1831 he was licensed to preach the Gospel and soon after came out and laboured for a few years in Shelburne. In 1845 he was called to Greenock Church St. Andrew's, N. B., where he continued to reside until his death, on the 8th April 1871. On that day he ended a long ministry of forty years, and passed away in perfect peace to enter upon the rest that remains for the people of God. After Mr. Ross' departure from Shelburne he was succeeded by the Rev. W. T. Wishart who after a few years removed to St. John, and another vacancy occurred.

On the 25th July, 1842, Rev. Andrew Donald was settled over them. For a few years he toiled over this extensive field and at length tendered his demission. He was afterwards settled in the congregation of Londonderry, and Campbellton Settlement, New Brunswick, in connection with the Free Church. Mr. Donald though not now pastor of the congregation still lives in New Brunswick.

After the disruption, Shelburne returned again to its original connection in the Presbyterian Church of Nova Scotia, though vacant for some time after Mr. Donald's dismission.

After the licensure of the Rev. James Byers he was appointed by the Presbytery of Halifax to supply them. His services proving acceptable to the people he was called and settled in May, 1845. At the time of Mr. Byers' settlement he was the only Presbyterian minister in the county and was far removed from his brethren. There were two places of worship and not one hundred families scattered over a wide territory. For nearly eight years he continued to labour when he received and accepted a call to Tatamagouche where he was inducted on the 31st May, 1853. At the end of six years he demitted, and was settled at Clifton.

On the 10th Sept. 1853, Rev. George M. Clarke was ordained over them. The congregation then extended over an area of forty miles, with five preaching stations and paid a stipend of \$500.

About two years before the union of 1860, and five or six years after Mr. Clarke's settlement the congregation was divided. The Western end, including



Clyde River, Barrington, Ohio, and Cape Sable Island, formed a new charge and was placed on the list of supplemented charges. The Eastern part, Shelburne, Jordan River, and Locke's Island, sought and obtained a continuance of Mr. Clarke's services, assuming the responsibility of his support. The new congregation numbered 62 families, whilst Shelburne comprised 100 with five churches in the country. Contributions to the Schemes of the Church also increased.

In 1863 the salary of the Shelburne congregation was raised to \$600, and \$50.00 contributed to the varied schemes whilst Clyde and Barrington raised upwards of ninety dollars. The division thus increased their liberality and shows that when necessity is laid upon our people it incites to greater effort and increases energy.

Mr. Clarke at length received and accepted a call to East Boston, but after a brief pastorate removed to Ontario, and is now the minister of New Edinburgh in the Presbytery of Ottawa.

A short vacancy again occurred when in 1870 Rev. Samuel Archibald was ordained. During Mr. Archibald's incumbency, a glebe beautifully situated in the rear of the town was purchased on which a neat manse was erected. Seven preaching stations within the limits of the congregation were supplied which involved a great deal of physical toil. On the last day of the year 1872 they were again left without a teacher.

Ten months elapsed when another settlement was effected, Rev. E. D. Millar was ordained on the 20th Oct. 1873. The Millar period which continued for nearly seven years was noted for activity and progress. At the date of his settlement the stipend promised, was \$800 and larger amounts were raised for religious and benevolent purposes. On the 25th April 1880, Mr. Millar was translated from Shelburne to Lunenburg where he still labours.

A successor soon followed, Rev. D. F. Creolman who had been employed as a Home Missionary at the Bay of Islands, New Foundland for four years resigned in 1880 and was soon after inducted at Shelburne. His work here was of short duration though he laboured zealously preaching three times each Sabbath. He wrought hard until compelled owing to ill health to resign and in Nov. 1882 passed away to his rest and reward, in his native home, Upper Stewiacke.

Coming down to the present year we have a further division effected in the

congregation. The original charge of 1800 in 1884 forms three. Last summer the thriving locality of Lockport with East Jordan enjoyed the services of a catechist for which they paid in full. In the autumn steps were taken toward the formation of these stations into a new charge and now we have another congregation in Shelburne, placed for a time on the supplementing list. There is no doubt as Lockport is fast growing and carrying on considerable business that it will soon take its place among our self sustaining charges. The old congregation is still somewhat scattered. It comprises the town, Ohio, one or two stations on the Jordan River, and Upper Clyde, which has been transferred from the Clyde and Barrington congregation from which it is 25 miles distant. Having given a call to the Rev. James Rosborough of Musquodoboit Harbor he was inducted on the Dec. 20th 1883.

Presbyterianism has thus passed through many changes in Shelburne and has an ancient history and yet despite difficulties and short pastorates has grown. Mr. Rosborough is a tried man and enters upon his work after nearly eight years experience at Musquodoboit Harbor. For a long time the people have enjoyed the stated means of grace and now with a more compact field greater privileges and an earnest faithful minister still greater progress should be made. With the blessing of Heaven and each member of the congregation alive to duty we can safely predict a grand future for Presbyterianism in Shelburne,

## NEW HEBRIDES MISSION.

Letter from Mr. McKenzie

Erakor, Efate, July 2nd, 1883.

My Dear Mr. Scott:—

Many thanks for your welcome letter which came to hand by the Dayspring on the 28th of April, also for a number of copies of the Maritime Presbyterian which arrived the same time.

You have probably, ere this, heard that we reached our station in safety. Our visit to our native land, and the warm expressions of sympathy received when there, has very greatly strengthened and encouraged us in resuming our work.

RESUMING WORK.

Shortly after we returned, we opened our schools, and the attendance and pro-

gress have been satisfactory. At the adults we have over a hundred on the roll, and at the children's, sixty. Then I have an additional class for some young men who are living on the Mission premises, whom I am endeavouring to train for teachers. There are eight at present.

We have been teaching about five hours and a half a day during four days of the week. This along with other work connected with the station has, perhaps been more than I should have attempted, but as the work seemed so hopeful, and as several of the natives came about three miles to school I was anxious to give them as much instruction as possible.

On Wednesday I have my candidates class, the attendance at which is about twenty. As their busy season is now drawing on, I intend to itinerate more and teach less.

#### BUILDING,

We have just completed two substantial lime houses for our young men, thanks to the assistance of Green Hill congregation and other friends of the Mission. These are quite an ornament to our station and a credit to the skill of the natives. Several of our natives of late years have taken to building lime houses for themselves, which must be much more comfortable and healthy than the low, close grass huts in which they have been accustomed to live. At this village there are now six such, and another is in course of erection. At Pango there are two, and at Eratap three. The one belonging to the young chief of this village is quite a palatial residence for a native.

#### SETTLING TEACHERS.

Since we returned we settled three teachers and their wives at distant villages of our own island. A couple have gone as teachers to Tongoa, and another couple as servants to the missionary on Api. Our poor natives are thus doing something to spread abroad the knowledge of the Truth, which has so greatly benefitted themselves.

#### NEW MISSIONARIES.

You will be glad to hear that two new missionaries have just joined us, Mr. Murray and Dr. Gunn, both from Scotland. The former is supported by the Presbyterian church of New South Wales the latter is successor to Mr. Copeland

on Fatuna, and is supported by the Free Church of Scotland. Our mission staff now numbers twelve. On two occasions we were up to this number, but we have never been able to get beyond it. Ten years ago we numbered twelve. Since that, Lawrie, Michelsen, Fraser, Holt, Gray, and the two above mentioned have joined us. But we lost Goodwill, J. D. Murray, Inglis, Copeland, Holt, Paton and Neilson. There are not half as many in the group as there should be. We hope to get more shortly. It is reported that the Presbyterian Church of Victoria has sent to Scotland for an additional labourer, also the Presbyterian Church of New Zealand. Then we hope the Free Church of Scotland will send a successor to Mr. Neilson.

As our prospects are now so hopeful we all feel that a steamer is necessary to meet our requirements. At our annual meeting a week or two ago a committee was appointed to obtain estimates as to probable cost of building and maintaining a suitable one. Were it not that the Australasian churches hope to be able at some future day to undertake the entire support of this mission, I would be much more urgent in asking our Church for another missionary. I was glad however, to find that our church has no idea at present of relaxing her interest in this field. To do so would be most injurious to the cause of Christ, as it is quite certain that for several years the churches above referred to will not be able to carry on the work alone. It would never do to give back to the enemy strongholds where now the banner of the cross is unfurled.

#### VISIT TO THE NORTHERN ISLANDS.

I was appointed by our Mission Synod to visit the northern part of the group in company with the new missionary, in order to secure a favourable opening. So when the Dayspring arrived she remained a day to allow me to store away our supplies. On the 30th of April, about 10.30 a. m., we left Erakor, and cast anchor in Havannah Harbour about sunset. Mr. McDonald is absent on furlough. I had visited the station in March, and was greatly surprised at the change that had taken place during the time I had been absent. Mr. McDonald has laboured faithfully, and has been permitted to gather a plentiful harvest. On the present occasion I was sorry to find that one of the teachers left in charge had grievously fallen. He had taken the wife of another man, and refused to give her up. Her

husband being angry went away in a vessel. With this exception the work was making very gratifying progress. Over twenty natives, heathen, had moved to the Christian village, near the mission house, and were attending church and school. Besides these a youngman was pointed out to me, who had been sent by his father, a chief of a heathen village, to ask for a teacher. I found that there was one willing to go with him, but he was under church discipline, for beating his wife. On consulting with the church members as well as with the man himself, I decided as I had charge of the station, that it was my duty under the circumstances to restore him.

Next day, after taking a sufficient supply of water on board, we set sail for Nguna which is only a few miles distant. The natives there were very much pleased to see Mr. and Mrs. Milne back after their long absence. Could any one who is accustomed to speak slightly of the triumphs of the cross among the heathen, have been present when they landed, his views would have been somewhat changed, by what he would have witnessed. Numbers of the natives, with their Rarotongian teacher at their head, gathered about the door of the Mission house, and sang hymns to a late hour. Three times had the teacher to come to Mrs. Milne, and shake hands, saying, "O this is good." What a change from the first time I visited the station eleven years ago. Then there was not a single convert. Now there is a church with about forty members, a nominally Christian population of about 150. Saw a fine healthy looking old man, who was about to be buried alive, at his own village, but was rescued by the Christian natives. For many years this was the most northerly station but we are gradually extending and now there are two islands north of Nguna occupied, and we hope there will soon be three. The following Sabbath we spent at Tongoa, where Mr. Michelson has been labouring with considerable success for four or five years. It was an impressive sight, at one of the villages to see a little boy beating a native drum—a log of wood hollowed out and rudely carved—summoning her people to service. Around that same drum in heathen times many a time had their wild yells been heard, as painted and feathered, and brandishing their weapons over their heads, they leaped and danced to its hoarse music.

After visiting Burnmba-Api, the station of Mr. Fraser, supported by the

Presbyterian Church of Tasmania, the smallest represented in the mission, and by the way, the one that has given its missionary the best house in the group, we set sail for Perama. This is a small island, but seems to have a considerable population. So far we have had very little intercourse with them. This was only the second visit the Dayspring has made. We found them very friendly. As we drew near the shore we saw them run and put away their weapons at some distance. Then they came and hauled up the boat so that on stepping on shore we were beyond the reach of the surf. We visited several villages and were kindly received at each. They offered to sell us a piece of land for a station, but as Mr. Murray wished to see Ambwim before deciding, we joined the ship and steered for that island. We cast anchor at "Rodd's Anchorage." A party of the natives recognizing the Dayspring, met us on the beach and took us to their village. Here as on other islands a few of the natives could converse in broken English, so we were able to make known the object of our visit. They expressed their willingness to receive a missionary, stipulating that he should give them tobacco. We explained to them that the missionary was not like the *Whiteman* that he did not come to barter with them. This however, did not make them unwilling to have a missionary. They showed us a piece of land which they were willing to sell. As it seemed a very hopeful opening we decided to purchase, so the chief along with a number of his men accompanied us to the ship to receive payment. But I fear I am wearying you, so I must close.

