

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
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- 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
- 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.

- Coloured pages/
Pages de couleur
 - Pages damaged/
Pages endommagées
 - Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
 - Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
 - Pages detached/
Pages détachées
 - Showthrough/
Transparence
 - Quality of print varies/
Qualité inégale de l'impression
 - Continuous pagination/
Pagination continue
 - Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- 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: / Pages 48 & 52 are incorrectly numbered pages 8 & 2.
Commentaires supplémentaires:

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

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

1
L. C. & Co. & Co. & Co. & Co. & Co.

Go Ye

Go Ye
The Maritime Into all the World
 A Every Creature
Presbyterian
 FIDELITY ARCHES OF HOPE
 Preach the Gospel

CONTENTS.

	PAGE
Sabbath Breaking.....	35
The Newer Criticism.....	36
Consecration, by Rev. Robert Laird.....	36
Christian Giving, by Rev. A. F. Thompson.....	37
A Catechism on Giving, by Rev. D. B. Blair.....	39
Story of the English Bible, by Rev. Dr. Burns.....	40
Moody and Sankey.....	41
NEW HEBRIDES MISSION—	
Letter from Rev. J. W. Mackenzie.....	42
Letter from Rev. Mr. Neilson.....	42
Native Worship, from advance sheets of "Life of Dr. Geddie".....	44
THE TRINIDAD MISSION—	
Letter from Mrs. Morton.....	47
Letter from Lal Bohari.....	48
Extracts of Letters from Mr. Christie.....	48
CHURCH NEWS—	
State of the Funds, Maritime Provinces.....	50
Presbytery of Halifax, Visitation at Musquodoboit Harbor.....	55
Presbytery of M'chi, Visitation at Blackville, Dorby, Redbank.....	55
Presbytery of St. John, Visitation in St. Andrew's Church, St. J.....	58
Presbytery of Pictou, Visitation at Stellarton, Missionary Meeting at Green Hill.....	57
Progress in Liberality.....	46
Falmouth St. Church, Sydney.....	61
SABBATH SCHOOL LESSONS	58
THE CHILDREN'S PRESBYTERIAN.	
Letter from a Pastor.....	51
Letter from Miss Blackadder.....	51
The Stepping Stones.....	52
God Counts; The Lad and the Man; Girls in China; Would you leave the Little Lambs out.....	53
The Child Preacher; That's Me; Please make me a Christian.....	54

WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

FEB. 15, 1882.

HOME MISSION.

At a meeting of the Sub-Committee of the Home Mission Board (Maritime Provinces) the applications from the Presbyteries were for 16 preachers while there were only eight at the disposal of the Committee. One was allotted to each of the eight Presbyteries that made application as follows.

Several active, earnest laborers have been sought for, to supply the Presbyteries of St. John and Miramichi. The Committee had none to send and there is reason to fear that those Presbyteries have not yet succeeded in getting the agents wanted.

DISTRIBUTION OF PREACHERS FOR FEB.
AND MARCH.

Pictou,	Rev. Wm. Maxwell.
St. John,	Rev. Henry Crawford.
Wallace,	Rev. James Thompson.
Halifax,	Rev. I. S. Mullan.
P. E. Island,	Rev. E. Roberts.
Miramichi,	Mr. F. W. George.
Sydney,	Rev. J. McDonald.
Victoria and R'd,	Mr. Angus Sillars.

THE PROSPERITY OF THE CHURCH IN TROUBLOUS TIMES.—A sermon preached at Pictou, Friday, Feb. 25th, 1814, by Rev. Thomas McCulloch, published by the congregation and printed by John How and Son, Halifax, 1814. This sermon was just been republished by Rev. Robert Grant.

It was preached in "troubless times" indeed. To quote from Mr. Grant's introduction: "Under the generalship of the 'Iron Duke,' the French had just been driven out of Spain; the Corsican adventurer had escaped with his life from amid the burning ruins of Moscow, while the bones of 400,000 of his soldiers were whitening the plains of Russia. The sanguinary battles of Lutzen, Bautzen, Dresden and Leipzig had been fought. In a few weeks the Emperor of Russia and the King of Prussia made their entry into Paris; and Wellington and Blucher their entry into London, amidst the rejoicings of emancipated Europe."

It is said to be the only Sermon of Rev. Thomas McCulloch's now in print. The times when it was preached, the man who preached it, and the intrinsic excellence of the sermon itself, all combine to invest it with the deepest interest, and it is hoped that it will have the large circulation it deserves.

D. MACGREGOR,.....HALIFAX.

Books for every (Presbyterian)
Household.

Confession of Faith,	50cts.
Fishers Catechism,	70
Paterson on the Shorter Catechism,	50
Letters of Rev. Samuel Rutherford,	90
Pikes Guide for Disciples,	30
Green's Lectures on Shorter Catechism, in 2 vols., each	\$1 12
Illustrations of Shorter Catechism, in 2 vols., each	1 60
Bonar's God's Way of Peace,	15cts.
Haughton's Precious Truths,	20
Hodge's Way of Life,	30
Bunyan's Holy War,	50
Holy Land,	65
Paley's Natural Theology,	50
Butler's Analogy of Religion,	50
Horat Paulina,	50
Large Family Bible with over 2500 illustrations, Concordance and Dictionary of the Bible, from \$7 to 12 00	
D'Aubignes History of Reformation,	\$1 25
A Ride Through Palestine, with 184 maps and engraving,	2 00
Missionary Records,	60cts.
Campbell's Voyages,	60
Missionary in the Wilderness,	30
Scenes in Africa,	30
Missionary Sketches,	25
Illustrated Missionary News, bound vol, beautifully illustrated and both entertaining and instructive,	75
Natural Temperance Mirror, a bound (English) Annual,	50
Westminster Teacher, monthly,	60
Scholars Quarterly,	20

The attention of Pastors and Sunday School Teachers is directed to my large stock of Presbyterian and other Religious Books for Sunday School Libraries. Any of the above sent post paid on receipt of price.

D. MACGREGOR.

When we ask for strength for the day, our thought is usually of that which is needed for our most important work. We should not limit it. The grace that shall save us from evil thoughts, hasty speech, a violent temper or censorious spirit, is just as much needed as the other.

St. Paul does not teach like a heathen moralist to put on such a virtue and put off such a vice; but he says, "Put ye on the Lord Jesus Christ," and this is *at once* to put on all virtue and put off all vice.

The Maritime Presbyterian.

VOL. II.

FEBRUARY 15th, 1882.

No. 2.

There is at least one thing for which the Marquis of Lorne has distinguished himself in the Maritime section of the Dominion, and that is, persistent tramping under foot of some of the tenderest feelings of the best portion of the people, those who love and honor the Sabbath, and habitual disregard of the command, "Remember the Sabbath day to keep it holy."

His first visit to the Maritime Provinces was a summer before last. He had a special train in which he lived and travelled.

He came to Kentville on Saturday evening. True, the train remained there the following day, but for what purpose? He and his party took carriages and spent the Sabbath in a visit to Blomidon.

Last summer he came again to Halifax, remained for nearly a week, and, starting on Saturday evening in a special train travelling all next day, began his pleasure trip from the Atlantic to the Pacific.

Protests were made in many quarters against such wanton Sabbath desecration, earnest and respectful remonstrances were sent to him by Ecclesiastical bodies, with what result? with the following, viz, that on his next coming among us he deliberately repeated the act.

On his return from Britain a few days since, he landed on Saturday morning in Halifax, spent the day there and on Saturday evening started in a special train, travelled all day Sabbath, robbing the train hands and hundreds of road men of their Sabbath rest, and, by his example, doing all he could to break down the barriers that now hedge the Sabbath from complete secularization, his high position making his example all the more powerful, and, therefore in this

case, all the more injurious.

There has been in none of the above instances, even the poor plea of urgent state business that politicians of both parties have sometimes pleaded as an excuse for Sabbath breaking. There was nothing but his own will and pleasure.

Our Government too must share the responsibility and its guilt. The railway is under its control. It is no more compelled to run a Sabbath train for His Excellency than for any other man. It is no more excusable in doing so. The Minister of Railways gave promises to the Evangelical Alliance and to other parties that Sabbath travelling should be reduced to a minimum, all unnecessary Sabbath railway work stopped. A Christian people look for the fulfilment of that promise, whether it refer to the transportation of a circus company, the carrying of ordinary merchandise, the conveyance of the travelling public or the progress of the Governor General of Canada.

We do not forget, that, "Honor the King" is binding upon Governments as well as upon subjects, but before that comes the command, "Fear God." And if His Excellency is so regardless of the feelings and rights of the people, and the honor and respect and obedience due to God's day and God's commands, that he must insist on having Sabbath trains for his special pleasure, then we turn to our Government and hold it responsible for giving and running the trains.

ISRAEL trembled when Goliath defied their armies. Christian men and women often tremble when some eminent Biblical scholar and critic proclaims that progress in Theological discovery has antiquated

their time honored ideas of the Bible.

Prof. Robertson Smith of the Free Church College, Aberdeen, in his articles in the "Encyclopedia Britannica," and, more recently, in his lectures on "the Old Testament in the Jewish Church" caused no little anxiety in the minds of many. His acknowledged learning and genius, and the boldness and confidence with which he denied the Mosaic authorship of the Pentateuch made men tremble while beholding their Bibles mercilessly dissected, and the flesh and sinews and some of the bones cast away, leaving nothing but a fragmentary skeleton.

But we can now breathe more freely. Our minds have been reassured by finding that the "Newer Criticism" is very far from being the conclusion of the latest researches in Biblical criticism.

Prof. Watt, of Belfast, and Prof. Green, of Princeton, have both vindicated in a masterly way the integrity of the Inspired Word.

Prof. Watt in a book called "The Newer Criticism and the Analogy of the Faith," leaves that Newer Criticism scarce a vestige of authority with which to cover itself. He shews in a simple, logical manner its inconsistencies and contradictions.

Having read Prof. Smith's lectures and wishing to see what could be said in opposition to the "Newer Criticism" we procured Prof. Watt's book in reply, and now feel that we need not read our Bible as a work of fiction, but that as of old we can read it and believe it true.

To all who have in any way been unsettled by reading the work of Prof. Smith we would cordially commend Prof. Watt's reply, and can only hope that it may have a circulation wherever the "Newer Criticism" has found its way.

Dr. Green, professor of Hebrew in Princeton Seminary, has also a very able reply in the January No. of the "Presbyterian Review." With regard to its subject matter we might repeat what has been said of the answer of Prof. Watt. The two differ in many respects, as the

independent writings of different men must do, but each in his own way leaves small standing ground for the theory of Prof. Robertson Smith.

In seaport cities one will sometimes see a ship, smartly rigged, gaily painted and gilded. An inexperienced visitor is lost in admiration. The old sailor or builder is not so easily deceived, he bores her timbers and finds them rotten, tries her seams and finds them not half caulked, examines her fastenings and finds enough to hold her together at the wharf but no more. She is a floating coffin.