With very kind regards, I remain,  
Yours very sincerely,  
J. W. MCKENZIE.

Letter from Mr. McKenzie.

Pango, Efate.  
August, 25th. 1888.

My Dear Mr. Robertson:—

Lest the Dayspring should call for our mail, I must get a note ready for you. She has been north settling the Murrays', and was to leave Ambrym on the 20th inst., but as Mr. Murray is not at all strong it is possible that those who have gone to assist him with his house may wish to do as much for him as they can, and so they may have detained her a day or two longer.

By the heading of this you will see that we are at one of our outstations. We

came here to-day and intend remaining till Monday. Here we have a small lime house, but at Eratap we sleep in the chief's house, also a lime one, I have just had a small grass house built at Fila, and intend going there frequently.

I am not able to give you much news from Eromanga. Mrs. McKenzie has written Mrs. Robertson, and I think told her about our visit there. It was Sabbath, and they were in church. Mr. Michelsen and I addressed them. We called at Potinia Bay the previous day. I was the only passenger who went ashore. Did not see Yomat. He was inland somewhere at the funeral of a chief a heathen I think. Atuelo told me that two teachers had died, but that he had sent another to take the place of one, and the work of the other was taken up by a teacher living near. Mr. Annand was appointed to visit Dillon's Bay if time permitted, after the missionaries were returned to their stations. Of course there was no use thinking of me visiting it this season. I was appointed last year to accompany the Dayspring when she arrived from Sydney in April. This I did, and then went directly South to the meeting. Besides this I had not been long home.

Mr. Annand did not get to Dillon's Bay this season, so unless he can accompany the vessel when she arrives from Sydney in the end of the year, your station will not be visited again this year. Then I have been appointed to take charge of Hav. Harbour in Mr. McDonald's absence. In March his natives came for me to go round and marry a couple.

About the first of April a labour vessel was wrecked at Eratap. Ramsay, who I think was one of the seamen of the Dayspring when you went up to Sydney, was mate. Her name was the "Surprise." They ran her off her course, so she went on the reef. Our natives assisted them in saving their trade and stores, and although they had every opportunity of taking anything they wished, I do not think there was an article stolen.

We had a very pleasant harmonious meeting. Eight of us present. Milne and Fraser away. We were all accommodated on shore. Three of us had our wives with us.

The work is progressing favourably at our station since we returned. At two villages one of which we have been visiting for about eight years, several natives have thrown off the yoke of heathenism. The death rate has been high at Eratap.

With love to Mrs. Robertson and your family, I remain,

yours sincerely,  
J. W. MCKENZIE.

Letter from Mr. Annand.

Ancityum, New Hebrides.

August 6th 1883.

[To the children of the Poplar Grove Sunday School.]

Dear Young Friends:—

We lately received a gift from you, of six dollars' worth of school materials, all of which are very serviceable in our schools here. It is encouraging to us to know that you remember the wants of our poor children, in the division of your contributions. By your present we are now well supplied for another year. You will please accept our hearty thanks on behalf of the children here.

I am happy to be able to say to you that our schools are well attended, and that many of the children are making fair progress in their lessons. The children are not so far advanced here as those of the same age among yourselves, but some of them read very well, and write tolerable well. Arithmetic is very difficult for them as they do not commit much among themselves. We have a man herding our goats, who is about forty years of age, and has been to school a good deal, but he cannot tell me yet how many goats there are in the flock, although he has been minding them for two years. He cannot count up to seventy correctly yet. The people always used to count by fives before the missionaries came, and they could never count higher than the number of their fingers and toes. They would count their fingers on one hand and then say "hand one," then on the other hand, and say "hand two" after that they would say "many" a "great many." &c; I think that you would be amused to see them doing their sums in addition and subtraction while in school. They count their fingers, and then stick out their toes and count them.

They like Geography, and English better than arithmetic, as they are fond of hearing about other countries, and the people who inhabit them.

Now, I will tell you what Mrs. Annand's class of boys and girls have for their Sabbath School lessons every Sunday. We have public service in the church at nine o'clock in the morning, and Sabbath School is held at three o'clock in the afternoon. Most of the boys and girls in Mrs. Annand's class commit

to memory all the verses of Scripture that I refer to in my sermon. Almost every passage of the Bible to which I refer is marked and committed to memory. It is very seldom that they have less than ten verses committed, and often as many as fifteen. This is all done between eleven o'clock and three, the intermission between the services. Besides these they have their catechism to learn, and some other lessons. The most commendable part of their conduct in reference to this is, that the committing of these verses is a self-imposed task.

Now, let me ask you, children, How many of you can repeat the morning text in the afternoon? How many of you can repeat the morning text in the afternoon? How many of you can tell the passages of Scripture that your pastor quoted in his sermon? No doubt that all of you can beat our boys and girls in arithmetic: but I fancy that perhaps you would be a little behind in committing texts of the Bible to memory. However, what is really the most important thing of all, is, that you and we do just what the word of God tell us to do. Let us try to do that! If you all do that, perhaps we may yet see some of you out as missionaries teaching the heathen about what is revealed to us in the Scriptures. Again thanking you for your present to our schools,

I remain yours very sincerely,  
J. ANNAND.

#### Letter from Mr. Lawrie.

Mr. Lawrie stationed on the same island with Mr. Annand writes home to Scotland as follows:—

Aneityum.

"The annual meeting of the Mission Synod has just been held at Anelcauhat. We met on June 7, and closed on the 13th. There were eight members present. It was most cheering to welcome two members into our midst this year; the same number joined this mission last year, and it is possible other two missionaries may come to the islands next year,—one from the Church of Victoria, and one from New Zealand.

"The Rev. J. W. McKenzie was elected Moderator for the present year. This gentleman represents the Church of Nova Scotia on the island of Efate, where a good work has been going on for a number of years. Regarding the new missionaries, two new stations were opened last year;

one is to be opened this year, and Dr. Gunn is occupying the station on Futuna where it is to be hoped his talents may be blessed, and the whole island turned unto God.

"I have been appointed, along with Messrs Milne and Michelsen, to assist in building Mr. Murray's house on the island of Ambyrm. We proceed there about the middle of next month, when it is to be hoped that Mr. and Mrs. Murray will have a happy settlement. This is the most northerly island yet occupied by this mission. The people are all heathen, but when visited they expressed their willingness to receive a missionary."

#### Letter from Mr. Michelsin.

Dayspring st Ambian,  
August 17th, 1883.

My Dear Mr. Robertson:—

Your letter of January 27th, came to hand by the Dayspring. We were glad to learn that you were well and that you were looking forward to a pleasant voyage home. I am sure that you will enjoy your stay in your native land, especially after having been so long away, and after having had such a blessing on the works of your hands on Eromanga. I believe, however, that you will not have been long in N. S. before you will begin to long for your own isle. We were ashore at your station on our way south. As Mr. Mackenzie will be writing you fully on the subject, I need not say anything beyond this that we all agreed that every thing looked as if you had not been absent at all. And I do believe that by God's help you have set the work spinning so that it will keep rolling on whether you are there or not.

Naiup is writing to you. He is doing really well. I left the place in their charge when we were at Sydney, and have done the same again. His wife is nice tempered, and honest, so that she is all we asked for, and all we expected. Naiup has expressed a wish to remain with us. He is now able to speak in Tongoan, and goes with an Efate teacher we have got to conduct meetings. No less than fifty of my scholars are now in Queen's land. These include two of my most hopeful boys, With all that, I am full of hope. The work on Tongoa looks as hopeful now as at any other time. We have finished the building of our fourth church, and hope to have one or two more built during this year. There has been some fighting since you were there, but not very many killed or eaten.

I have got a horse and hope when you come to see me again to be able to give you a ride. It is a great help to me in my work.

We had a very nice meeting of Synod this time. Mr. McDonald, Mr. Milne, and Mr. Fraser, absent. Dr. Gunn is a fine man and sure to get on.

Messrs. Milne, and Lawrie and I are helping to build Mr. Murray's house. There is a large population here and the people are very friendly, though not helping. That may be accounted for by the fact that they are busy with a sing-sing. They seem to be of a very mild type, so that he ought to get on well. I regret to say that his health is not very good. We trust the change of life may do him good.

Capt. Bilbil of the "Borough Bill" was shot on this island, at another part, some three weeks ago. A Man-of-war has been there and has punished them. There was quite a fight. One Englishman was mortally wounded and died a few days after, another was taken to Noremea in a French man-of-war. His recovery too is doubtful. Some six or eight natives were killed. they were compelled to give up their arms and pay a large number of pigs.

We expect to be away from this place in about three days, and I have many letters to write, and orders to make up, so that you will pardon me for hurrying over my letter at this rate.

I sincerely trust you may all enjoy your stay at home, and I feel certain that you will succeed in stirring up the churches, who knows, perhaps you might get a man with you out for *Santo*. The first two or three missionaries who can, I think should go there.

With our united kind regards and best wishes, I remain,

yours sincerely,  
OSCAR MICHELSEN.

#### Letter from Dr. Gunn.

Our readers will remember that last year a new departure was made in the New Hebrides Mission. The Free Church of Scotland who has been associated with us for a long time in this field appointed a medical missionary Dr. William Gunn. Dr. Gunn has been settled on the Island of Futuna where Rev. Joseph Copeland laboured since 1858. Mr. Copeland left when Mr. McKenzie returned to visit his native

land. The following extracts from a letter written by the medical missionary, give some impressions of the work on that island and of his reception by the natives. Though Dr. Gunn is not our missionary, yet he is labouring in connection with our own beloved missionaries in the same field and in a somewhat new capacity and therefore we will be interested in his movements. Though stationed on Futuna Dr. Gunn writes from Aneityum, while attending the Mission Synod.

Futuna.  
"Anecauhat, Aneityum,  
June 15, 1883.

"On landing on the 25th April, the natives, who were assembled on the beach to the number of 150, made little show of welcome; but I understand this is their usual manner. The difference between the natives of Futuna and of Aneityum was very striking. Though possessed of a much finer physique than those of Aneityum, yet, unlike them, they were nearly all destitute of clothing, except a few of the Christian population, who were scantily clothed,

"We found the mission premises in much better order than we expected; but the veranda was quite rotten, and the whole building required new thatch.

"During our stay in Futuna, up to the time of our leaving for the meeting of Synod, we were very busy improving the condition of the house.

"Worship has been conducted on Fridays and Sundays by the Aneityumese teacher, assisted by one of the chiefs, while the teacher has also visited the other three stations where school houses have been built. The average attendance of adults in the school adjoining the mission-house is about 20, including children, 30; in the second district about 10; the third 14; and the fourth, the most distant from the mission-house, 20. The total number attending religious services cannot exceed 150.

"The morning worship, I am sorry to say, is not well attended, and it is to be regretted that the island has been so long without a missionary, because, while much remains showing the good work done by Mr. Copeland, there is also much that shows retrogression.

"Mrs. Gunn and myself visited two of the other stations, and were very cordially received. The women seemed particularly glad on seeing a lady, all the more so seeing that it was the first time a lady

missionary, or any other white woman had ever visited them. The reason of this is that the paths are so bad in some places that a goat would scarcely venture on them. This makes the work of visiting the different districts difficult, and makes it necessary to have a number of teachers on the island.

"The remaining district I have not yet visited, but hope to do so on my return.

"Upon the whole, we have been kindly treated by the people. We are specially interested in the children, very many of whom are engaging and intelligent, and we are longing for the time when we shall be able to teach them. We have made fair progress in the language, and for some Sabbaths I have read to the natives from Mr. Copeland's translation of the Gospels.

"Some of the natives suffering from rheumatism, neuralgia, and ulcers have come for medicine, and those who afterwards came to report progress were successfully treated.

"We left Futuna on the 4th June for the meeting of Synod, which is now closed, but on account of the stormy weather the *Dayspring* is unable to leave."

Wm. Gunn.

## THE TRINIDAD MISSION.

Letter from Rev. K. J. Grant.

San Fernando, Nov. 26th, 1863.

To the Editor of the *Maritime Presbyterian*.

Dear Sir:—

We hope very shortly to welcome the Morton's back with the new Mission family.

Couva is an inviting mission field. It is compact, the remotest corner is easily reached and everywhere we find a people willing to hear. Enter one of the larger hospitals, and in a few minutes you are surrounded by from 20 to 40 people to whom you can talk for an hour without any serious interruption. They greet you in a friendly way, and when you are retiring, such as can hobble along, follow you to the door with their respectful salam. Sit down in a labourers room, and neighbors speedily gather in to hear the message, some assent, some ask questions, a few dispute, frequently there is no interruption. We are often made to feel that nothing is lacking to lead to a decision but the Spirit of God. This is not peculiar, however to Couva, almost

everywhere and at all times we can get an attentive hearing. Would that he who opened the heart of Lydia, wrought more manifestly through us.

Two men attend the service at the Central Church, who live four miles distant in one direction, and one a like distance in another direction, who are rarely ever absent. Amongst the converts we recognize some who will ere long take an active part in mission work. One of whom Mr. Christie formed a favourable opinion is holding on, growing in knowledge, and I trust, in grace, and I do not think the missionaries expectations will be disappointed. A week ago at an early hour, Mr. Lal Behari and myself, dispensed the Lord's Supper in Couva, and baptized one out of several applicants. He was a Brahmin, known to us in S n Edo for many years. For several months he has not hesitated boldly to declare his convictions, and now associated with another, he helps in an evening class daily. It is work of this character, teaching work, daily, that awakens thought, and prepares for sowing and harvesting. We trust that Mr. Wright may be the right man for this interesting district, and that not only he, and we, but the missionary just retired, may be gladdened with the souls gathered to Christ.

Have you heard of what Mr. Smith's congregation of Galt are again going to do for us? It was this congregation that took our valued teacher, J. W. Corsbie to Canada and kept him at Galt Institution for two years, where he was fitted for a position in our mission in which he has given great satisfaction. Well, scanning the necessities of our new district Aropouche, and remembering the low state of the Foreign Mission Funds, I ventured to lay our plan for 1864, before Knox Congregation, Galt; through Mr. Smith asking for fifteen dollars monthly, or \$180.00 for the year. My letter was only three days to hand when answer was returned that the aid sought should be supplied. Often have we had to thank God for mercies, for aid at the very moment when our way appeared to be hedged up, but never was aid more opportune, and if I were at liberty to give an extract from Mr. Smith's letter you would see the heartiness, the generous spirit in which the response was made, which enhances the gift manifold. "Bless the Lord, O my soul." Entreat the Lord that a glorious harvest may be gathered here.

Yours very truly.

K. J. GRANT.

## INDIA.

## Letter from Indore.

The following letter is from Indore, the Mission of the Western Section of our Church. Rev. J. Fraser Campbell formerly of Richmond, Halifax, is laboring there. The letter is addressed to the Secretary of the Women's F. M. Society in the West and has been kindly sent to us by the Secretary of the W. F. M. Society in Halifax for publication.

Indore, Sept. 13th, '83.

My Dear Mrs. Harvie:—

We have re-opened Miss Rodger's school, and I began, with some assistance to teach it on the 6th of August. At first the little girls were rather unmanageable; being too long out of school, they appear to have forgotten all about keeping quiet. However, in a few days it was evident that they had been in school before, although they still take liberties that we would never think of allowing in school in the distant West. They have not forgotten Miss Rodger, and have several times been asking about her very kindly. The attendance, which was very good at first, has been much reduced since the baptism of Idhar, a young man of the highest caste in the cantonment. There were so many falsehoods reported: on Monday morning I heard some of the little girls talk about being made Christians by force, and, to ensure safety, several have not returned. I am not at all surprised now at statements Dr. Mackay said were made about him in Formosa—Natives, generally speaking, manufacture and circulate reports without the least scruple. How can we wonder when they know not God, and are tossing on the wide sea of superstition, ignorance and sin—like a ship without helm, they have nothing to guide them into the harbour of safety. There was quite an exciting time here after Idhar was baptized—the friends were busy circulating all kinds of false assertions. In the meantime, a most scurrilous article appeared in the "*Pioneer*," one of the leading papers of India; it was copied by other papers and widely spread. You will find enclosed a sample of the letters sent by M. Campbell to the editor of the "*Times of India*," which contains an account of many of the circumstances. I am sorry I have not a copy of Mr. Wilkie's reply to the article in the "*Pioneer*," or I would

send it. I am glad that the corrections were also published, and I know you will share in the joy. I will send by this mail specimens of some of the comments made in other papers. I know you will find them interesting.

The day before yesterday we watched a large Hindoo procession pass by; in the van were a number of boys with gongs which they beat most lustily. Close behind were the idols—they were borne on the shoulders of eight men. The women brought up the rear. They all had red surveys on. Being barefooted and almost all clothed in red, I thought they looked very peculiar.

A few days ago Miss M'Gregor and I witnessed the putting of the idol Gampat into the river. You should just have seen the crowds that lined the banks on either side. The idol was conveyed in a palanquin, gorgeously arrayed, to the river bank, where it was tenderly lifted out. The priest went through certain ceremonies of worship, a lamp was passed around the idol, and several strings of jessamine put around its neck. Some time being thus spent in worship, the image was then carried out into the river on a board. Divinity was supposed to have left the idol before it was put into the water. The crowd looked on apparently well pleased.

I do wish Her Majesty would take steps against the ruinous practice of child marriage. My dear Mrs. Harvie, I must conclude with kindest regards.

Yours sincerely,

T. Ross.

I find *Walters* for Christ often attach great importance to the place of worship. They expect to find salvation there only. Do you not know that Jesus can save your souls to-morrow morning in the tanyard, quite as well as next Sunday in the Tabernacle? Do you not know that Jesus is just as much a Saviour on a Saturday as on a Sunday? He is wherever there is a heart that wants him.—*C. H. Spurgeon*.

Throughout all Christendom there is yearly raised for Foreign Missionary work less than nine millions of dollars. For each professing Christian in the world that is less than fifty cents per year, or one seventh of a cent per day. At this present rate of giving both of men and money the world will never be converted, for the natural increase of the heathen vastly outnumbers the conversions.



**THE HOME MISSION.**

The Catechists who labour as missionaries in the Home Mission Field give in to the Home Mission Committee a tabulated statement of the work done by them during the summer. In addition to this they usually add a few general remarks about the field, its condition and prospects. We give below a few of these which have been kindly forwarded to us.

The Catechist at

**DIGBY AND BAY VIEW,**

Writes.—“The field needs a permanent pastor. If the board could buy the R. E. Church in Digby, organize a church there and pay part of a pastor's salary for three years, I am sure the two put together would be self-supporting by that time.

By a little effort and the help of friends we have painted the church at B. V., upholstered the pulpit and covered the desk cushion, obtained a S. S. Library (second hand) of a 104 vols., a S. S. blackboard, and expect to have a fence around the church within a weeks. The church is growing and is in favor. There will be probably five or six units in profession of faith.

From

**BRIDGETOWN.**

the missionary writes as follows:—“Field decidedly interesting. An excellent opportunity here for useful work. With judicious nourishing and encouragement the church should become self-sustaining and fully established as an organization. A well established Presbyterian Church should certainly exist here. The outlook has not been so promising anytime during the past four years, for this church, as now. Four additions to the church membership this summer, three on profession of faith. There is one elder. The missionary hopes that some plan may be perfected by which the church may be open regularly during the year.”

The missionary at

**WATERVILLE AND LAKEVILLE**

says:—The Presbyterians at these stations are few but willing to do all they can for the support of ordinances. Your Catechist was treated with uniform kindness by all. Our hopes in the young, of whom there are a large number.

[Continued on page 25.]

Dr. McGregor acknowledges by request \$40.87 for Dayspring and Mission Schools from Sherbrook Congregation, as follows: Sonra, S. S. Col. by Flora Mc-

Cutehin . . . . .	\$ 3.00
Sherbrook S. S. col. by Clara Dechman. . . . .	13.22
Sherbrook S. S. col by Jean Cameron. . . . .	7.35
Goldenvil S. S. col. by Maggie Keys. . . . .	5.05
Goldenvil S. S. col. by Maggie McDonald. . . . .	6.50
Still Water S. S. col. by Clarence McLean. . . . .	5.75
	<hr/>
	\$40.87

COLLECTIONS FOR DAYSPRING AND MISSION SCHOOLS, in the Sunday Schools of United Congregation, West River, Pictou.

Col. by Clara McConnell. . . . .	\$4.60
“ Maggie Smith. . . . .	3.75
“ Geo. R. Johnstone. . . . .	4.81
“ Anna Creighton. . . . .	3.20
“ Blanche Smith. . . . .	1.45
“ George Stewart. . . . .	2.00
“ Johnie MacDonald. . . . .	1.20
“ Mary McLean. . . . .	1.40
“ Miss M. Stewart's class. . . . .	2.15
“ Hermon Ch. S. S. Dalhousie. . . . .	20.85
“ Cross Road's S. S. . . . .	10.00

Total. \$55.41

**A LITTLE GIRL SILENCING A PRIEST.**

A little girl was reading her Bible, when a priest entered the room and wanted to know what she was reading. When he knew it was the Bible he said, ‘I am sorry you are in an English school.’ ‘Why?’ said the girl. ‘Because they are leading you to perdition,’ he replied. ‘The Bible is God's word,’ the child said ‘and I love it dearly. It tells me all about the love of Jesus and all He has suffered for me, He loves me so much to send me to perdition for reading His Word. Would you send your son to prison because he listens to what you say to him?’ The priest could not answer, so left the girl to read her Bible in peace.

“I have known,” says St. Basil, “men who have fasted, and prayed, and groaned, and yet would not give the afflicted one farthing.” But God said to Cornelius, “Thy prayers and thine alms are gone up for a memorial before God.”