Robertson Smith's theory, framed by German Rationalism, fastened with Rabbinical lore, painted and gilded by the Professor's own vivid imagination, has drawn many wondering eyes. The work of Professors Watt and Green has been to strip the theory of its adornment and to shew what it really is, a work which they have well done and for which they are entitled to the warmest thanks of the Christian world.

Of both these answers we may use the words of Prof. Green in closing his article: "As we lay down our pen may we not say of this latest critical attempt to roll the Pentateuch off its old foundations, that it has not achieved success? It has enveloped Mt. Blanc in a cloud of mist and proclaimed that its giant cliffs had forever disappeared. But, lo, the mist blows away and the everlasting hills are still in place."

CONSECRATION.

"WE LIVE UNTO THE LORD."

Consecration was a very appropriate subject for consideration on the first day of the year. Those suggesting topics for discourse, or matter for petition during the week of prayer, acted wisely in directing the attention of the Church of Christ to this vitally important point. It lies at the very basis of a true, progressive, christian life. It is also an indispensable condition of success in the

work of the Lord.

But what should the Christian dedicate to God? A simple and comprehensible answer is, *himself*. A more expressive reply is contained in the forcible language of Doddridge; "I consecrate to Thee all that I am, and all that I have; the faculties of my mind, the members of my body, my worldly possessions, my time, and my influence over others, to be all used entirely for Thy glory." The Lord's ransomed ones may profitably meditate on all that is here included, every morning as well as on the first of every year. They cannot feel it embraces too much. They will not say it is undeserved, and unjustly claimed by the Great Redeemer.

The faculties of the human mind, noble and Divine-like as they are, cannot find better scope for their exercise than in entire consecration to the glory of God. Whatever is contrary to this should be resolutely excluded from the thoughts of the mind and the emotions of the heart.

Nor should the body with its vigor and capabilities, be employed in a lower range of action. Here is a wide field for honorable toil, as well as for the refinements of the Arts.

Worldly possessions are the Lord's property, conscientiously used or expended for Him, as well as in word dedicated to His service.

How few appear to have a right sense of time as a precious gift of God to man! Every succeeding year should witness it more fully redeemed from idleness, trifling, and God-dishonoring recreations and employments. Will every reader of the PRESBYTERIAN devotedly and prayerfully employ his or her influence over others to Christ during the year just begun?

The influence of speech, so powerful, the influence of example, so controlling, the influence of prayer, so effective,—why should all this do ought but glorify God in the highest possible degree? If man is feeble, if he can do little, if he can give little, if he can exert but little influence; yet let him covet the Saviour's omnidation: "She hath done what

she could."

Motives to such practical consecration are numerous and powerful. They press on the Christian from every quarter. His past history impels him in this direction. His future prospects attract him to "go forward." But especially should he endeavor to realize the force of the Apostle's words: "Ye are not your own, for ye are bought with a price." Redeemed by the precious blood of the Lamb, let him every day and hour, in every place and at every employment, live only for Christ. Consecrated by the anointing of the Holy Ghost, let him continually remember this grand origin of his personal dedication, and neither alienate himself from God's service, nor be weary in well-doing.

How powerfully would such consecration tell on the operations of the church, her teaching, her giving, her life! What interest would then be taken in missions to the heathen! What cheerful help in H. Mission and College work! Let this year witness an increase of dedicated life, and undoubtedly its close will report augmented work done in the vineyard of the Lord.

R. LATRD.

Little Harbor, Jan., 1882.

CHRISTIAN GIVING.

BY REV. A. F. THOMPSON.

The statement was made in a previous article that if we would feel right, we must act right. Action and feeling act and react upon each other. We are creatures of habit. What at first requires *self-denial and effort*, if persevered in, gradually becomes natural and easy, and will soon be regarded as a privilege.

How difficult it is to get some people to attend church. They have been brought up in the habitual neglect of the Lord's sanctuary, and now it is almost impossible to secure their attendance. Others from early years have been church goers, and though they do not profess to

be Christians yet they regularly find their way to the house of God on the Lord's day. Habit makes some men generous and liberal, while as often it makes others small-hearted and penurious. Some men value life by the solid comfort they enjoy and the good they can accomplish; others value it by the amount of money they can make and the property they can accumulate. The former are free men; the latter are self-made slaves—habit has forged the chain that binds them.

Here are two men. They have attained the age of fifty; they are both worth money and they both profess to be Christians. The one is liberal in his contributions, pays \$30 or \$40 to the minister and gives freely to the poor; the other, while he sings as sweetly and prays as piously and talks as readily, is very mean in his contributions, pays \$5 or \$6 to the minister's salary, and says to the poor: "Depart in peace, be ye warmed and filled," notwithstanding he gives them not those things that are needful for the body. The cause of difference in the character of these two men is not far to seek. The one, having correct views of life, has always acted wisely and conscientiously: the other has always acted meanly and dishonorably and has habitually been robbing God and wronging his own soul. Habit has developed and ennobled the character of the one, while it has dwarfed and ruined that of the other.

TRAINING THE YOUNG.

Hence the importance of encouraging the young to obey the Scriptural injunction: "Honor the Lord with thy substance, and with the first fruits of all thine increase." Prov. 3: 9, 10. The thought cannot be expressed upon the minds of the young too early in life that they are not their own; that they are the Lord's and that they are bound to glorify him.

Yet how seldom are our young people taught this solemn truth. The general tendency of modern life is to lead them

to the conclusion that the chief end of man is to make money and to accumulate property, and that a man's life does consist in the abundance of the things which he possesseth, our Lord's opinion to the contrary notwithstanding.

How many parents by precept and example teach their children that they should "upon the first day of the week lay by them in store as God has prospered them?" As a general rule the younger members of the family give nothing for missionary purposes, and as a consequence their sympathy is not enlisted in the service of the Master. It is an easy matter for intelligent parents to train their children to think and to read about the work of the Church and to give systematically.

If, when the collection is announced to be taken on a particular Sabbath for some scheme, the father or mother would talk to the younger members of the family about it, explain its nature and design, and advise them to contribute something; or if the parents would assist them in some way to earn some money to put into the Mission box at the Sabbath-school, they would soon awaken an interest in the mind of every member of the home; they would at the same time benefit themselves. If the family can give only \$2.00 to the collection on any one occasion and there are four members in the family, let the amount be divided among them and let each give his or her portion. If possible, however, it would be better to encourage the children, however young, to do something to earn the money they give, but let it be understood that they must give. Thus they would not only be contributing directly so much money to the Lord's treasury, but they would be developing the character of their children and preparing them to be intelligent and useful members of the church. They would do more; they would prepare their hearts for the reception of the truth and for the indwelling of the spirit. Christian giving is as much a means of grace as are singing and pray-

ing or church going. The preaching of the gospel is only a means to an end; so is Christian giving; the end being in both cases the glory of God in the salvation of souls and the advancement of his cause.

God could, if he saw proper, evangelize the world without the aid of human instrumentality, independently of our money or effort. He could also save sinners and prepare them for heaven without the preaching of the Word and the administration of Sacrament. He has, however, determined to accomplish his gracious purposes through human instrumentality and by the use of means, the grand design being doubtless the development of the Christian graces in those who comply with the heaven-appointed method. For man's special benefit God has adopted his present method for securing the salvation of souls, the sanctification of his people and the evangelization of the world.

The graces are matured by exercise. The Bible and experience both teach that they who pray most sincerely, and work most earnestly and constantly for the good of others, and who give most liberally, are the most Godlike in their views and feelings, in their life and character. The performance of Christian duty exerts an elevating and sanctifying power over the spiritual and moral nature. There is the reflexive influence of working and giving as there is the reflexive influence of prayer and meditation. A traveller who is cold and freezing will, by his efforts to save the life of his fellow-passenger, warm himself and secure thereby personal benefit, it may be save his own life. Doing good to another he does good to himself.

Shall we then become selfish in our works of benevolence? Shall we pray, and work and give that we may thereby secure blessings to our own souls? A man may be as selfish in his praying as in his buying and selling, but his prayers can be only a solemn mockery. This may be one reason why there are so many un-

answered prayers, why there is so much fruitless worship. Can a man be selfish in his Christian giving? Selfish giving is not Christian giving. The moment it becomes selfish it ceases to be Christian. God looks at the motives and judges the heart, and He demands benevolence of feeling and disinterestedness of purpose.

A Catechism on Giving for Religious Purposes.

BY REV. D. B. BLAIR.

1. To whom is money given for religious purposes?

To God.

2. How ought this to be done?

Conscientiously and liberally.

3. How did the Lord's people give under the Old Testament?

Regularly according to a well understood principle.

4. What was that principle?

At least one-tenth, probably a much larger portion of their substance, was consecrated to the Lord.

5. In what relation was God looked upon by his worshippers?

He was acknowledged as the Universal Proprietor; the earth belongs unto the Lord and the fulness thereof.

6. When was the law of the tithes instituted?

It existed from the beginning of the world. Abraham paid tithes to Melchisedec.

7. When was it re-enacted or renewed?

At Mount Sinai it was made part of the law of Moses.

8. What principle is involved in this law?

The principle of a definite proportion being given to the Lord of the good things which he has bestowed upon us.

9. Has this principle been repealed? No; it is still in force.

10. In what form is it now binding on the members of the Christian church?

"As the Lord has prospered them."

11. Should Christians continue to give always the same sum annually to the cause of Christ?

Yes, if their prosperity is equally the same every year; but if their prosperity increases from year to year, they ought to increase their contributions accordingly.

12. When professing Christians refuse or neglect to give for religious objects how is it viewed by the Lord?

He calls it robbery. "Shall a man rob God? Yet ye have robbed me."

13. How does God manifest his displeasure at such as neglect this duty?

"Ye are cursed with a curse, for ye have robbed me," in tithes and offerings.

14. How does this curse take effect?

If men will not support the Gospel they must pay for policemen and jailors; if they will not pay for churches they must pay for prisons and penitentiaries; if they will not pay tithes to God they must pay taxes to Satan.

15. Is it not sinful to keep up a cloak of religion by pretending to be liberal to the cause of Christ?

Yes, for this is to imitate Annanias and Saphira, who kept back a part of what they promised to the Lord.

16. What is the Divine promise to those who honor the Lord with their substance?

"I will open you the windows of Heaven, and pour you out a blessing that there shall not be room enough to receive it."

Story of The English Bible.

BY DR. BURNS, OF HALIFAX.

In 1324, at the humble village of Wycliff, in Yorkshire, which gave him a name by which it has been immortalized, arose one who was to dart rays of light through the darkness that enveloped fatherland and to prove the "Morning Star of the Reformation."