# THE Children's Presbyterian.

## THE LITTLE BUILDERS.

One by one the stones we lay,  
Building slowly day by day ;  
Building by our love are we,  
In the lands beyond the sea ;  
Building by each thought and prayer  
For the souls that suffer there ;  
Building in the Hindu land,  
Where the idols are as sand.

Building in vast China, too,  
Living temples rise to view ;  
Building in Japan as well,  
Ah, what stories we could tell !  
Building on dark Afric's shore,  
That there may be slaves no more ;  
Building in the Turk's doomed land  
For Armenia's scattered band.

On Mount Lebanon's fair heights,  
By our many gathered mites ;  
Where the Nile's sweet waters pour,  
Building all the wide world o'er ;  
And one day our eyes shall see,  
In a glad eternity,  
"Living stones" we helped to bring  
For the palace of our king.

*Maria A. West, Constantinople.*

## TRE LITTLE HINDU GIRL,

By MRS. E. C. PEARSON.

"I am a little Hindu girl.  
Of Jesus never heard ;  
Oh, pity me ! dear Christian child,  
And send to me his Word.  
Oh, pity me ! for I have grief  
So great I cannot tell ;  
And say if truly there's a heaven  
Where such as I can dwell."

That pleading voice was borne across  
The rolling ocean wide ;  
Forthwith the children, touched with love  
Of Him who bled and died,  
Said, "Here's our money, little girl.  
To buy God's Word for you,  
We wish't were more, a thousand-fold,  
And you should have it too.

"We've heard of Jesus, and we know  
The way of life full well ;  
'Let children come to me,' says he,  
'And they shall with me dwell.'  
Ever with him ? with hearts renewed,  
And 'badness' all forgiven ;  
For he who never fails has said,  
'Of such the realm of heaven.'"

We'll spread the gospel o'er the earth  
To each dear child so sad,  
If one soul saved gives angels joy,  
Then will all heaven be glad !  
And if at last we reach the shore  
Where sorrow is unknown,  
We hope to greet thee, Hindu girl,  
Safe, safe before the throne.

## LETTER FROM A PASTOR.

During the long winter evenings many will feel inclined to spend hours away from your homes. Whilst we would not shut you out from social enjoyment with others, yet too many young people wish to be from home every evening. This is a bad practice often followed with bad results. The company you keep has much to do with moulding your characters. Oh how important then that you choose good companions. As you have now entered upon a new year it will be a good time to effect reforms, for there are not a few young persons who need to change their habits in this respect.

You all love, children, to hear and read stories. I am going to tell a true one and when you read it you will at once say how sad. It will show you what an influence bad company sometimes exerts on others.

In the month of November, 1883 a poor fellow in Newark, U. S., passed into eternity on the scaffold. He was a hardened unfeeling wretch who, like the unjust judge that we read of in Luke 10th, neither feared God nor regarded man. He met his fate as though he had done nothing wrong and was not guilty of crime. He was a young man of twenty-eight years of age and had a good trade. When very young he fell into the company of a

band of very wicked men which caused his ruin. You know when we choose bad companions we soon learn their evil practices. This young man of whom we are telling you did so, and soon became the most wicked of the whole company. Three years ago he married a young girl seventeen years of age, whom he afterward treated very badly. So cruel and savage did he become with her that she was at last afraid to live with him. After performing several very wicked acts, he was at length brought before a court of justice and sentenced to jail for some time. When his term of imprisonment was over he was allowed to go free and went to his house. So badly had he treated his wife that she did not wish to see him, and begged him to go away. He did go away, but soon came back again. And what do you think he did? Immediately he shot her. At once she died and left behind her two small children. And now he has gone to meet God, to answer for the foul and cruel deed of murdering his wife, whom he had sworn to love and cherish.

Do you not think this sad story deserves to be more than read and noticed. Should it not make a very deep impression upon our minds. The career of this young man and his fate is a warning. How much depends on our present training for our future prospects. And perhaps nothing can be named that moulds our future so much as our companions.

As iron sharpeneth iron, so a man sharpeneth the countenance of his friend. Good men's graces are sharpened as they converse with those that are good. Bad men as they meet with the wicked their lusts and passions are excited.

Beware my dear friends of evil associates. Be very choice in your companions. If you have not been heretofore, commence the New year by making a wise choice. Oh how many like the young man we have been telling you of have been ruined because they did not heed the advice of parents and others. Evil communications corrupt good manners. By nature we are corrupt, and if we by our own conduct deepen that corruption, how very evil we become.

D.

### "I AM HOLDING ON TO GOD."

A Red Indian was dying. His name was Samuel Papanckis, of Norway House Hudson's Bay. There he lay on the floor on a rabbit robe, in one corner of his little

home. He was filled with the highest joy at the prospect of going to be with the Lord Jesus. Stooping over him the missionary said, "Samuel, you are in the valley of the shadow of death; how is it with you?" He reached up his hand, and as though grasping something firmly, said, "I am holding on to God; he is my all of peace, and joy and happiness." then his spirit passed into the presence of that Saviour whom he had loved so well.

### HOW TO DO GOOD.

Sidney Smith cut the following from a newspaper and preserved it for himself :

"When you rise in the morning from the resolution to make the day a happy one to some fellow-creature. It is easily done—a left off garment to the man who needs it, a kind word to the sorrowful, an encouraging expression to the starving—trifles in themselves light as air—will do it at least twenty four hours. And if you are young depend upon it, it will tell when you are old; and if you are old, rest assured it will send you gently and happily down the stream of time to eternity. If you send one person, only one, happily through each day, that is 365 in course of the year. If you live only forty years after you commence that course of medicine, you have made 14,600 beings happy, at all events, for a time.

### TEMPERANCE.

A carpenter asked a gentleman to sign a petition for a license to sell drink. "Why not stick to your plane and saw?" "The public house pays better, sir." "But you will help men to become drunkards, perhaps five every year. if you get this license." "Well, I never thought of that, but it is likely." "If you sell drink for ten years, fifty men may become drunkards through you." The carpenter tore up his petition and went back to his useful and honest work.

### THE MISSIONARY PENNY.

The Rev. Walter W. Bagster, a missionary of the American Board of Foreign Missions, died in Southwest Africa in 1882. His mother early taught him his obligations to Christ. He said that the following incident was among the earliest recollections of his childhood :

My mother one evening gave me two pennies, suggesting that it would be well to give one of them to the Lord. To this

I readily assented, but kept them both for a little while to play with. Unfortunately, I lost one, and hunted the room over, but could not find it. With tearful eyes I told my mother, who quietly remarked, "Well, Walter, which penny is lost, yours or the missionary penny?" I thought the matter over a moment, and told her that I thought it must be the missionary, for I had mine left. In a few moments mother said that it was time for me to go to bed, but she wanted me to think over this matter about the pennies, and let her know in the morning which penny was lost? I thought it over, and before I went to sleep, decided that it was my penny that was lost, and the missionary left, which I would put into the contribution box (several of which were fastened up in our house). Early in the morning I bounded out of bed and told my mother my decision. She smiled and said, "That's right, Walter. It was your penny that was lost, but after you went to bed I found it under the lounge, here it is."

### NO FEAR, NO HOPE.

Mr. Robert Owen once visited a gentleman who was a believer. In walking out they came to the gentleman's family grave. Owen, addressing him, said "There is one advantage I have over Christians: I am not afraid to die; but if some of my business were settled, I should be perfectly willing to die at any moment." "Why," said his companion, "you say you have no fear of death—have you any hope in death?" After a solemn pause, he replied, "No!" "Then," replied the gentleman, pointing to an ox standing near, "you are on a level with that brute; he has fed till he is satisfied, and stands in the shade, whisking off the flies, and has neither hope nor fear."—*Sword and Trowel.*

### HIS PRAYER.

In all the literature of sacred experience that has grown around that child's prayer of the Christian world, "Now I lay me down to sleep," etc., we have seen few narratives more affecting than this. It was told by the pastor of St. John's Church, New York. Part of the wall of a burnt house, he said, had fallen on a six or seven-year-old boy, and terribly mangled him. Living in the neighbourhood, I was called in to see the stricken household.

The little sufferer was in intense agony. Most of his ribs were broken, his breast-bone crushed, and one of his limbs fractured in two places. His breathing was short and difficult. He was evidently dying.

I spoke a few words to him of Christ, the ever-present and precious Friend of children, and then, with his mother and an older sister, knelt before his bed. Short and simple was our prayer. Holding the lad's hand in mine, I repeated the children's Gospel: "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven." He disengaged his hand from mine, and folded his. We rose from our knees. His mind began to wander. He called his mother.

"I'm sleepy, mamma, and want to say my prayers."

"Do so, my darling," replied the sobbing mother.

Mow I lay me—down—to sleep;  
I pray Thee, Lord, my soul—to keep—  
If I—should—die."—

And then he was beyond the river of death. On the wings of that simple prayer, that had borne so many of the lambs into the Good Shepherd's bosom, his soul had sped to Him that gave it. I can see his little figure, with clasped hand and closed eyes, like a sleeping angel, before me this moment, though more than nine years have passed since the accident.

### HER FATHER'S BIBLE.

A father died after a long illness, a clergyman, leaving several children, all quite young; but on his death-bed putting into the hand of his little girl, Mary, his *Bible*. It was well used, and had been his companion in many a weary hour.

After a few years, Mary, then about fifteen, fell ill of the same lingering disease her papa had gone through. She was very reserved, never saying one word that was in her mind to strangers; and one day a friend who lived near was asked by Mary's widowed mother to go and see her little girl, who would have to lie a long time on her bed of suffering, for abscesses were forming on her body, and spinal disease would prevent her moving.

But when this friend went, poor little Mary was so nervous and reserved, it was a long while before she could tell whether she liked her going at all. But God gave a *key* which unlocked Mary's heart. Her friend saw a Bible under Mary's pillow, or lying near, and asked

might she look at in ; and she found that in many, many places the verses had pencilmarks neatly drawn under many lines; and with a bright face Mary told how that was her papa's Bible, how he used to carry it when he went to visit his parishioners, and how *his hand* had marked the lines.

No more reserve now between Mary and her friend. Her father's Bible had caused her to speak of Jesus, and many, many happy seasons have been spent with the Word of God. Mary lies on her little bed very near home now. She can speak with joy of soon being with Jesus and her dear father above.

Will some kind Jones who visit the sick try whether, by God's blessing, the Bible will not prove a key to some heart they fancy locked? A few verses gently read, with a silent prayer for teaching, and who can tell what closed door they may not unfasten?

### SPECTACLES OVER THE MOUTH.

An elderly gentleman accustomed to "indulge," entered the room of a certain inn, where sat a grave Friend by the fire. Lifting a pair of green spectacles upon his forehead, rubbing his inflamed eyes and calling for hot brandy and water, he complained to the Friend that "his eyes were getting weaker and weaker, and the spectacles did not seem to do him any good." "I'll tell the friend," replied the Quaker, "what I think : if thee were to wear thy spectacles over thy mouth for a few months, thy eyes would soon get well again."

### DOING SOMETHING.

"I see in this world,"—says Rev. John Newton, "two heaps—one of human happiness and one of misery. Now, if I can take out the smallest bit from the second and add it to the first, I carry a point. If as I go home, a child has dropped a half-penny, and if, by giving it another, I can wipe away its tears, I feel that I have done something. I should be glad, indeed to do great things, but I will not neglect such little ones as this." These little things are what we all can do. Are you daily trying to do them?

### DANGER CLIFF.

There was once a gentleman, it was

said, who was wealthy. He had a large family of beautiful children; and he loved his wife, and sons, and daughters very dearly; and daily he would have his coachman take them out to ride,

Away they would go through country and city, and forest and park. But near one of the pleasant drives there was a deep chasm, and its sides were rocky and steep, so that to go too near it would be almost certain death.

But the coachman would often see how very close he could drive to the edge of the abyss without dashing his precious load to destruction. This he continued to do day after day, though he did not mean any harm. He only wanted to show how near he could come to danger and yet escape. But one day he came just a little near, when in an instant he became dizzy as he looked down into the dark chasm, and whirled from his high seat and was gone.

But horses, coach and family all escaped, and came safely home.

Then another coachman must be found; and the gentleman sent word all about, and advertized for a good, safe, skillful man. And many came, and he questioned each by himself, in order to get the right one.

"How near can you drive to Danger Cliff"—as that chasm was called—"with out driving over?" asked the gentleman of the first who came.

"Ah, your honor, it's not every coachman that can do the likes o' me. Sure, I've driven as near as your finger, a breadth minny's the time, an' 'twas all the sim as though 'twas a mile or more. I've never hurt a hair o' the hide."

"You may pass out," was the answer. "I do not wish your services."

Then came another, and he was asked the same question about driving near the chasm. And he said he could come within six inches, but feared to go nearer.

"I do not wish you," was said, and he passed out, wondering how near the gentleman wanted his coachman to drive to this place of danger.

So they came and went till one answered :

"Sir, I think I could drive very near, even to the edge if necessary; but I always make it a point to keep as far away as I can."

"And you are the very man I wish, sir. Keep far away from that and all other dangers as you drive the coach about the country. Remember, my family is in your keeping, and for their sakes as well as your own, do not take one risk unless you must."

Many's the boy whosaid :

"I'm not afraid to taste cider, or beer, or wine just this once. I know where to go and where not to go, and what I can stand. And I don't need any pledge. And if I want to smoke a cigar I can smoke one and there stop. And I can read one bad book and no more, if I set my heart upon it. And I can spend an hour with Jim Brown and not swear, even if he does. What's the use of a fellow's going to excess every time? Why can't he have a little of these things, even if they are not quite so good, and stop just where one wants to?"

Yes, but nine chances to one the boy will keep coming nearer and nearer and nearer to Danger Cliff, and then in an instant his head will whirl, and over he will go, and disappear in darkness forever.

Yes, but who ever plunged over Danger Cliff who kept as far away from it as possible?

Keep far away from every Danger Cliff.—*Pansy*

### THREE BAD BARGAINS.

Once a Sabbath school teacher remarked that he who buys the truth makes a good bargain, and inquired if any scholar recollected an instance in the Scripture of a bad bargain. "I do," replied a boy: "Esau sold his birthright for a mess of pottage." A second said: "Judas made a bad bargain when he sold his Lord for thirty pieces of silver." A third boy observed: "Our Lord tells us that he makes a bad bargain who, to gain the whole world, loses his own soul."

M. Maspero, director of the Museum in Bulak, which is national museum of Egypt, near Cairo, has recently discovered on the sight of ancient Thebes a subterranean Koptic church of the fifth century. The white stone walls are lined with red inscriptions, which it is expected will largely increase our knowledge of the early church.

### A BRAVE LITTLE MEXICAN GIRL.

Mr. Newton Perkins gives the following account of a Mexican girl named Florencia Tomayao, who lives in the village of Guantla, Morelos in Mexico. She had no father, and as soon as she was old enough to help her in the field. One day he heard a man who was gathering a crowd about him in the streets and talk-

ing to them. Drawn by curiosity, she followed him, and heard him tell of a good man who had at one time lived on the earth, and who was kind and forgiving to all his enemies, and died for all sinners. It was the first time she had heard of the Saviour, and she eagerly followed the missionary and heard him preach until she, too, believed the Gospel and became a Christian.

Some months after this she again saw the missionary. It was in the cemetery on the first of November, on which day the Roman Catholics go to the graves of their dead friends, and place on them dishes full of meat, bread, fruit and wine, believing that in some way the dead will be benefited by it. A great crowd had gathered. While Florencia was walking through the cemetery she saw her friend, the missionary, addressing the people, and she stopped to listen. He was telling them that the dead needed no offerings of meats and dinks, and that Christians did not follow such customs. Some one threw a stone at him and wounded him. The others laughed, and some bad men shouted, "Kill him! kill him!" and threw more stones till he was beaten down to the ground.

Florencia rushed through the crowd and threw herself down upon the suffering, bleeding man, covering his head with her arms; the big stones intended for him fell upon her and wounded her, but she clung courageously to her friend and shielded him, unmindful of her own danger, and caring only to save his life. In vain did they try to pull her away; she held on with all her strength and cried for help. In a few moments help came; for the *gens d'armes* drove the assailants away, and took the missionary and little Florencia, both bleeding and sore, to the house of friends, where they were carefully nursed. But for this noble act of self-sacrifice, the man would have been killed. The bravery of this little peasant girl alone saved him. She sympathized with his suffering, and dared to help him at the risk of her own life.

### GO HOME, BOYS.

Boys, don't hang around the corner of the streets. If you have anything to do, do it promptly, right off, then go home. Home is the place for boys. About the street corners and at the stables they learn to talk slang, and they learn to swear, to smoke tobacco, and do many other things which they ought not to do. Do your business and then go home.

If your business is play, play and make a business of it. I like to see boys play good, earnest, healthy games. If I was the town I would give the boys a good, spacious playground. It should have plenty of soft green grass, and trees, and fountains, and broad space to run and jump and to play suitable games. I would make it as pleasant, as lovely as it could be, and I would give it to the boys to play in, and when the play was ended I would let them go home.

### HOME POLITENESS.

! A boy who is polite to father and mother is likely to be polite to everybody else. A boy lacking politeness to his parents may have the semblance of courtesy, but is never truly polite in spirit, and is in danger, as he becomes familiar, of betraying his real want of courtesy. We are all in danger of living too much for the outside world, for the impressions which we make in society, coveting the good opinion of others and caring too little for the good opinion of those who are in a sense part of ourselves, and who will continue to sustain and be interested in us, notwithstanding these defects of deportment and character. We say to every boy and to every girl, cultivate the habit of courtesy and propriety at home—in the kitchen as well as in the parlor, and you will be sure in other places to deport yourself in a becoming and attractive manner.

### THE FISHERMAN'S PRAYER.

The fishermen of Brittany, so the story goes, are wont to utter this simple prayer when they launch their boats upon the deep: "Keep me, my God; my boat is so small and Thy ocean is so wide." How touchingly beautiful the words and the thought! Might not the same petition be uttered with as much directness every morning and evening of our daily life—"Keep me, my God: for my boat is so small and Thy ocean is so wide"? Keep me, my God, keep me from the perils and temptations that throng around me as I go about my daily duties. "My boat is so small"—I am so weak, so helpless, so prone to wander, so forgetful of his loving-kindness! I am tossed to and fro at the mercy of the world; I am buffeted about by sharp adversity, and driven before the storms of grief and sorrow. Except Thou dost keep me I must perish. Keep me, my God, for "Thy ocean is so

wide"—the journey is long, and the days and the years are many. "In Thee, O Lord, do I put my trust. Deliver me in Thy righteousness."

### LOOK OUT FOR THE ROCKS,

A gentleman crossing the English Channel stood near the helmsman. It was a calm and pleasant evening, and no one dreamed of a possible danger to their good ship. But a sudden flapping of a sail, as if the wind had shifted, caught the ear of the officer on watch, and he sprang at once to the wheel, examining closely the compass.

"You are half a point off the course," he said sharply to the man at the wheel. The deviation was corrected, and the officer returned to his post.

"You must steer very accurately," said the looker-on, "when only half a point is so much thought of."

"Ah! half a point in many places might bring us directly on the rocks," he said.

So it is in this life. Half a point from strict truthfulness strands us above the rocks of falsehood. Half a point from perfect honesty, and we are steering right for the rocks of crime. And so of all kindred vices. The beginnings are always small. No one climbs to a summit at bound, but goes up one little step a time. Children think lightly of what they call small sins. These rocks do not look so fearful to them.

When Queen Ranavalano, of Madagascar embraced Christianity the national idol was two pieces of scarlet cloth, each about a couple of inches wide and a yard long, with a bit of wood, the size of one's thumb, between them. The people declared this idol could not be burned when the officers took it in hand. "Not if he is a god," said the officers. When the toy was in ashes the people sent to the Queen to know what they should worship.

The little island of Atafu, in the South Seas, is said to be the only purely Christian country in the world. Every adult on the island is a member of the church on confession of faith.

Galveston has a vigilance committee that threatens to make the climate of Texas warm for gamblers.

## PRESBYTERY MEETINGS.

## Presbytery of Pictou.

The Presbytery of Pictou met at New Glasgow on the 1st inst. There were present besides the Moderator, Mr. Stewart. Messrs R. Laird, E. A. McCurdy, A. McLean Sinclair, R. Cumming, E. Scott, A. W. McLeod, and J. L. George ministers, and Messrs Alex. Grant, George Munro and John Dunbar, ruling elders. Dr. Patterson was also present as a corresponding member.

The following minute with reference to Mr. Goodfellow was adopted.

"In removing the name of the Rev. P. Goodfellow from their Roll, the Presbytery of Pictou desire to place on Record the following minute with reference to his life and labours,

Mr. Goodfellow was born at Belfast, Ontario, on the 24th of June, 1822. He received his early education at the Grammar school of Bond Head, took his course in Arts at University College, Toronto, and studied Theology at the U. P. College of the same city.

After completing his curriculum, and receiving License he was ordained and inducted into the pastoral charge of the congregation of Widder and Lake Road, Ontario, Jan, 26th 1852. About nine years later he came to Nova Scotia, and was settled in Antigonish in July 1872, of which congregation he continued to be pastor till his death, October 30th, 1883.

During his eleven years ministry within the bounds of this Presbytery, Mr. Goodfellow commanded the entire confidence, and secured the warm affection of all his brethren. He preached the Gospel with simplicity, fidelity, and earnestness, always aiming at commending the truth to every man's conscience in the sight of God. He taught his people from house to house with great diligence, and though often struggling with pain and weakness he persisted till near the close of his life in the faithful discharge of all his pastoral duties. He was distinguished for his fidelity and skill in personal dealing with all who were under his ministry, and it is believed that he was singularly successful in guiding inquirers into the way of peace.

He was highly esteemed as a member of Presbytery, not only for his wisdom as a counsellor but also for his readiness to aid in the public work of the church.

In recording their appreciation of his worth as a man and as a minister of the Gospel, the Presbytery would at the same

time express their deep sympathy with his family and congregation in their bereavement; and they would earnestly "commend them to God and to the word of His grace."

In his removal, almost in the prime of his life, they would recognize the voice of the Master, loudly summoning them to greater activity, and impressively reminding them anew that "the night cometh when no man can work."

A call from the congregation of Scotsburn and Saltspings, signed by 165 communicants and fifteen adherents, and addressed to Rev. Alex. Sutherland of Ripley, Ontario, was sustained, and necessary steps taken to have it brought to an issue.