Wickliff was educated at Queen's, Merton, and Balliol Colleges, Oxford, whose University had recently been founded by Philippa, Queen of Edward III., and to which 30,000 students had flocked.

By his withering exposure of the Friars, his personal preaching at Oxford and Lutterworth for twenty years, by his manifold writings, especially his translation into the dialect of the people of the Word of the Lord which was "precious in those days"—the simple Saxon rendering, on which, mainly, our authorized version has been grafted; by the Jewing forth also of his "Poor Priests" who proved the sturdy outspoken Methodists of the fourteenth century—plain, humble men, clad in coarse russet garments, and living on homely fare, frequenting no village revels, yet courteous and kind withal, preaching the Word and going about doing good, Wickliff became the instrument in the working of a marvelous change on the face of English society.

He became Doctor of the Faculty of Theology and Royal Chaplain. In 1374, at the age of fifty, he is appointed second on a Royal Commission (next to the Bishop of Bangor) to treat with the Papal Nuncio, at Bruges, then in the zenith of her mediæval glory. Five years afterwards (in 1379) opened what was known as "the good parliament," of which probably Wickliff was a member, which de-claimed strongly against the oppressive exactions under which the country groaned.

Wickliff was befriended by Edward, who died in 1377, after having seen his noble wife Philippa, and celebrated son, the Black Prince, laid in the sepulchre of the kings of his people. Honest John's blasts had roused the ire of Courtney, Bishop of London, and occasioned his being summoned before a convocation at St. Paul's, where Lord Percy, Earl Marshal of England, and John of Gaunt, Edward's third son, stood forward, one on each side, to accuse and defend him. Hot words passed between them; riots ensued; Wickliff returns to Lutterworth, to be then "hid in God's pavilion from the strife of tongues."

Again he is summoned before the whole bench of Bishops, under the presidency of the Prince, but they were no match for him in argument. The enraged populace break into the chamber. At the urgent solicitation of the Dowager Princess of Wales, the members of the Council allow him to go in peace.

The year following, Pope Gregory having died, occurred the great division in the Papacy, when Urban VI., the Italian, at Rome, and Clement VII., the Frenchman, at Avignon, urged their rival claims, which continued for over half a century—the very Council called to settle the feud, issuing in the setting up of a third claimant.

Wickliff retired from the public arena which witnessed such unseemly bickerings, and, in the privacy of his Lutterworth home, pursued his great work of translating the Word of God into the language of the people.

Hitherto (and since the seventh century) the Latin Vulgate had been the only Bible used, though certain portions of the Scriptures had been translated into the Anglo-Saxon, such as the Psalms and John's Gospel, by the Venerable Bede in the eighth century. Thereafter the good King Alfred encouraged the work, but it was only in a partial and fragmentary form.

In 1380, four years before his death, Wickliff accomplished his herculean task

of producing the first English translation of the Bible. The work had been begun at Oxford, but was finished at Lutterworth after his expulsion from that Academic seat—the New Testament entirely by himself, the Old Testament with some assistance from others—the Vulgate being followed, for the knowledge of Greek and Hebrew was then but limited.

Persistent efforts were made after Wickliff's death, to prevent the circulation of his Bible. Yet, it had free course. The good man died peacefully in his quiet Lutterworth "living" on the last day of 1384, at the age of sixty.

Six years thereafter, when a Bill was brought into the House of Lords, condemnatory of his translation and forbidding its use, John of Gaunt, though not religious, yet loving British liberty, exclaimed "that other nations have the law of God in their own language, and we will not be the dogs of all." The Bill was thrown out, though the opposition was quelled only for a season.

Wickliff's writings (of which 300 survive), principally simple, earnest expositions of the Word, continued to be greedily devoured by the whetted appetites of an awakening people; and as for his Bible, the common people heard it gladly, though it had to be hid, like the dove of the song, "in the clefts of the rock, in the secret places of the stairs."

"Not many years ago, we are informed, a secret cupboard was found behind the wainscot of an old house in Lutterworth, containing a copy of Wickliff's Bible with other prohibited books. Many copies were, no doubt, destroyed, but the recent editors of Wickliff's Bible report that 170 MSS. of this translation are even now extant.

At least three editions of Wickliff's New Testament have been printed in England—one in 1731, by the Rev. John Laird, of Margate; another in 1810, under the superintendence of the Rev. H. H. Baber, of the British Museum; and a third in 1841, in Bagster's English Hexapla.

The celebrated Roman Catholic historian, Lingard, testifies as to the influence exerted by Wickliff, by whom, he says, the "seeds were sown of that religious Revolution, which, in little more than a century astonished and convulsed the nations of Europe."

After Wickliff's death his body was laid in a vault within the chancel of the Lutterworth Church. But the hero, with the plain black robe, small round cap, and long, gray beard, who had so often, when living, made his adversaries quail,

was not left free from their hostility when dead. Thirty-one years afterwards, at the Council of Constance, his writings were condemned, and orders given to unearthen the bones of this brave, honest Englishman, and burn them, which was done thirteen years later. The ashes were cast into the river. "The Swift (says the old historian) conveyed them to the Avon, the Avon to the Severn, the Severn to the narrow seas, then to the main ocean, and thus the ashes of Wickliff are the emblem of his doctrine, which is now dispersed all the world over."

MOODY AND SANKEY.

The visit of Moody and Sankey to Britain has thus far been quite as successful as their former visit nine years ago. With regard to their visit to Edinburgh, in December, the *U. P. Magazine* says:

"During the closing month of the year Messrs. Moody and Sankey have been holding meetings in Edinburgh, chiefly in the Free Assembly Hall, although meetings have been held by them in other places. These meetings have been largely attended, on many occasions the crowd being so great as to exceed the capacity even of the large building.

"The commencement of services in the Exchange specially for the non-church-going classes was a most important part of their work, and the unusual gathering of about 5000 people at the first meeting, on Sabbath the 18th, was well fitted to cheer the workers and give hope of better days for the sunken masses. In comparing the visits of these evangelists with that which they paid the city eight years ago, one is naturally led to ask, are there points of resemblance or of contrast between them?

It may be granted that there was a kind of novelty in connection with their first visit, which created an excitement which is wanting on the present occasion. But that does not prove that less good is being done at present. The fire does not give the greatest warmth when it begins to crackle and blaze, that is reserved for the deeper and steadier glow. And the overflowing meetings and the many who went as inquirers testify to the deep impression that has been made.

The labourers are, indeed, not only full of zeal, but gifted with wonderful physical powers. How few could undergo such labours as the undergo day by day, and many hours a day, and not be utterly exhausted!

NEW HEBRIDES MISSION.

Green Hill, Jan. 25th, 1882.

My Dear Mr. Scott :

In accordance with your request I am sending you a few lines for your periodical which may be of interest to some of its readers.

When I left my Station I asked some half-dozen of our most trustworthy natives to take charge of the work and conduct the services in turn.

Of these I appointed four—one of them being Pomal, the chief of Erakor—to visit Eila, two and two on alternate Sabbaths. You may remember that it was amongst the natives of this village that Mr. and Mrs. Annand labored for about three years, before their settlement at Auelcahat. Since that time it has formed part of our charge.

We have continued to visit it regularly from year to year, but without seeing much fruit of our labor. With the exception of a few they have manifested a spirit of determined opposition to the Gospel, and on more than one occasion our lives were threatened unless we gave up visiting them.

On one occasion they surrounded the teachers, brandishing their clubs over their heads, and in all probability would have murdered them had not a friendly native come and led them away to his own hut.

At another time my own life was threatened when a friendly native warned me of my danger. A man named Souri ran away with another's wife. The enraged husband came stealthily upon him and shot him with a poisoned arrow. This threw the whole village into a state of intense excitement. The friends of the man who was shot gathered around him and were ready to make war on the friends of the man who shot him, should the wound prove fatal. Such were their circumstances one Sabbath morning as we approached their village. A friendly native came out to warn us not to venture near the village as the man whose wife was stolen declared he would shoot me should I go to their village that day.

Generally any one who is shot with a poisoned arrow dies of lock-jaw. On this occasion, however, the native recovered. Last week I had a letter from Pomal, the Christian chief, informing me that Souri, the native above referred to, had received the Gospel and was now praying to the True God. He had asked one of the teachers to go and live with him, to

instruct him, and one of them had done so.

This, as you can imagine, is extremely gratifying to us, and makes us exceedingly anxious to get back again among them. To get permission to settle a teacher at that village has been for many years the object of our prayers and hopes. The chief says that the rest of the village are very much enraged at that native. But that is only what might be expected.

A few years ago one of the chiefs who was and is still friendly to us, spoke of receiving a teacher, but his people threatened if he should do so to leave him and move away to another place.

Their hostility may increase and they may drive the teacher away. But if the native remains faithful the village is as good as won. We may still have a long struggle; the Prince of Darkness may make a desperate effort to keep us out, but victory is certain. And when that village has surrendered Satan will have lost one of his strongest forts on the island of Efate.

They are an interesting people, above the average of natives physically and socially.

In the early stages of the mission a native teacher was settled there. A number of the natives went to his hut one night and finding him lying on his mat ill; they took a pole and placing it on his neck crushed him to death.

J. W. MACKENZIE.

Letter from Rev. Mr. Neilson.

Many of our readers will remember with pleasure the visit to Nova Scotia, summer before last, of Rev. Mr. Neilson with his wife who is a daughter of Rev. Dr. Geddie.

Mr. Neilson is supported in the New Hebrides Mission by the Free Church of Scotland. They were home to Scotland for a rest. He attended the Pan-Presbyterian Council in Philadelphia as a delegate from the New Hebrides Mission Synod. They spent some time in Nova Scotia, she with her friends, he visiting some of the churches where practicable. They returned to their field of labor via San Francisco.

The following letter is from their island home after their return :

PORT RESOLUTION, IPABT,
June 23, 1881.

"We left Sydney for the islands on the 2nd of April, and, after calling at Aneityum, arrived at our station here on the 25th of that month, so that we are just now eight weeks home.

"We found the natives here glad to receive us after our long absence, and to carry our casks, boxes, and luggage from the beach to the house; a task of no small difficulty, as we were landed in the evening at low tide, and our house stands high above the sea.

"We found our premises a good deal damaged by the two severe hurricanes that had occurred when we were away, one end of our house completely blown down, and the other so much damaged that we have converted it into a store-room; the outhouses are also much damaged, and the thatch leaking in all directions. I think the mission premises have suffered to the amount of about £60. As the annual meeting took place about three weeks after our arrival, and as things were all in disorder and confusion, I thought it desirable to remain at home to put things a little to rights. This I have done, and a party has come over from Aneityum to assist in re-thatching the houses. They have been a good deal impeded by rain, but have begun work to-day upon the outhouses. The former church having been destroyed by the hurricane, the natives here, under the direction of the teacher, have put up a small one themselves.

"There has been a good deal of sickness while we were away, and a number of people have died, among them some of those who were the best friends of the mission. One man especially we much regret, by name Miaki. When we settled here he was one of our greatest opponents, and used to be the most fierce fighting man in the district. Some years ago quite a change came over him, and he became one of our best friends, and both by word and example the most influential man in favor of Christianity in this district. He was not very strong when we left, and seems to have fallen into a decline, and died about a month before our return, bequeathing one of his children to the native teacher here.

"We find that the worship has been kept up very well in our absence, and although the attendance was fluctuating, all who were favorable to it when we left are favorable still, and some who never used to attend now come regularly. In fact, the native teacher and his wife

seem to have kept the work going as well as could be expected in our absence.

"The average attendance on Sabbath is from 50 to 60. We meet at nine o'clock in the morning, in the afternoon for Sabbath-school and catechising at two, and in the evening in our house for worship at six. On week-days, we have school every morning at day-break for reading, at two in the afternoon for writing and arithmetic, and evening worship at six. On Wednesday afternoon, instead of school, we have a prayer-meeting. About twenty come to school with more or less regularity, and among them more children than ever we could get before we left on our visit home.

"We have been so busy setting things in order that I have not been more than a mile from our house since our return; but many of the natives, both from inland and along the coast, have visited us, and express themselves willing, and some of them anxious, to have teachers settled among them. This is a matter that must be attended to immediately. Though the progress of Christianity is as yet but small upon this island, the present position and prospect seem to be as hopeful as we have ever seen them in the past; with the blessing of God we hope soon to see a change for the better.

"On the evening of Monday last week, while the bell was being rung for evening worship, I noticed something peculiar about the moon; but fancying that it was occasioned by its being obscured by the smoke of the volcano, I paid no particular attention to it. After worship was over, the first man who went out came running in again to say that the moon was dying. We all ran out to see what was the matter. It was a beautiful clear night, not a cloud was in the sky. It was a full moon, but only a small part of the rim was visible, and in a short time this too was obscured. It was a total eclipse of the moon, which, on consulting the almanac, I found was laid down as visible in this part of the world at that time. The natives were much alarmed; but after I explained to them how it was produced, and especially after I showed that it had been predicted in the almanac, their fears immediately subsided. In about an hour's time the moon had glided from under the shadow of the earth, and was walking in majesty in the heavens as heretofore.

"There was a severe earthquake the day after we left in the end of 1878, but there have been none since, and we have no desire for the return of these alarming

disturbances, which have already so much destroyed our harbor, and altered the aspect of the country as seen from our windows. The shortest day with us is now over. The season since our return has been unusually wet, although as yet there has not been much cold; the thermometer as I write is at 84°.

"In consequence of the repeated and severe hurricanes during our absence, there is less food than I ever remember to have seen at this time of the year on this island, which is the most fertile I have ever visited in the Pacific. There have been no bread-fruit and very few yams or cocoa-nuts this year. These are three of the principal articles of food. Still there is nothing approaching to a famine, or even a scarcity, as there are abundance of bananas, sweet potatoes, manioc, taro, and enormous chestnuts. I have been free, except for two days, from asthma since our arrival. Mrs. Neilson is also strong and well."

Native Worship.

The following very interesting article on the native worship of the New Hebrides taken from advance sheets of the "L. of Rev. Dr. Geddie," by Dr. Patterson, the prospectus of which we print elsewhere. From this taste we infer that a rich treat awaits us when the book is completed, as it will be in a very short time.

"These islanders are the slaves of a most degrading superstitious system. Whatever attention is paid by them to other things, all is regarded as inferior and subservient to the claims of their religion. If a man plants his vineyard, or goes in his canoe to fish, or undertakes a journey, or celebrates a feast, offerings are presented to his objects of worship, and their aid is implored. On this system of religion, every other pursuit is in a measure dependent.

"The objects of worship are Natmasses, inanimate objects, and living creatures. The chief Natmass of Aneiteum is Neugerain. If he is not the creator of Aneiteum, to him at least is ascribed the credit of finding it. The tradition is that he went out to fish, when something attached itself to his hook, and then he pulled until this island came up. After this he formed men who were the progenitors of the present race. The supremacy of this deity is acknowledged

throughout the island, and such are their feelings of reverence and dread, that the natives tremble to mention his name.

"The fall of man is represented in a legend that this Neugerain, who had a shell like a tortoise, once left it behind him, when going to a distance. His children having found it, pierced it, and afterwards burned it, and for this were doomed to die. Next in rank to Neugerain comes a variety of Natmasses, who, though inferior to him, are invested with attributes to which mortals have not any claim. They are supposed to take their part with Neugerain in the production of various things. One is said to be the maker of pigs, another of fish, another of cocoanuts, another of taro, another of bananas, etc. As nearly as I can learn, every division of the island has its Natmasses of this class. Besides the above classes, there are other Natmasses still, of inferior rank, who are nameless as well as numberless. If I mistake not, they are more numerous than the inhabitants themselves. I have never yet met with a native on Aneiteum who could enumerate its deities.

"The second class of objects regarded with religious veneration are idols, made either of stone or wood. Idols of stone are very numerous; many of them may be seen in the sacred groves. The stone is unhewn, and generally of a round or oval shape with a smooth surface. Those which I have examined appear to have a small chip broken off, as a place of ingress and egress for the spirits who are supposed to inhabit them. I have not yet learnt to distinguish between a common and a sacred stone, or by what process they become invested with their character of sanctity. Idols of wood are less common than those of stone, and I have only seen two since my arrival on the island. These were the large posts which supported the roof of a house built on the feasting ground, in this district where I live. There was a girdle of leaves tied around the middle of each post with fine black cinet, and a sash of white native *tapa*, the ends of which reached to the ground. Our chief, who gave me permission to go into the house and examine them, told me they were *Nalmu on Natmass* (the image or representation of Natmaesses)."

"The third class of objects of worship are living creatures. Divine honors are paid to a creature something between an eel and a serpent, of white and black spotted skin. It lurks about the crevices of rocks, and may be seen at times when the water is low. On a certain excursion,

as I was walking along the sea-shore in company with a number of natives, I saw one of these creatures, measuring in length about four feet. Ignorant of its sacred character, I took a long stick and was proceeding cautiously to examine it. As soon as my object was perceived, consternation was depicted on every countenance, and they cried out, 'Don't touch it; it is sacred.' I have since learned that it is one of the deities of the sea."

Besides these, the sun and moon had a high place among the gods of Aneiteum. They were regarded as man and wife, and were supposed formerly to have lived on the earth, somewhere in the east. To the moon, especially, distinguished honors were paid. To her offerings of food were made, as to their other deities, and on certain occasions the natives dressed up a figure to represent her, around which they danced, singing songs in her praise.

"The worship presented to the gods of this island consist of prayers and offerings of pigs, fish, and vegetable food of different sorts. I am not aware that human sacrifices, so common on other islands, have ever existed here.* Some idea of their worship may be formed from the following specimens. The man who wishes his pigs to thrive, takes an offering to the Natmass, of kava, and says, 'Natmass, this is your kava to drink; look thou on my pigs; cause them to grow great and good.' The man who wishes an abundant crop of taro takes an offering of fish and says, 'Natmass, this is your fish to eat; look thou upon my taro; cause it to be great and good.' The man who wishes to inflict disease on those around him, takes an offering of kava and says, 'Natmass, this is your kava to drink; do thou make men sick with the disease of the land.' The man who desires plenty of sugar-cane, takes an offering of banana and says, 'Natmass, this is your banana to eat; look thou on my sugar-cane; cause it to be great and good.' If a party go out to fish, their expedition is prefaced with an offering, and they say to the Natmass, 'We are going to the sea; look thou upon us and give us plenty of fish.'"

Circumcision is practised on some islands, but not in Aneiteum.

"Such is the mode of worship pursued among these islanders. The devotion

which they sometimes manifest in the service of their objects of worship, cannot fail to excite surprise. For instance, when a feast is in contemplation, the sacred men will leave their homes and remain for weeks at a time in some sacred place, supplicating the Natmasses, in order that they may have plenty of food. These poor heathen, who spend so much of their time and substance in the service of their imaginary deities, will rise up and condemn their more favored fellow-men, who withhold from Jehovah that tribute of homage which is His due.

"The places usually selected for worship are groves, and not temples. These in all ages have been favorite spots for the worship of idols, or spirits. We read in the Old Testament that 'Manasseh reared up altars and made a grove.' The practice of these islanders reminds me of that which was followed by the idolaters in the days of ancient Israel. A small spot is cleared in the midst of the luxuriant foliage of these regions, and an altar of rude construction is erected, on which to place the offerings to the Natmasses. These sacred spots are numerous throughout the island, and to them the natives repair, in ordinary cases, to present their gifts and offer up their prayers. But the efficiency of worship is not confined to places, for they will *allap* to their Natmasses when and where circumstances call on them so to do. I have often observed the natives, who accompany me on my tours around the island, when the wind or weather has been unfavorable, endeavor to propitiate their deities by throwing taro or cocoanuts into the water.

"In addition to the objects of worship on Aneiteum, there is a numerous class of sacred men. Every Natmass has a certain number who are devoted to its service. These persons are held in great veneration by the natives, and they dread to offend them lest they should incur their maledictions. They are supposed to be invested with remarkable powers, such as making thunder and lightning, causing hurricanes, generating diseases, etc. The ceremonies by which they effect these wonders are alike absurd and childish; for instance, filling a canoe with water and throwing stones in it, to cause rain; beating certain sacred stones on the shore, to cause a storm; and performing certain rites before a man's house, to cause his sickness. These sacred men are supposed to be the servants of Natmasses, and they spend much time in waiting on them. It belongs to them to prepare the food that is

*Mr. Goddie, however, found afterwards that on important emergencies they did resort to human sacrifices. On one occasion he was called to protect a young man, who was about to be slain to secure a plentiful crop of bread fruit.

collected to feast their deities—and to consume it too, I presume. There are certain seasons when they are peculiarly sacred, and they abstain in a measure from all intercourse with the world. At such times they dare not speak even to their own wives, and if a sacred man is seen on the road, the common people will immediately turn off to avoid him. In order that his sanctity may be known, one side of his face is painted black, while the other is left untouched, and there may be other marks of which I am not aware.