A committee consisting of Messrs Sinclair, Laird and McCurdy was appointed to consider what alterations should be recommended to the Assembly's Committee, appointed to revise the "Book of Forms," with instructions to report at the next meeting of Presbytery, the members being requested to forward to the committee immediately, any suggestions which they may wish to make.

The report of the Treasurer showed that all the sessions within the bounds had made their annual contributions to the Presbytery Fund.

The Committees appointed to examine Session Records already on the table reported. With reference to the Records which have not yet been produced, it was agreed to appoint a Committee of which Mr. Donald is Convener; to instruct the sessions concerned to forward their Records to Mr. Donald immediately, so that the Committee may examine them, and report to the next regular meeting of Presbytery.

The following Presbyterian Committees were appointed:—

*Statistics.*—Mr. J. S. Carruthers, Con., Messrs R. Laird and John Ross.

*Sabbath Schools.*—Mr. Alex. McLean, Con., and Messrs. John D. Dunbar, and Alex. Grant.

*State of Religion.*—Mr. Donald, Con., and Messrs. J. S. Carruthers, Howard Primrose and John Ross.

*Temperance.*—Mr. R. Cumming, Con., Messrs. Wm. Stewart, Robert Fraser, and George I Stewart.

It is expected that Sessions will send in their reports on these subjects to the Conveners of these Committees, respectively as soon as possible, and it was ordered that reports on statistics be forwarded to the Clerk before the Middle of February.

Mr. Thompson was appointed to supply



## THE MARITIME PRESBYTERIAN.

Glenc on the 6th and 13th inst., and Antigonish on the 20th and 27th.

The Presbytery adjourned to meet at Westville for visitation of the congregations, and other business, on the first Tuesday of February, at 6.30 o'clock, p. m. Mr. Donald was appointed to preach on that occasion.

E. A. McCurdy, *Clerk*

### Presbytery of Halifax.

On Tuesday Dec. 18th the Presbytery of Halifax met at Canard Church, Cornwallis, for the ordination and induction of Mr. William Dawson, B. D. The attendance was small, there being only three ministers and two elders present. The congregation was well represented, and the services, which lasted two hours and a half, were appropriate & impressive. Mr. Dawson was cordially welcomed by the people, who after a vacancy of fifteen months are glad to see their own pastor.

Canard is quite an old congregation in one of the best parts of the country. Its membership though not large is intelligent. There is room for growth, as there is a goodly number of young people in the place. Mr. Dawson has therefore a fair field in which to work. And as the people are ready to co-operate with him it is hoped and believed that Presbyterianism will be revived and consolidated under his ministry.

With Mr. Logan at Kentville, Mr. Ross at Canard, the Presbytery has reason to believe that a brighter day is dawning for Presbyterianism in Kings County.

ALLAN SIMPSON, *Clerk*

### Presbytery of Sydney.

The Presbytery of Sydney met at Bourlardeie on the 28th Nov., for visitation and general business. The pastor, Mr. Drummond, gave a report respecting the spiritual and financial condition of the congregation, which showed the two sections to be in a very healthy state. The Presbytery was particularly gratified to find that a most praise-worthy effort was being put forth for the erection of two new churches in the congregation. The lower section has concluded a contract for a large new church, nearly the whole amount of the contract being subscribed by themselves. The upper section also is about building a new church. Here difficulties have arisen respecting the site for the new church, in consequence of which the session asked the Presbytery to settle the matter in dispute by fixing on

the site. The congregation by a vote of 4 to 1 agreed to abide by the decision of Presbytery in the matter. Thereupon the Presbytery after discussion and careful deliberation agreed that the site of the new church be at or near the Cross Roads  $1\frac{1}{2}$  miles west of the old church.

Mr. McMillan reported that he had fulfilled his appointment to Loch Lomond and Framboise and that these congregations had agreed and arranged to pay all arrears due their pastor by the first of January next.

The following Committees were appointed: On the State of Religion, Revs. A. Farquharson (convener), and J. McDonald and A. D. McGillivray, M. D. On Temperance, Messrs. Murray (convener), Sutherland and McLennan. On Sabbath Schools, Messrs. Forbes (convener), Murray and McMillan. On Statistics, the Clerk (convener), Messrs. Farquharson and Drummond.

Adjourned to meet on the 19th Feb., at 7.30 p. m., at North Sydney, and on the 20th. at Little Bras d, Or, at 11 a. m., and Sydney Mines, at 7 p. m., for visitation and general business.

G. L. Gordon, *Clerk*,

### Presbytery of Lunenburg and Shelburne.

The presbytery of Lunenburg and Shelburne, met at Shelburne, on Thursday, the 20th Dec., for the induction of Rev. James Rosborough.

In the absence of the Moderator, and Mr. Simpson, Clerk, *pro. tem.* After Mr. McLean's report in reference to serving the Edict, and having given an opportunity to offer objections to life and doctrine, the Presbytery proceeded with the induction services. Mr. Crawford preached from Eph. iv. ii, narrated the steps in connection with the call to Mr. Rosborough, put the questions of the formula, and offered induction prayer. Mr. Simpson addressed the minister and Mr. McLean the people. At the close the people tendered a hearty welcome to their minister as they retired from the church. We congratulate the Shelburne congregation on securing the services of a pastor of Mr. Rosborough's ability and experience. We have great confidence that in his hands the interests of the Redeemer's Kingdom will not suffer. That the tie formed may be greatly blessed by God, is our earnest prayer.

The Presbytery adjourned to meet at Mahone Bay, on the second Tuesday of February, at 2.30 o'clock, p. m.

I. S. SIMPSON, *Clerk, pro. tem.*

The Catechist at LOCKEPORT AND EAST JORDAN sends the following report:—

I have very little to add, in this report in addition to what is already before you. The petition which is before Presbytery, shows clearly that the people are desirous of forming a separate congregation, and with the help of the Supplement asked are ready for a minister. In this they have taken in my humble opinion, the only steps which can secure their existence as Presbyterians. They have struggled hard and have held their ground manfully, but they are being out numbered. To support them and help their growth they want the constant influence of a permanent pastor. They ask for a *large* Supplement it is true,—the cost of living being high, but I believe judging from the energy and earnestness shown this summer they will be able in a short time to do with less, perhaps be self-supporting. At Lockeport the location of the church is quite a drawback to progress, but a new church in a more convenient location is only a question of short time. At East Jordan a church building is started, every denomination helping. I think that by giving that section a permanent supply no other denomination will be needed. Ours was the only service held here this summer. In the section there are in all about 20 families, ours numbering 12, all of whom I visited, receiving from them a cordial welcome. At Lockeport we number about 32 families all of whom I visited several times. Everywhere I was received with the veriest kindness not only from our own people but from all the denominations. At Lockeport there was a Sabbath school. At East Jordan I started one and it is doing well. I started at Lockeport a prayer meeting which was well attended, and which I hope will be continued. All the services were well attended, and the people very attentive. Lockeport is a growing town, possessing an unusual amount of enterprise and energy. I do not know a field in our province which possesses so many attractions to a young man of the proper sort—possessing common prudence and a reasonable amount of godly energy. I have left them hopeful, and I trust that before long God may send to them the proper man.

In the report from DORCHESTER, ROCKLAND, PETITCODIAC AND SALISBURY, we read:—

"I spent most of my time during the past few months in Dorchester, where I am happy to say there were evidences o

increasing interest in spiritual things. We had six additions to our church here, and four in the other stations on a profession of faith; and two others had decided to come forward but were prevented by unforeseen circumstances. Most of our Rockland people have been compelled to go away from home to seek work, as the stone quarry in which they once laboured is no longer operated, and ship-building has gone down very much. In Petitcodiac also our church has suffered some loss by the exodus of a number of our members and adherents. Our course is not strong in any part of the field, yet we have among our numbers some earnest Christian men and women, and there is opportunity for plenty of work. In all the stations there are numbers who do not go to any church, and who might eventually be brought in if they were attended to.

Regarding the station of GRAND FALLS the Catechists tells us:—

I found this field sadly neglected, and no spiritual life or interest among the people, but I am thankful to say that there is now an awaking and a spirit of inquiry, many are seeking the Lord. The field is an exceedingly interesting and promising one but needs care and cultivation. I have great hopes for the future, both among the Protestants as well as among the French Romanists. We have a flourishing Sabbath School and entertain bright hopes of the children and youth, some of which are seeking the saviour. May God water the seed sown in our weakness, to him be all the glory.  
REPORT FROM CARDIGAN, DUNDAS, &c.

Report of missionary labour in Cardigan, Dundas, Woodville, Little Funds, and New Caledonia in the Presbytery of P. E. Island for two months viz, September and October 1883, according to appointment.

To the Moderator and other members of the Presbytery of P. E. Island in connection with the Presbyterian Church of Canada.

According to your appointment I continued labouring in Dundas and Cardigan during the month of September. During this period I have been uninterruptedly permitted to hold service every Sabbath day,—in Dundas in the morning at 11 o'clock, and in Cardigan in the evening at 3 o'clock, P. M. The attendance and attention to these services were both encouraging and satisfactory. There was an evident desire manifested among the young as well as the aged to

acquaint themselves with the great truths of salvation. Besides the duties of the Sabbath I held weekly prayer-meetings in different localities of the two congregations which were well attended. I also availed myself of the privilege of visiting the sick and the afflicted, together with other families of our church, and others in the congregations.

In the beginning of October I proceeded to Woodville, &c. as instructed and continued labouring in Woodville, Little Sands and Caledonia during the month of October. I held services every Sabbath day, in the morning at 11 o'clock in Woodville, and every alternate Sabbath evening in Little Sands and Caledonia. The attendance and attention given to these services in their places were most encouraging. I also as in the other congregations held weekly meetings in different places of the congregations were well attended and encouraging, together with visiting the sick and other families of our church in these places.

As to the amount of good which my feeble efforts in the service of the Lord have done in these congregations, I do not feel disposed to say anything, but trust that they will be blessed by the great Head of the Church.

The congregations have paid me full for September and October, and also for previous services given in my former report, ending 31st August, 1833.

### THAT THIEF "TO-MORROW."

By REV. THEODORE L. CUTLER.

Procrastination is not only a thief of time, it is a thief that robs us of many of our noblest impulses and sweetest satisfactions. An opportunity is offered us of doing a generous deed, or relieving a case of suffering. The heart is melted, and then is the time to give. "*Bis dat qui cito dat.*" But a sly imp whispers "Don't be in a hurry; to-morrow will be time enough;" the warm impulse cools off, and the thing is either never done at all, or else done so tardily that it loses half its grace. Two wrongs are inflicted. First we wrong the person or the good cause that we felt such a generous impulse to help. Secondly, we wrong ourselves out of a delightful satisfaction, and do a violence to our better nature.

A human heart is like metal: it can only be moulded while it is melted; to thrust either of them into a cold bath, makes them unmanageable. To kill a noble impulse by delay, is a sin. It is a

terrible thing to habituate ourselves to a process of hardening the heart, and nothing hardens it more effectually than to let a noble and righteous impulse cool down without being put on practice. "Say not to thy friend 'Go and come again, and to-morrow I will give,' when thou hast it by thee." If we have it by us, why put the friend off! "To-morrow" is commonly the straight road to the never. If the heart does not act while it is warm, it is not likely to act after it has been kept in the frigid atmosphere of delay.