“The belief in a future state is universal among these natives. They suppose that after death the spirit takes its departure to the invisible world. The place for the residence of departed souls is situated at the western extremity of the island, near the sea. A spot is pointed out, evidently the crater of an extinct volcano, through the centre of which all spirits are supposed to descend to their eternal abodes beneath. There is but one path for the good and the evil in their passage from this world, but different habitations are assigned them beyond the grave. The latter no sooner reach the land of darkness than they are seized by Tahiarotti, a great Natmass, of whom the natives speak in terms of the utmost execration. He constantly lacerates them with rough, sharp stones, which occasion indescribable pain. Their food is scanty and of the most loathsome description. The good, on the other hand, are conducted to a happy land. Here they feast themselves on pigs, taro, bananas and all sorts of food, to their hearts' content. In this sensual paradise nothing is wanting that may contribute to their pleasure. It is hard to say on what this distinction of destiny is founded, in the view of the natives. The line of distinction among them is so slightly marked, that it is almost impossible to trace it. The gentle, benevolent and peaceful man is no more likely to obtain happiness in the world of spirits, than the man who is fierce, revengeful and bloody. Any want of attention to Natmasses, or any failure in presenting the required offerings, is far more likely, in their esteem, to affect the destiny of individuals, than an immoral character or a wicked life.”

Say nothing respecting yourself, either good, bad, or indifferent; nothing good, for that is vanity; nothing bad, for that is affectation; nothing indifferent; for that is silly.

PROGRESS IN LIBERALITY.

The Manse, Cavendish, P. E. I.,
January 17th, 1882.

TO THE AGENT OF THE CHURCH:

Rev. and Dear Sir,—Enclosed please find Money Orders to the amount of Two Hundred and Thirty-four Dollars, which amount has been raised by the congregation of Cavendish and New Glasgow this year for the Schemes of the Church.

I am pleased to find that we have done considerably better than in any previous year. I have been settled here four years the 20th March, prox., and each year has shown an increase in our contributions.

I attribute this largely, under the blessing of God, to keeping the matter before the people, giving them the latest intelligence in regard to our Churches operations in the various fields and urging upon them the need of liberal support.

Although our average contribution is I think, comparatively speaking, pretty good, I think we can and ought to rise higher yet. It is a matter of great gratification to me to see the congregation increasing in liberality from year to year and I feel that I have reason to thank God and take courage. With kind regards to you and yours,

Yours very truly,
WM. P. ARCHIBALD.

REV. A. F. Thompson of Economy writes in a similar strain:

“Our contributions for the Schemes of the Church for the year just closed have been \$267.94, viz:

Supplementing Fund,	\$51 81
French Evangelization,	53 26
College,	16 36
Home Missions,	37 34
Foreign Missions,	64 49
Dayspring	20 82
Aged and Infirm Ministers Fund,	6 73
Synod and Presbytery Fund,	12 13
Assembly Fund	5 00
	<hr/>
	\$267 94

There is no greater mistake than to suppose that Christians can impress the world by agreeing with it. No; it is not conformity that we want; it is not being able to beat the world in its own way; it is to stand apart and above it, and to produce the impression of holy and separate life. This only can give us a true Christian power.

THE TRINIDAD MISSION.

Letter from Mrs. Morton.

Tunapuna, Trinidad,

Dec. 8th, 1881.

My Dear Friends :

It is not that I have forgotten or grown careless of you that I have been so long without writing. I consider it as much a duty as it is a pleasure to contribute to your information as regards our mission work, and feel more than repaid by the kind acknowledgments with which I am from time to time favored.

The past few months have been more than usually anxious and busy—anxious on account of prevailing sickness; the "pestilence that walketh in darkness" was in our midst; but the shadow of the Almighty abode upon our tents and the Angel of Death was not permitted to touch one among our mission band.

Six weeks have passed since the last case, so that we have every reason to believe that all danger from Yellow Fever is removed.

Our cool and healthy season has come in; the difference in temperature is more marked than usual the past unhealthy season having been exceptionally hot.

We removed from Jungle Cottage into our new premises early in July, so that we had the advantage of a cool and airy residence—invaluable at such a time.

The new Mission House is very comfortable. It is a wooden building of two stories, the lower being ten feet in height and largely occupied by a school room, affording also a study, bath-room, store-room and carriage house. The upper storey is very pleasant with a range of mountains quite close on the north side which is the front, while the windows facing south command a fine view of cultivated country and afford a glimpse of San Fernando Hill about thirty miles distant.

We have a modest parlor, a pleasant sitting-room, with dining-room, pantry and five bedrooms, three being of a comfortable size with two small ones for the children.

There is a fine cistern built of concrete for holding the water conducted to it from the roof which is covered with pitch and gravel.

We have a garden too, and though it has to be worked almost entirely by hired labor we take a great interest in the roses and shrubbery as well as in the length of the bean pods and the luxuri-

ance of the yam vines, and while indulging this weakness it is comforting to know that even the devoted Carey loved one particular garden on the banks of the Hooghley and could not die happily until he had Brother Marabman's assurance that the cows should not be allowed to invade its precincts.

We have an outside building with four rooms for servants, school-masters, etc., and a good stable.

As yet there is no paint either inside or out; the inside walls are covered with cotton and over this thick paper such as is frequently used for covering books; after the ceilings etc. are painted this will be again covered with wall paper, but as one's happiness does not hang upon the color of the walls we need not be in any haste to finish it.

All this was not accomplished without a great deal of work and worry for Mr. Morton. The colored workman is a very lazy and very obtuse specimen of humanity, and to extract from him a fair quantity and quality of work is a painful and unenviable task. It was a happy day for us when we got rid of the last one.

In August we opened the Tunapuna school. It has been taught by a young man named Allah Dua who was one of our first pupils fourteen years ago at Iere Village.

Having removed with his parents beyond the reach of our schools he did not forget what he had learned and here at Caroni Estate Mr. Morton found him with his English Bible and other books. He is not capable of conducting the Tunapuna school alone which will, we hope be a large one, but our aim is to fit him for taking charge at Caroni where we look forward to opening next year. Allah Dua lives on the premises with his young wife and child; he is not yet baptized.

Last month we received by baptism the first new convert to the Gospel in this field.

I have been doing less outside work lately, giving much of my spare time to assisting in this school. I teach the girls daily to sew and sing. Some of these have been baptized by the Roman Catholics but these are quite as ignorant as the rest.

The young people of McLellan's Brook and Gays River Sabbath Schools have kindly sent us a donation which we have expended in maps, etc., for our three schools. We are cheered to hear that some clothing is on the way; it will help to make the approaching Christmas a happy one for the little ones.

You will be glad to hear that Rev. Mr. Falconer and family arrived safely on the 20th Nov. in improved health. Mr. Falconer and his congregation are very helpful to our work.

Mr. Christie is not very well; otherwise the mission families are in the enjoyment of good health. Mr. McLeod has already begun to preach in Hindustani. Miss Blackadder is well and has a large attendance at her school.

No doubt the approach of winter has given renewed vigor to the meetings of your societies. I hope to be able to write with increased regularity.

I need not remind you how much we need your prayers and your kind sympathy in our work. There is a thick darkness in Tunapuna which may be felt as you pass along the streets. May the Sun of Righteousness soon arise on the hearts of this benighted people.

Yours very truly,
SARAH E. MORTON.

Letter from Lal Behari.

San Fernando,

July 24, 1881.

Piyare Sahib, I like very much the book you sent me by Mr. Grant. It has a good name "The Imitation of Christ." The writer, Thomas A. Kempis, no doubt had a good aim in making such a book. He followed Christ, and desired others to do as he did.

I value this book very much because it is a gift from a gentleman for my good. I value it because it tells of the satisfaction and joy that Christ gives to the longing soul, and when my own heart is cold and my cravings feeble I am reminded by this book that I may have and enjoy very much more in Christ's service than I have yet got. It makes me feel ashamed, it knocks me down, sometimes it makes me feel as if I can't any more tell of Christ to others, when I feel so little the power of His love in my heart.

I suppose it will not hurt the Christian to feel that he is a poor empty vessel needing to be filled, if he will only come to this well, even Christ, for the living water. I suppose it is the water carried from Him to thirsty souls that really refreshes.

I like the book much because I have it in the Hindustani language also and when I can read the same thoughts in both languages I understand them much better. In Mr. Grant's absence I read every Sabbath a section from this book and he advises me still to do it.

How strange that Christians in all times feel alike in their religious experience. This good man was born 600 years ago but the outgoing of his soul was just like the working of our own. When I go back 1800 years the Apostle Paul and others desired to know more of Christ, and to feel more of the power of the spirit of Christ in their heart. A thousand years earlier David said: "My soul thirsteth for God the living God," and a like cry was uttered by Moses if he wrote the 90th psalm: "O satisfy us early with thy mercy that we may rejoice and be glad all our days." If Abraham was the friend of God and if Enoch walked with God it is likely that they felt as we do. So that from the beginning every sinner saved had the same longing and I suppose has had the same needs.

In our church here we have people from all parts of India and China and by our prayers we show that we need the same thing. So a religion that produces such cravings must be from Heaven. It comes from God, arouses desires in the soul, and that never leaves the man until he is lifted up and saved. I hope all my country people and people of all lands may soon know the Christian way for it is God's way. Looking up my prayer is, "Oh that Thy way may be known in the earth, and Thy saving health among all nations." I thank you, sir, very much for your present, and the good people of your town for the interest they have taken in me, who am less than the least.

Yours humbly and gratefully,
LAL BEHARI.

Extract Letters from Mr. Christie.

Rev. George Christie, Bedford, writes to the *Witness* with the following recent

news from his son, Rev. Thomas M. Christie, one of our missionaries in Trinidad :

Bedford, Jan. 24th, 1882.

I have just received two letters from my son in Trinidad—one of them written Dec. 12th and the other Jan. 2nd of the new year. The letter of Dec. 12th informed me that he was then under the Doctor's hands. His heart seemed to be chiefly affected. In obedience to the Doctor's orders, he was resting as much as possible, leaving to some of his young men—such as Narayan and Gajadhar the work for the first two Sabbaths; after that expecting to obtain supply from external sources,

The Doctor's determination regarding him was that he had been working too hard, and must take absolute rest for a month. He adds: "I have been doing so for the last ten days. The whole season has been a very trying one, and I have felt the depression from it, for a good while; but still kept about—hoping that as the weather improved I would feel stronger and better."

The letter dated Jan. 2nd is more cheering, and gives ground to believe that he is now recovering. The following are extracts which you can publish if you think worth while:

"I am just in the midst of reports and accounts—as the Mission Council meets to-morrow.

I wrote in my last letter that I was in the Doctor's hands. I am glad to say, that I am feeling much better and stronger. I do not feel as if there is anything wrong with me, except that I am not so strong as I was two or three months ago. The Doctor has examined me again, and says my lungs are all right, and the heart's action much better. I will not attempt to do anything till the schools open, that is in a week from to-day. The weather is coming very fine now and I can drive anywhere that I wish to go, and that is a great relief. Mrs. C. and the children are well.

Two or three boxes for us, a lot of things for Mr. Morton, and also for Mr. Falconer were sent from Lockeport about the time the Falconers left Nova Scotia; and they have never reached here yet, as the vessel went to Martinique from Barbadoes, and they are lying there waiting for a chance.

We had a very quiet Christmas and New Year's. The Coolies have been very considerate. They have scarcely troubled me at all since they knew I was resting—though they all seemed very much

concerned about me. The closing of the schools was held down at the church, and Mrs. Christie went down in my place, and examined the children, and gave them their presents."

LETTER FROM BRAZIL.

An item has been in circulation among the newspapers, stating that the Emperor, Don Pedro who recently visited America and Europe, is so liberal and enlightened that he has offered to pay the expenses of any missionaries who would go and labor in his Empire.

The following letter from Rev. A. L. Blackford, who is laboring in Bahia, puts the matter in a different light. He says:—

"It is a marvel to every one here how a paragraph so absurdly untrue could have originated. Neither the Emperor nor the government of Brazil does or has ever done anything of the kind. The government has, unfortunately, in years past aided in paying the salaries of some of the Protestant pastors in certain German colonies founded and fostered by the State. This was done simply as part of the policy for encouraging immigration, and not from any interest in evangelical religion, or with a view to propagate the gospel. Said pastors confined their labors to the German colonists and in the German language. Some of them have been and still are infidels.

"The Emperor of Brazil is nominally a Roman Catholic, for State reasons, but is generally understood to be an Infidel or Rationalist of an advanced type. When visiting the Presbyterian Mission School in St. Paulo a year or two ago he declared very categorically that he was opposed to all religious instruction in schools.

"Missionaries who come to Brazil will find they have to pay their own expenses, which are not light; pay also heavy duties on everything they bring, even to their books, and that they cannot travel from one part of the Empire to another without a passport, duly revised. We trust that many will come, notwithstanding. It is much better that the Emperor does not pay."

The heavens declare the glory of God, but the Gospel makes known His love.

STATE OF THE FUNDS FEB. 4th, MARITIME PROVINCES.

FOREIGN MISSIONS.		
Balance due Treasurer May 1st, 1881,.....	\$ 560 87	
Expenditure to February 1st, 1882,.....	9504 70	10065 37
Receipts to February 4th,.....		7394 37
Balance due Treasurer..... \$2671		
DAYSRING.		
Balance due Treasurer May 1st, 1881,.....	\$ 452 25	
Expenditure to February 1st, 1882,.....	2171 57	2623 82
Receipts to February 4th,.....		2276 73
Balance due Treasurer..... \$ 347 09		
HOME MISSIONS.		
Balance due Treasurer May 1st, 1881,.....	\$ 653 23	
Expenditure to February 1st, 1882,.....	2189 59	2842 82
Receipts to February 4th,.....		3194 07
In Fund..... \$ 351 25		
SUPPLEMENTS.		
Balance due Treasurer May 1st, 1881,.....	\$2121 81	
Expenditure to February 1st, 1882,.....	3580 69	5702 50
Receipts to February 4th,.....		3607 24
Balance due Treasurer..... \$2695 26		
COLLEGE.		
Balance due Treasurer May 1st, 1881,.....	\$1691 20	
Expenditure to February 1st, 1882,.....	6815 42	8506 62
Receipts to February 4th,.....		5537 20
Balance due Treasurer..... \$2969 42		
AGED MINISTERS FUND.		
Expenditure to February 1st, 1882,.....	\$ 900 00	
Receipts to February 4th, including Balance of \$325 30,.....		1381 04
In Fund..... \$ 481 04		
RECEIPTS FOR THE MONTH OF JANUARY.		
Foreign Missions,		\$1051 38
Dayspring,		988 01
Home Missions,		771 23
Supplement,		435 18
College,		747 00
Aged Ministers,		233 84
Bursaries,		181 70
Synod,		12 00
French (not including what went direct to Montreal),		379 01

Receipts from January 4th to February 4th,

The Subjoined Statement exhibits difference between Receipts and Expenditure on each of the Funds referred to from May 1st to February 4th, without any reference to previous Balances :

	EXCESS.	DEFICIT.
Foreign Missions,		\$2110 33
Dayspring and Mission Schools,	\$ 105 16	
Home Missions,	1094 48	
Supplementing Fund,		573 45
College,		1278 22
Aged Ministers,	155 74	

It is to be remembered that there are yet three months to run till the close of the financial year, and the relative position of the above schemes may be greatly changed. The figures, being asked for, are cheerfully given.

THE Children's Presbyterian.

Letter from a Pastor.

Dear Children:

Figures to many people are very dry reading. A page of statistics in a book or newspaper would be interesting to few persons. Sometimes, however, they reveal sad tales and afford a good deal of matter for meditation.

A few days ago I was reading of a country far away from us where the census had lately been taken. This country is much larger than the Dominion of Canada and contains a population about fifty times as large. The country to which I refer is British India and now numbers 218,000,000 of inhabitants. You know that one million is a very large number and it would take you a good while to count that amount, but what a vast sum is 218,000,000. And when you remember that the most of these people are living in heathenism you can see at once that these figures should not be dry reading. Rather should they not deepen our interest in the cause of missions and excite our zeal?

But let me give you a few facts in connection with this vast country which ought to impress your minds. India is a land of idols having not less than 330,000,000 of Gods. You go to the church and Sabbath-school on the Lord's day to worship the "one living and true God"; not so with the children of this heathen land. You have pleasant and happy homes with the comforts of life. To the Gospel you are indebted for what you enjoy in this respect.

You will feel like laughing when told that little girls from five to ten years of age marry in India. But is it not a sad picture and one that ought to excite pity in their behalf. If the husband of one of these little girls dies they cannot marry again, and after becoming widows their jewels are taken from them, they are not allowed to take part in any amusement, and can only eat one meal a day.

How wretched and miserable the life of a little girl in India. How striking the contrast between a home there and

in these Maritime Provinces. Light, however, is dawning. God has put it into the hearts of some men to go forth and preach the Gospel to them and converts are being made.

Our own mission at Trinidad will no doubt become a feeder to this vast heathen field. One young man has already gone forth. As you help on missionaries on that Island strive to increase your contributions every year that native preachers and teachers may be trained to go forth and preach Christ to India's perishing millions. D.

Letter from Miss Blackadder.

Princetown, Jan 2, 1882.

Dear young readers of the MARITIME PRESBYTERIAN. I know you take an interest in the Coolie children of Trinidad, so I will tell you what a grand time we had in our School-room on Thursday evening, Dec. 22.

The children had been so good and attentive during the year that we decided to give them a nice treat at Christmas. We invited old Santa Claus to come and pay us a visit. The old gentleman consented, and true to his word he arrived about 8 P. M.

The boys wished to have the room look very nice, so they brought cocoa-nut leaves. Only think one leaf is sometimes 12 or 14 feet long! One leaf was as much as two boys could carry. The leaves were put by doors and windows. Bright flowers were hung around the room. Ramkalawan made three handsome mottoes in red and gold and blue and silver; at night they shone and glittered beautifully.

Opposite the entrance we had "Welcome Friends." Then over the windows we had "Happy New Year" and "Merry Christmas." Pretty pictures were hung around the walls, and a tree 12 feet high was planted upon the platform; then all small boys were turned out, and we commenced to dress the tree.

31 dolls dressed in the very latest.

fashions were hung upon the tree. 60 bright rubber balls dangled from on high. Christmas pictures, cards, books, and things too numerous to mention were to be seen on this wonderful tree. Some framed pictures were placed around the roots of the tree, and some gay cups and saucers were placed among the fancy articles, giving hopes of the good cup of tea to come after.

When the small Chinese lanterns were lighted up, the tree did look so pretty that we old sober people felt almost young again.

I only wished, dear home friends could have seen it. I could not help thinking of the poor, hungry, cold children in christian lands for whom no bright Christmas lamps would burn; or pretty gifts be given. Dear children, think of the poor and friendless at home, as well as of the heathen abroad.

Now we are not done yet with the doings of that ever-to-be-remembered night.

A large table covered with a snowy cloth holding hundreds of cakes, candy, and oranges, completed the arrangements for the feast.

At 7 P.M. the children began to arrive. Bright-eyed Coolie children, dressed in gay costumes; Coolie women with pretty silk veils, and arms decked out with many bracelets of gold and silver, Coolie men dressed in the beautiful white Copra that is so becoming to the Indian, contrasting so well with the dark skin; tall, stately Mohammedans came, making one think of the Hebrews of old, as they look very much like the Jews.

Well dressed Creoles and white people soon filled the space devoted to visitors. We had the Caucasian, the Mongolian, the African races, well represented that evening. We began by singing a sweet Christmas hymn. A little boy called Daniel was the leader of the singing. Cassie McIntosh, one of the big girls, played the organ. Then followed songs and recitations as given in the programme:

Morn on the waters, rec. by Rankalawan.
A little Talk with Jesus, Ramjan Ali.
Not too late, Vishnath.
Song, Angels Welcome, Daniel & Abdool.
A little Boy's Troubles, Ramparsad.
Grandfather's Speech, in Hindoo,
by a small boy.

Christmas Daniel.
Song, Come, the Children.

More songs and recitations followed, all very well done, two short addresses from clergymen present, then Ida, one of

the big girls, gave one of Mrs Caudle's lectures, which greatly amused the young people. But when Father Christmas came in! you should have seen the eyes of the children; they did not make such a noise as you would have done, but eyes grew bigger and bigger, the small ones held on tightly to big sisters and brothers.

Father Christmas was made up of a tall, slender young Hindoo, called Rankalawan. He had a magnificent corporation made out of a pillow, a long white beard on his smooth face, and a big white wig covered his raven locks. His nose was painted red, his face white, a red turban on his head, a large red table cloth for a sash: so you have our Hindoo Santa Claus.

He went to the tree, gave away the gifts, made amusing remarks, and kept every one laughing.

The wise old man gave me a bundle of small bamboo switches. Can you guess what I will do with them? I am sure I will find use for that present.

We had 112 children, 70 visitors inside, and 40 quiet, uninvited visitors outside. I am quite sure all spent a very happy evening, and I hope all will have a happy New Year.

A. L. M. BLACKADDER.

The Stepping Stones.

A little girl was sent on an errand one day to the neighboring village. Her path lay through beautiful fields. On her way she had to cross a wide but shallow stream. The bridge was a long way off, but there were firm, tried stepping-stones all the way over.

"Oh, I am afraid!" said the child to a lady who was passing.

"But you see the stones, my child; they go all the way across."

"The water is so wide!" she said tearfully, looking across the stream.

"Yes; but it is very shallow. See how easily I can cross it." So carefully picking her way, she went quite over and then returned.

Very timidly the little girl began to cross. "Just one step at a time is all you have to take," said her kind guide.

So one step followed another—the first few were the hardest to take—and soon she was safe on the other shore, smiling at her fears.

"It is not so hard, after all," she said, looking back on the watery way. "Just one step at a time brought us over."