My experience has been that we almost always do our best deeds on the spur of the moment. In deciding questions that belong entirely to the region of the understanding, and demand long study, deliberation is wise. But in all questions of ethics, the first judgment, the instinctive answer that leaps up instantly, is usually the right one. Conscience answers quickly: pray don't try to twist her first ready response, or torture her into the opposite opinion. Generous emotions speak quickly also, and strong: carry them out while you are in the mood. If you have wounded the feelings of another, make the prompt, hearty apology while you feel tender and contrite; as sure as you put it off until to-morrow, some sly devil will make you believe that apologies are humiliating, or that you were not so far in the wrong after all. If you have the opportunity given you to speak a timely word for the good of another's soul, speak it; the opportunity may not come again, or if it does, you may not be in the right frame to utter it. I am ready to confess that the best words or deeds that God has ever moved me to say or do, have been from obeying first impulses. Nearly all the worst blunders have come from tampering with good intentions, or freezing them to death by delay. It is in this way that we Christians "grieve the Spirit." He is the mover often of these blessed impulses. To kill them by procrastination hardens the heart. If in another world I can ever catch "to-morrow," I shall want to scourge him with a whip of scorpions.

And so will many a lost sinner who has let "to-morrow" rob him of heaven. So will you, my still unconverted friend, if you die in your sins. "Give me thy heart," and in return His will be a gift of eternal life. Salvation is not all getting, and getting for nothing—as some flashy exhorters often assert in revival meetings. It is the giving of your hearts and your time and purposes and your all

to Jesus. You have had blessed seasons when your heart was melted by His love and softened into patience, and the Spirit stirred you to the glorious impulse to give yourself right up to Jesus. Then was the time to do it. It was the accepted time for you to accept the Saviour. But that arch-tempter Procrastination, persuaded you to say "Go now, and come again to-morrow," when thou hast everything by thee. The faculties were they right by you, the opportunity was there, and the melted heart and the Divine Spirit was by you also, pressing you up towards the great decision. But alas! delay killed everything. God said to you "to-day"; but your foolish, guilty heart replied to Him "to-morrow."

"I often think of the illustration of the beautiful dove which flew into the chimney. A few prompt, strong flaps of the wing would have carried it out into the air and the sunshine. But it fluttered down into the dark sooty flue, and soon, blinded and suffocated by the smoke, it dropped into the flames of the grate beneath. This is a vivid picture of a human soul. If you will make the quick, strong effort of obedience to the call of Christ, you may rise heavenward. The help, the grace, the strength are offered you. But if you do not obey Him quickly, you will find yourself sinking into the darkness and blinding delusions which will end in the flames of remorse. This is the way that millions have sunk into the fires that are never quenched.

Let us set it down then, that all good impulses grow weaker and die by decay. Sin grows stronger at every victory. Under double process the heart hardens towards God. In these wintry days the sun loses its power, and the earth freezes rapidly as it draws towards sunset. Time is not in your favor in the great matter of securing your salvation; it is against you. To-day Christ will save you if you accept Him. But as Dr. Cheever has forcibly said: "*Faith in to-morrow* instead of Christ, is the devil's decoy-net to perdition."

We are all now standing on the crumbling edge of another year that will soon disappear into the ocean of eternity. It is a good time for "new departures," for Christians to lay hold of duties that lie nearest them, and for backsliders to return to their "first love." In these Christmas days you may have a Saviour born in your own soul, my friend, if you will give your heart to him. Then indeed will you know what it is to have such a "happy New Year" as you never knew before.

## Europe.

A Waldensian church has lately been opened in Rome.

The Sunday-school work is making grand progress in Germany, especially in Berlin.

At Spire an unknown benefactor has given 200,000 marks for a Protestant Cathedral there.

The population of Bavaria is about five millions, of whom three-fourths are Roman Catholics.

The utter and total collapse of the Protestant Church of Geneva is one of the saddest of ecclesiastical events.

Bull-fights absorb the Sunday evenings in Nimes, and pilgrimages enliven various cities and shrines in France.

There are seven places of worship in Rome where the Gospel in Italian is freely preached. An eighth is in course of erection.

The Free Church Presbytery of Italy has acquired a site upon which to erect a church close to the Palazzo Barberini in Rome. A floating Bethel is to be built at Leghorn.

As the result of Waldensian Missions in Italy nearly 500 new members have been added to the Church of Christ during the past year, and these are mainly from the Church of Rome.

The British, American, and Belgian consuls at Milan, Italy, appeal in the London "Times" for funds to build a church there to accommodate English and American students and artisans.

Two of the Methodist missionaries in Norway have been brought before the courts accused by clergyman of the State Church, and fined for receiving members into their church.

The Church of England Temperance Society celebrates its twenty-fifth anniversary this year. All the bishops, several thousands of the clergy, and 432,672 members are now enrolled.

The Czar's coronation decree granting liberty of worship to dissenters affects only 1,000,000 of so-called registered dissenters. There are 14,000,000 still unrelieved of their religious disabilities.

A remark made some time ago since by Mr. Spurgeon, that he considered the Scotch people owed much of their strength of character to the regard paid to the Book of Proverbs, has led a French Christian to print and circulate widely a copy of the Proverbs of Solomon, as an

antidote to the lax morality which now obtains in France.

Mr. McAll recently opened his eightieth mission hall in France. There were, in April, 1880, scarcely more than half this number in operation, so that, in the short space of three years, the number of gospel halls has been all but doubled. Many more could be opened, were men and means at disposal of the Committee. There are now thirty-three of these halls in Paris alone. At the one recently opened, two hundred were present.

It is a noteworthy point that the Waldenses are now putting forth an effort to reoccupy the old ground in Calabria from which they had been driven three hundred years ago. Signor Pons, whose forefathers were among the few that escaped massacre, visited the old scenes last summer. He found a remnant of the old colony people speaking the dialect of Angrogna, wearing the same dress, having the same manners and customs, retaining the old traditions, and proud of their Piedmontese origin. He spoke to them in the Angrogna dialect and was perfectly understood. They would exclaim, "He is our brother; he comes from the country of our people." They remember the persecutions to which their people had been subjected. "They have a strong aversion to confession. Signor Pons is engaged in an effort to rekindle the old fire,

#### United States.

Philadelphia has eighty-five institutions that care for neglected and dependent children.

In the late elections in Connecticut, 94 of the 167 towns in the Land of Steady Habits voted "No License."

A wealthy young lady of New York is about to build, at the cost of \$10,000, a church in Plymouth, N. H., for the Holderness School for Boys. She will also furnish and pay for the care of the edifice.

Two boys in Milwaukee, Wis., who were recently arrested for shooting a car-driver and attempting to steal the cash box, have confessed that they were addicted to dime novel reading; and drew their inspiration from this evil source.

The Rev. Jacob Freshman, son of a converted Jewish Rabbi, with three assistants, converts from Judaism, one of them nephew of a Jerusalem Rabbi, is earnestly engaged in preaching Christ

from day to day among the 80,000 Jews of New York.

The American Presbyterian Church has now a hundred congregations in Mexico, and several good schools; also ten native preachers, and four more ready for ordination. The missionaries there are working with great wisdom and consecration, and they should have the prayers and abundant aid of all who love the truth.

Fanny B. Ward writes from Saltillo that, at whatever hour a person dies in Mexico, it is customary to appoint the funeral just twenty-four hours later. Most of the funeral ceremonies in Mexico are performed at night no women being permitted to attend.

The Presbyterian Church in the United States of America, *i. e.* the church in the northern States, is by far the largest in the great Presbyterian family, having on its roll, no less than 5218 ministers. The contributions of this Church last year for Home Missions amounted to \$582,350; for Foreign Missions, \$501,493.

#### Britain.

Mr. Holder, the new Mayor of Liverpool, is a Presbyterian.

The society for promoting Christian knowledge is preparing a revised Gaelic version of the Scriptures.

According to the Mayor of Birmingham, there are no less than 10,000 men in the adult Sunday-schools of that town.

"The Flying Roll" is the very latest religious sect started in England, the members of which claim to be the latter house of Israel.

The Duke of Westminster, one of the largest property owners in London, will not allow intoxicating liquors to be sold in any premises rented from him.

The new Lord Mayor of London declines to take out his state carriages and liveries on Sunday because it would give work to his servants, and he wishes them to have a day of rest.

The London Presbytery is considering how to grapple with the poorer districts of the great metropolis. Two churches in needy localities, Southwark and St. Giles are now pastorless.

As the result of a conference of representatives of the various churches in Kilmarnock, the observance of Sacrament Fast-days will in future be discontinued. The same step has been taken at Motherwell.

Rioting broke out lately in Wexford, Ireland, and the mob made a bonfire of all the Bibles and hymns-books they could find. One Protestant was carried down to the harbour and was about being drowned, when some respectable Catholics interfered and saved him.

In 1831, when the population of London was a little more than a million and half, there were 31,563 apprehensions for drunkenness and disorderly conduct. In 1882, with a population which has increased to 4,990,952, the apprehensions had fallen to 26,296.

#### Asia.

Methodist Bible-school children are raising money to pay for a steam Mission yacht to be used on the Yang-tse-kiang river in China.

The revival in Japan is still going on. At Okayama thirteen applied for admission to Mr. Cary's (Congregational) church on the first Sunday in October.

The census of missions to be taken next year will, it is said, show an increase of 200,000 Christians in India, Ceylon and Burmah for the last ten years—500,000 in all.

Within two months the inhabitants of three Christian villages in the Telugu country have been deprived of all work by their heathen masters, simply because they would not labour on the Sabbath. These people give the brightest and best of their sons and daughters to the service of Christ.

#### Oceania.

It is proposed to replace the missionary brig, the *Morning Star*; by a steam vessel if \$50,000 can be raised.

The Hawaiian law prohibiting Chinamen from coming to the islands has been repealed, and 3000 Chinese labourers have recently contracted for their passage there.

The Wesleyans, Primitive Methodists, and Bible Christians of New Zealand are considering a plan of union like that of the Methodists of Canada.

During the year 1882 the native Christians of the Savage Islands have contributed, mostly in produce, 9547*l.*, giving 60 2*ol.* to the London Missionary Society, which has charge of that field. This from a body of less than 6000 adherents—a result which is rarely surpassed.

#### NOT ALONE.

We do not labor alone. However feeble our hands that Mighty Hand is laid on them to direct their movements and to lend strength to their weakness. It is not our speech which will secure results, but His presence with our words, which shall bring it about that even through them a great number shall believe and turn to the Lord. There is our encouragement when we are despondent. There is our rebuke when we are self-confident. There is our stimulus when we are indolent. There is our quietness when we are impatient. If we are tempted to think our task heavy, let us not forget that He who set it helps us to do it, and from His throne shares in all our toils—the Lord still, as of old working with us. If ever we feel that our strength is nothing, and that we stand solitary against many foes, let us fall back upon the peace-giving thought that one man against the world, with Christ to help him, is always in the majority; and let us leave the issues of our work in His hands, who will guard the seed sown in weakness, and whose smile will bless the springing thereof.—*A. Maclaren.*

#### CROSSES.

What the woof is to the warp, crosses are to the character. Without the former, the latter is nothing but limp lines of thread without strength, without usefulness, without susceptibility of being made beautiful. But when crossed by the woof it becomes cloth fit for various uses, and capable of receiving a finish and an ornamentation which transforms it into a thing of beauty.