"Remember this walk, dear, when you have other hard things to do. Go

forward, and the way will look easier and easier. When troubles come—as they are almost sure to do in this world—don't look at the waters before you, but at the stepping-stones Jesus places for your feet. The thing that we feared very often does not come upon us, or if it does, Jesus sends such comfort as we never could have imagined. Here is a strong, firm stepping-stone that has often saved me from sinking: 'As thy days, so shall thy strength be.'

Girls in China.

Girls in China are believed to have no souls, and to kill them is not murder, and therefore not to be punished. Where parents are too poor to support the girl-children, they are disposed of in the following way:—

"At regular times an officer goes through a village, and collects from poor parents all the girl-children they cannot care for, when they are about eight days old. He has two large baskets hung on a bamboo pole, and slung over his shoulder. Six little girl-babies are placed in each basket, and he carries them to some neighboring village, and exposes them for sale. Mothers who want to raise wives for their sons buy such as they may select. The others are taken to government asylums, of which there are many all through the country. If there is room enough, they are taken in; if not, they are drowned."

Will not the little girls who read about us, save their pennies to send the Gospel to the heathen?

God Counts.

A brother was playing with his sister in the dining-room, when their mother came into the room for a moment to place a basket of cakes on the sideboard.

"How nice they look," said Johnnie, reaching to take one. His sister warned him not to touch them, and when he persisted, she drew back his hand, telling him how sad and angry his mother would be.

"She did not count them," said he.

"But perhaps God did," answered the sister.

This was a word fitly spoken by Mary. And it went to her brother's heart. He resisted the temptation, and sitting down he said to his sister:

"You are right, Mary, God does count; for the Bible says that 'the hairs of our heads are all numbered.'"

"Would You Leave the Little Lambs Out?"

There had been continued service in the church of — a number of days, and the religious interest throughout the community was intense. It was the most powerful revival I have ever witnessed. Among those who had constantly been attending the services was —, the grandson of Judge —, a distinguished man in the community, and the grandson of one of the founders of the Christian Church in Kentucky. Our pastor announced one day that on that evening there would be a meeting of the Session for the reception of members. — was only eleven years of age, but his heart had been touched by the Spirit of God. He asked the permission of his grandmother, under whose charge he was, to present himself to the elders. She was astonished and embarrassed, and said, "My dear child, you are too young. You must wait until you are older." This was more than young — could endure. He burst into tears and hid his head in her lap. It was some time before he regained composure. He then said, "Grandma, if you had a flock of sheep and lambs, and it was winter time, would you leave the little lambs outside in the snow and the cold?"

The little boy's faith and earnestness triumphed. His grandmother assented. He was examined as to his faith in Christ, and received into the Church.

It is many years since. He was afterwards a student at college, under my tuition. He was a bright and diligent student. He became a physician, and the head of a public institution of the State of Kentucky. He is still an earnest and devoted follower of Christ. Early piety is apt to become eminent piety. —S.

The Lad and the Man.

As the boy begins, so the man will end. The lad who speaks with affectation, and minces foreign tongues that he does not understand at school, will be a weak chromo in character all his life; the boy who cheats his teachers into thinking him devout at church will be the man who will make religion a trade, and bring Christianity into contempt; and the boy who wins the highest average by stealing his examination papers will figure some day as a tricky politician. The lad who, whether rich or poor, dull or clever, looks you straight in the eyes and keeps his answer inside of the truth, already counts

friends who will last all his life, and holds a capital which will bring him in a surer interest than money.

Then got to the bottom of things. You see how it is already as to that. It was the student who was grounded in the grammar that took the Latin prize; it was that slow, steady drudge who practised firing every day last winter, that bagged the most game in the mountains; it is the clerk who studies the specialty the house in off hours who is to be promoted. Your brilliant, happy-go-lucky, hit-or-miss fellow usually turns out the dead weight of the family by forty-five. Don't take anything for granted; get to the bottom of things. Neither be a sham yourself, nor get fooled by shams.

The Child Preacher.

One beautiful Sunday morning I heard that a little girl, six years old, a member of my Sunday-school, was lying on her dying bed. She was a child of unbelieving parents of the highest social standing, but out of Christ. The little girl, as I stood by her bedside, said to her father: "Father, come here."

She took him by the coat, drew his head down to her, so that his face almost touched her cheek, and said:

"Father, I am going up, I am going up; I am going to Jesus. Dear father, I want you to promise me one thing."

"What is it, my child?" said he, broken down in agonizing sorrow.

"I want you to promise me," said she, "that you will be a Christian, and follow me up to Jesus."

She turned to me and said:

"Give my love to my Sunday-school teacher, and thank her for all she did for me."

She then gently passed away.

We laid little Sallie in her grave, under a pine tree. After the funeral, this tall, stately, dignified man, who had never allowed me to get near him out of the pulpit, said to me, with tears in his eyes:

"Mr. Rogers, come and see us every day, and talk to us about Jesus, for we want to remember our little preacher, and follow her to Christ."

REV. DR. E. P. ROGERS.

"That's Me."

A poor Hottentot in Southern Africa lived with a good man who had family prayers every day. One day he read: "Two men went up into the temple to

pray."

The poor savage, whose heart was already awakened, looked earnestly at the reader, and whispered,—

"Now I'll learn how to pray."

The man read on: "God, I thank thee that I am not as other men."

"No, I am not; but I am worse," whispered the Hottentot.

Again the man read: "I fast twice in the week, I give tithes of all I possess."

"I don't do that; I don't pray in that way. What shall I do?" said the distressed savage.

The good man read on, until he came to the publican, who "would not so much as lift his eyes unto heaven."

"That's me!" said his hearer.

"Stood afar off," read the other.

"That's where I am," said the Hottentot.

"But smote upon his breast, saying, 'God be merciful to me a sinner.'"

"That's me! that's my prayer!" cried the poor creature; and, smiting on his dark breast, he prayed, "God be merciful to me a sinner," until, like the poor publican, he went down to his house a saved and happy man.

"O Lord Jesus Christ, Please Make Me a Christian."

This was the prayer of a poor Hindoo boy who had asked the missionary to make him a Christian.

"It is impossible my dear boy," said the missionary. "It is possible only through the Lord Jesus Christ to make you a Christian. Pray to him."

It was not long after this advice had been given that the dear boy, with a sweet face and sweet voice, came again to the missionary and said:—

"The Lord Jesus Christ has come and taken his place in my heart."

"How is that?" asked the missionary.

The boy replied, "I prayed and said, 'O Lord Jesus Christ, if you please, make me a Christian,' and he was so kind that he came down from heaven, and has lived in my heart ever since."

ONE day a lady said to a little girl, "Helen, have you given your heart to Christ?" "I do not know just what that means," answered the child; "but I know I used to please myself, and now I try to please Christ."

CHURCH NEWS.

Presbytery of Halifax.

VISITATION AT MUSQUODOBOIT HARBOR.

This Presbytery met at Musquodoboit Harbor on the 24th January, at 7 o'clock, for the visitation of the congregation.

Present, besides the pastor, Revs. Wylie, Simpson, Henry, Dickie and Jack, ministers, and Wm. Anderson elder. Mr. Jack preached an admirable sermon from III. John, 8th verse: "Fellow helpers to the truth."

In many respects the congregation was found to be in a prosperous condition. It consists of but 57 families very much scattered. The pastor visits them all yearly. There are ten elders with districts allotted to each; four Sabbath schools, two bible-classes and one prayer meeting are held in the different sections. Twenty-eight copies of the *Record* are taken.

During the past year a manse has been built and is free from the incubus of debt.

There is some lack of promptitude in paying the pastor's salary and a small debt of \$35 on the Jeddore church which the congregation were urged to consider.

Their contributions to the schemes of the Church were as follows:

Presbytery Fund.....	\$ 9 00
Aged and Infirm Ministers Fund..	6 00
Synod Fund.....	5 25
Supplementing Fund.....	11 00
Dayspring.....	14 50
College Fund.....	3 20
Home Missions.....	5 00
	<hr/>
	\$53 95

During the past year nothing has been contributed to the French Evangelization, Assembly and Foreign Mission Funds.

At the close of the visitation the following deliverance was adopted:

"The Presbytery after conducting the examination are pleased to find evidences of progress in the congregation, but, would enjoin more system in financial matters, increased liberality, greater promptitude in meeting engagements, contributing to all the schemes of the Church, a larger circulation of the *Record* and the wiping out of all arrears due the pastor, and, would further urge greater activity and earnestness on the part of each member of the congregation.—*Com.*

Presbytery of Miramichi.

The congregation of Blackville and Derby was visited by a deputation of the Presbytery on the 4th and 5th of January.

This congregation has been ministered to by the Rev. F. G. Johnson for the long period of 24 years. His district extends over 32 miles, from Derby on the one extreme to Doaktown on the other.

VISITATION AT BLACKVILLE.

On the evening of Jan. 4th the deputation held a long and interesting meeting with the Blackville section of the congregation. There appeared the Rev. Thos. Nicholson of River Charles, also the Rev. John McCarter of Redbank, and as elder, Mr. John Brander of New-castle.

A very happy spirit seems to pervade the congregation, but the session has been much weakened by death among its members.

The givings to the schemes of the church are on a scale almost too generous, for while providing no more than \$360. towards the minister's support, they send to the schemes more than \$100. annually.

At this meeting a plan was inaugurated to increase the financial efficiency by the employment of lady collectors.

The business proceedings being finished, there followed a missionary meeting, enlivened by the exhibition of a series of illuminated diagrams by Mr. Nicholson.

These views, with the graphic and pointed words which accompanied them, did much to supply the want of what we in the backwood clearings never enjoy,—the presence, namely, with greeting and pressure of the hand, of our living missionaries home on furlough.

We comforted ourselves with this substitute, which enabled us to visit without fatigue or delay ice-bound Greenland and the palmy isles of the Pacific, Hindoo temples and Maori idolatries, with many other thrilling and instructive scenes.

VISITATION AT DERBY.

Monday, 5th January, the deputation enjoyed a delightful sleigh drive along the frozen bosom of the South West Miramichi to visit the Derby section of the congregation. The meeting here also was gratifying. The congregation promised to outdo themselves in coming years.

VISITATION AT REDBANK.

It happened that the deputation's visit

to this congregation took place the same week with the quarterly sacrament.

On Friday, 6th January, Mr. Nicholson conducted the preparation service, and at the close of it the deputation held its meeting of enquiry. The people were addressed by Mr. Johnstone of Blackville and by Mr. Nicholson.

This congregation has been in a depressed condition financially. Besides supporting ordinances the people during the last year paid off a considerable amount of debt, and put needed repairs on the manse.

The Sabbath Schools are in a state of efficiency. Four are in operation with an aggregate average attendance of 83. A psalmody class has been carried on by the minister's wife, and a choir formed.