In like manner a man's character is limp, weak, unreliable, and unattractive until it has been subjected to many tests and trials. These, like the woof, cross and re-cross one's natural tendencies until resistance to evil begets strength, endurance, growth and moral beauty.

Why, then, should one fret against one's crosses? They are painful, vexatious, hard to be borne sometimes; but what are these ills, which are but for a moment, when compared with the exceeding and eternal weight of glory with which they are to be rewarded when the last one has been overcome? The brilliants in one's eternal crown will be the crosses of one's present life crystallized in the love and light of Heaven.—*Zion's Herald.*

## WHAT ONE WOMAN DID FOR JAPAN.

In 1880 the prisons of Kioto held an unusual number of political prisoners, taken during the rebellion of the island of Kushu. Many of them were high in rank and and honour among their countrymen. A few had been pardoned, many had been executed, while a large number were held as prisoners for a term of years. Much of the public work of the city then was, and is still, accomplished by gangs of prisoners under overseers.

In a remote part of Kioto, an earnest, gifted woman had gathered a girls' school and home. Eager of heart, alert, wise but wary, her noble presence had won its way, with the men and women of Japan, in quarters that were inaccessible to others. "More work for Jesus," was her watchword; and this is what happened to her. One day, at morning worship, a gang of prisoners filed into the yard, and began cutting the grass in the inclosure. The girls were just singing their sweet hymns, "Jesus, I my cross have taken," and "I'm glad I'm in this army," and the unusual words and tones arrested the prisoner's ears, all unaccustomed to such sounds, in their own language. Cautiously they crept nearer and nearer to the piazza, till the teacher stepped forward, asking them all to enter. Eagerly they climb the steps and are soon with in the walls; a strange sight for a girl's school,—the overseer with his lash and sword, and these sad-faced men with their clanking chains. But the songs ring out again their glad welcome, and the organ peels forth its sweet tones; then the old, old story is read from the Gospel of Mark.

"That is a strange tale. We would like to hear more of it," say they, slowly filing out.

"Come again, come again! you are welcome," responds the bright-eyed woman, with a silent prayer. So, as the men were brought for two or three days into the same vicinity, the scene was repeated with increasing interest.

After a few weeks a request was sent from the prison for a Christian teacher; and this strong, brave woman went forth fearlessly under guard of an officer of law, if not to preach, at least to *speak* to those souls in prison. Once only, but mark the result. Months after, when some of these men were released and returned to their homes in Kushu, they carried the precious seed dropped into their hearts from the girls' school; and, by and by there came a pleading call for a missionary to

be sent, who, responding to the call, found a church, all but in name,—a waiting company of believers hungering to be taught of the Lord.

"In the morning sow thy seed, and at evening withhold not thy hand, for thou knowest not which shall prosper, either this or that!"

Does not "what this woman hath done" deserve to be told as a memorial of her in all lands?

The congregation off Carleton and Chobogue in the County of Yarmouth though comprising but 30 families, is exceedingly loyal to the church. Though now vacant they are exceedingly anxious to secure the services of another pastor. In few of our congregations is the ordinance of praise so well observed.

St. Peter's, C. B., forms a small section of the Grand River congregation. Though weak, consisting of but 17 families, yet they are rising in the scale of liberality. The erection of a church is now being considered.

When Benjamin Parsons was dying a friend asked him, "How are you to day?" He answered, "My head is resting very sweetly on three pillows—Infinite Power, Infinite Love, and Infinite Wisdom."

## The Maritime Presbyterian,

A MONTHLY MAGAZINE DEVOTED TO CHRISTIAN WORK,

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

### TERMS IN ADVANCE:

25 cents per annum, in parcels to one address, or 2 cents per month for part of the year.

40 cents per annum for single copies in separate wrappers, or 3½ cents per month.

Parties may subscribe at any time.

All subscriptions to end with December.

The more lengthy articles for insertion will require to be in before the first of the month; items of news, notices, &c., no later than the 4th.

The Editorial work and management is gratuitous.

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

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

Printed by S. M. MACKENZIE, Book and Job Printer, New Glasgow, N. S.

## GRAND COLLECTIONS.

It is said that a New York pastor took a home missionary collection in his church one day, a few years ago, that amounted to fourteen thousand and some hundreds of dollars, and it was reported in the paper: next morning as the largest plate-collection that was ever taken in New York or anywhere else, perhaps. The next Sunday he said to his people, "I am sorry the notice of that collection got into the papers. It may seem like boasting. And, lest there should be any boasting on the part of the congregation, I will tell you how it was. Ten thousand dollars were given by one man and two thousand by another, and five hundred each by four others, and two hundred each by two or three others, and that leaves only about three hundred dollars for all of this great congregation; and that, certainly, is nothing to be proud of." That is just about the style of giving in a very large part of our churches; the sums are smaller, but the proportions are the same. From four to ten persons give eighty per cent, or ninety per cent of what is contributed—not because they have eighty per cent or ninety per cent of the means for giving but because they have hearts to give. Examine your church collections, and see if it be not so. If all gave as few do, our good works would be largely increased.—*Standard of the Cross.*

## "COME HOME."

A poor woman lost her only daughter in the vicious whirlpool depth of London life. The girl left a pure home, to be drawn into the gulf of guilty misery and abandonment. The mother, with a breaking heart, went to Dr. Bernardo, and telling him the story asked if he could help to find the lost one. The genial Doctor said:

"Yes, I can; get your photograph taken, a good many copies, write under the picture 'Come home,' and send them to me."

The Doctor sent the photographs to the g n-palaces, music-halls, and other places which wretched outcasts are in the habit of frequenting, and got them hung in conspicuous places. One night the girl with some companions in sin, as she entered one of these dens of iniquity, saw her mother's *carte*. Struck with astonishment, she looked closely at it, and saw the invitation written beneath. To whom was it addressed? To her? Yes. She

saw by that token that she was forgiven, and that night she returned to her mother's arms just as she was. This is God's loving cry to every wanderer. "Come home!" and there is a loving welcome, full of sweetest forgiveness, for all who cheerfully respond to it.

## CHINA.

### PROFESSING CHRIST UNDER DIFFICULTIES.

The Rev. Grainer Hargreaves, of the W. M. S., reports the baptism of a young convert at Shun Kwan, Canton, and the persecution which has followed. He says:—

"We recently baptized a young man who so far has given us great encouragement and great solicitude. His parents have threatened him in all sorts of ways; his relatives have sworn they would kill him. He was an opium smoker before he became a member of our church, and had arranged to go into partnership with a man, who, upon hearing that he had become a Christian, would have nothing more to do with him. His mother has locked up his clothes and his shoes in order to prevent his coming to the chapel; she has told that she reckons him dead, and tells him to get out and never return. The other day she refused for a whole day to give him anything to eat; but neither threats, nakedness, nor hunger have prevailed. He still boldly testifies to Christ's saving power. At first persuasion was tried, and his mother said, "Well, you may believe if you like, but don't talk to other people." His mother says, when he reminds her that he is a more dutiful son now than he was before, that she would rather he smoked opium, gambled, went to houses of ill-fame, or did anything, rather than become a Christian. Such words from a mother to an only son, yea, her only child, make one's blood run cold. Can any imagine the devil going further than such a mother? It desecrates a sacred name to call such a being a mother. Young Wong (age about twenty-four) saw the temptation, and has boldly resisted and overcome. So far all is encouraging; but the untold influences that are brought to bear upon a professing Christian in China, and especially one moving in middleclass society, as Wong does, sometimes make us fear and tremble. We try in all ways to encourage and strengthen him, and then commit him into the hands of God. May God keep him!"



## REGULATING THE ELEPHANT.

Everybody had heard that the great elephant was loose, and several families whose gardens he had torn up and whose boys he had trampled upon were certain of it. There was great excitement, and the town held a meeting to decide what should be done. They did not want to exterminate him; in fact, many of them did not believe they could exterminate him, for he was a pretty big elephant. Besides, he was useful in his proper place—in shows, in India and in story-books.

"Our best plan is to try and regulate him," said an enthusiastic speaker. "Let us build toll-gates all along the route we find he is going to take, and make him pay—"

"Yes but that leaves him roaming round," shrieked an old woman. "And I don't want my boy killed."

"Keep your boy away from him. That's your business. Why, madam, don't you know that an elephant's hide and tusks are valuable for mechanical and surgical purposes and that he is useful in India? Besides, there's the toll he will pay. We shall by this means get money enough into the public treasury to build schools for a good many boys who are not trampled to death."

"That's the plan. Regulate him! Regulate him!" shouted the crowd.

So they appointed a great many committees, and drafted constitutions and by-laws, and circulated petitions, and by the time the elephant had killed several more boys and trampled down a quantity of gardens, they had erected very comfortable toll-houses for the gate, keepers and gates for the elephant; and then they waited in great satisfaction to see the animal regulated.

Slowly the great feet trampled onward: slowly the great proboscis appeared in view; and, with a sniff of contempt, the elephant lifted the gate from its hinges and walked off with it, while the crowd stared after him in dismay.

"Well!" exclaimed the keeper, catching his breath; "we haven't made much money so far, but the regulatin' plan would have been first rate if the elephant hadn't been a leetle stronger than the obstruction."

The elephant's name was whiskey.—*Christian Observer.*

## CLEFT FOR ME.

One of the "Jubilee Singers," a student of Fisk University, was on a steamer that took fire. He had presence of mind to fix life-preservers on himself and wife; but in the agony of despair when all on board were trying to save themselves, some one dragged off from his wife the life-preserver, so that she found herself helpless amid the waters. But she clung to her husband, placing her hands firmly on his shoulders as he swam on. After a little her strength was exhausted.

"I can hold on no longer," was her cry.

"Try a little longer," was her husband's agonized entreaty. And then he added "Let us sing 'Rock of Ages'"

Immediately they both began to sing, and their strains fell upon the ears of many around them, while they were thus seeking to comfort each other. One after another of the nearly exhausted swimmers was noticed raising his head above the waves and joining in the prayer—

"Rock of Ages, cleft for me,  
Let me hide myself in Thee," &c.

Strength seemed to come with the song, and they were able to hold out a little longer, still faintly singing. A boat was seen approaching, and they did get strength enough to keep themselves afloat till the crew lifted them on board. And thus Toplady's hymn helped to save more than one from death by sea, as it has often helped to save souls ready to perish. But what does that line mean that speaks of the rock as "cleft," comparing it to Christ "riven" or "pierced?" It refers—1, To the smiting of the rock at Rephidim (Ex. xxxiii. 21, 22,) perhaps just above where the waters gushed forth when the rock was smitten." It was there, standing in that cleft, that Moses saw as much of glory as he could bear, and heard God himself proclaim his glorious perfections. Put these two together—the rock cleft that the waters might flow forth, and Moses standing in the cleft—and you have a type or picture of a sinner hid in Christ, who was smitten for us, and from whom flow all the streams of blessing for souls.—*Rev. Andrew A. Bonar, D. D.*

Beyond the Mississippi there are said to be 1206 towns which have no house of worship not even a preaching service. Those who leave the Maritime Provinces and remove to the Western States must deprive themselves of the religious advantages enjoyed here.