The same evening the congregation met again to have a missionary lecture by Mr. Nicholson, accompanied with his illuminated diagrams. The services of the ensuing communion Sabbath will, we believe be long remembered, and on Sabbath afternoon a special sermon was preached to the children.

On Mouday, the 9th, the deputation held a meeting with the session and financial committee, and devised measures fitted to promote the more efficient working of the congregation.

VISITATION AT WHITNEY.

The same evening a meeting was held with the section of the congregation in the Whitney settlement, which was thoroughly enjoyed by a considerable gathering. Besides the missionary scenes and information, the children greatly enlivened it with their hymns.

Thus passed two presbyterial visitations, which may be expected to have a lastingly beneficial effect on this section of country. It is a district which has difficulties of a peculiar kind, which make it one of the most necessitous spheres of our Home Mission.

The prevailing mode of living, that of lumbering, has the effect of breaking the family bond, and thus interfering with spiritual progress.

In very many cases the father, as well as the eldest sons, if grown up, spend several months, often the larger half of the year in the forest shanties at distances of from 20 to 60 miles from home. During these months they enjoy no more means of grace than can be found within the camps and amid companions of all the various creeds and notionalities.

Meanwhile their wives and children left unaided in the clearing to attend to

the stock, and pull through the hardship of winter, have but slender opportunities of coming out to church.

Also scanty though the population is, it is not homogeneous. Not to speak of intermixtures of other protestant denominations, we have strong enforcements of adherents of the Church of Rome, and saddest of all among these even cases of lapsed Presbyterians. These last are, we trust relics of a by-gone period of dearth of the means of grace, and we hope that in future by God's help our cause will make steady progress.—*Com.*

Presbytery of Pictou.

MISSIONARY MEETING AT GREEN HILL.

Salem Church, Green Hill, held its annual Missionary Meeting on the 4th of last month. Considering the severe weather there was a fair gathering, as it was felt to be no common occasion, this which gave us the presence of our own missionary among us.

After the year's report had been read by the pastor, Rev. J. W. McKenzie delivered a graphic address, and was followed in trenchant and happy style by Rev. Messrs. Carruthers and McLeod. It will no doubt gratify these "good soldiers" who so gallantly endured "hardness" that frosty day, and will I am sure interest well-wishers generally, to learn that the ladies deputed to canvass the congregation, now report \$104. collected as a special testimony of Green Hill's interest in its Missionary. The amount is to be placed in his hands, and used according to his best judgement for the furtherance of the cause of Christ in Efate.

This sum, together with the ordinary collections reported by the Committee, gives a total for the year of \$244. The gross amount contributed for all purposes is \$1256.

The Congregation, though somewhat taxed at present in connection with its manse, has shown by its spirited action that it has no mind to fall back from its old record. *W. S.*

VISITATION AT STELLARTON.

The Presbytery met at Stellarton on the 31st ult. Present, nine ministers and one elder. There was a large attendance of the congregation, which was very encouraging, shewing the deep interest they take in the House of God.

After sermon by Rev. J. S. Carruthers the usual questions to minister, elders,

and managers were asked and answered.

There is, besides a fortnightly meeting at Riverton and a union Sabbath school in the summer season, a weekly prayer meeting in the church with an attendance of about 100 persons, and a Sabbath school with an average attendance of 100 scholars.

The congregation pay their Pastor a salary of \$1000 per annum with a manse, they raise their funds by the system of weekly offering, and all their obligations in this respect are promptly and fully met. They have recently, by a single collection, wiped off all their debt. For the schemes of the church for the current ecclesiastical year contributions have already been made as follows :

Foreign Missions	\$74 00
A box of clothing valued at	40 00
Home Missions	40 00
Supplementing Fund	21 00
French Evangelization	62 85
Assembly Fund	6 00
Total	\$243 85

After suitable counsels by members of Presbytery the following resolution was unanimously adopted :

"The Presbytery rejoice to find that the Pastor labors faithfully in his charge, that the elders and managers diligently attend to their work, and that the congregation is in a prosperous condition, and contributes with a fair degree of liberality towards the schemes of the church. The Presbytery is of opinion, however, that the congregation could and should do more, especially for the Home Mission and Supplementing Funds. The Presbytery hopes and prays that the congregation may go on prospering still more and more."

CALL TO MR. STIRLING.

A call addressed to Mr. Stirling by the congregation of Clifton and Granville, signed by 69 members and 146 adherents, was laid on the table, and arrangements were made for giving notice thereof to the congregations of Scotsburn and Salt Springs, and for citing them to appear for their interests at the next regular meeting of Presbytery.

Presbytery of St. John.

The Presbytery met in St. John on the 10th of January.

A request from Greenock Church, St. Andrews, for a supplement of \$250 was read and sanctioned.

It was resolved that Boiestown be left a separate Station under the Home Mission Board.

A communication from the congregation of Scotch Settlement was read. They have raised \$120, to be paid quarterly in advance, and have concluded to retain Rev. J. D. Murray, and ask that Presbytery do not sever the connection.

It was agreed to allow matters to stand until next meeting of Presbytery, when Mr. Murray would be present.

Rev. Mr. Gray reported that he had visited Salt Springs with a view of effecting the union of that congregation with Campbell Settlement and Hammond River. The Campbell Settlement are asked to pay \$100, Salt Springs to pay the same as formerly.

Rev. Mr. Jack said he had met with people of Hammond River, and they were agreeable to any action Salt Springs would take.

It was decided to write to Campbell Settlement and get the decision of the congregation as to the amount of money they would pay

A report was read from Mr. Quinn, a catechist, who wrote that during the summer he had travelled 1,600 miles and conducted 76 meetings, being an average of 66 miles travelled and three meetings held each week. The report also dealt with the work in Kings, Queens and the adjoining parts of other counties.

VISITATION IN ST. ANDREW'S CHURCH.

In the evening of the same day the Presbytery met for visitation in St. Andrew's Church.

A petition had in the morning been laid before Presbytery signed by a number of members and adherents of the congregation alleging that much ill-feeling existed between the pastor and some parties in the congregation, that in consequence the Church had suffered financially and spiritually, and asking such relief as the Presbytery could give.

Having heard a number of the Petitioners, and Mr. Mitchell the pastor of the congregation, the Presbytery retired for deliberation, and after a long sitting decided to postpone further action until the next regular meeting of Presbytery in March.

Christ took your nature, and came into your place, to justify you; He took possession of your heart, to sanctify you; He advocates your cause before God the Father, to comfort you; He reigns on the throne, to command you; He will come again, to judge you.

SABBATH SCHOOL LESSONS.

Feb. 19. Mark IV 1—20.

Parable of the Sower.

Parallels, Mat. 13 : 1—23 ;
Luke 8 : 4—15.

Catechism 15, 16. Golden text, Rev.
2 : 29.

- V. 1 (f. c.) Where spoken.
1 (l. c.) To whom.
3-8. The parable.
10-12. Design of parables.
14-20. Interpretation.

I. PUBLIC TEACHING GOD'S PLAN FOR SPREADING CHRISTIANITY.

1. *This the Master did*, V. 1.
2. *This he commanded*,—Mat. 28 : 19, 20 ; Mark 16 : 15 ; Luke 24 : 47 ; Acts 1 : 8.
3. *This did the Apostles and early Christians*.—Mar. 16 : 20 ; Acts 8 : 4.

II. OUR LORD'S PREACHING UNIQUE.

1. *It was usually by parable*.
 - (1) We should not do so.
 - a. Because the Holy Spirit did not lead the Apostles to practise it.
 - b. Because what led him to do it is not in force to-day.—Matt. 13 : 13.
2. *This places Him in a different plane from us*.
 - (1) What was his habit in teaching should be with us rare.

III. THIS PARABLE INSTRUCTIVE AND SOLEMN.

1. *It shows the effect of gospel preaching in different classes*.
 - (1) On the wayside hearers.
 - (2) On the "stony ground" hearers.
 - (3) On the "thorny ground" hearers.
 - (4) On the "good ground" hearers.
2. *It shows the folly of discouragement in Christian workers*.
 - (1) Nature shows the cause of failure in many a field.
 - a. Fault may not be in the workers.
 - b. Fault not in the seed if God's word preached.
 - c. Fault is in the ground.

Feb. 26 ; Mark IV 21—34.

The Growth of the Kingdom.

Parallels, Mat. 5 : 19 ; 7 : 2 ; 13 : 12, 30.
Luke 3 : 16-18.

Catechism 17, 18. Golden text. Psalm
72 : 16.

- V. 21, 22. Parable of candle.
23-25. Moral measure.
26-29. Parable of sowing and reaping.
30-35. Parable, Mustard seed.

I. THE DUTY AND PRIVILEGE OF WITNESSING FOR CHRIST.

1. *The duty arises from*
 - (1) The Divine design of kindling the lamp of hope in the believer's heart.
 - a. Not to be hidden.
 - b. To be shed around.
 - (2) The nature of Divine Grace.
 - a. Not to be ashamed of, like sin.
 - b. To be rejoiced over as a great good.
 - c. Truth is light, error darkness.
 - (3) The Divine command.—v. 23. If any man hear, etc.

2. *The privilege is seen from*

- (1) The good that flows from using any privilege. With what measure mete, etc.
- (2) Promise of greater privilege. Unto you that hear shall more be given, etc.
- (3) The Divine economy.—v. 25.

II. CHRIST'S PROPHECY OF CHRISTIANITY.

1. *That like seed it had the "promise and potency" of an immense growth*.—v. 30-32.
 - (1) Shewing at once its small beginning and living energy.
 - (2) Shewing that it is regulated historically by laws of growth.
2. *That like seed its growth would far exceed its promise at the beginning*.
3. *That like seed its growth would be beneficial*. So that the fowl, etc.
 - (1) Civilization and institutions as well as weary souls have found rest on its branches and shelter beneath its genial shade.

March 5. Mark IV 35—41.

Christ Stilling the Tempest.

Parallels, Matt. 8 : 23-37.
Luke 8 : 22-25.

Catechism 19, 20. Golden text, Psalm 107: 89.

- V. 35, 36. Beginning a voyage.
37. A storm at sea.
38 (f. c.) The Savior sleeping.
38 (l. c.) Disciples praying.
39. Prayer answered.
40. Unbelief rebuked.
41. Wonder and fear.

I. IN THE STORM WHILE OBEYING THE SAVIOR'S COMMAND—teaching;

1. *That obedience does not exempt from trial.* Joseph, David, Daniel, Paul, etc.
2. *That trials are not always for punishment, but always for discipline.*
 - (1) This trial a test of their faith and of their works.
 - a. Will they believe that they will be saved.
 - b. Will they go on in duty.

II. IN THE STORM WHILE JESUS WAS WITH THEM.

2. *He was exposed to the same tempest.*
 - (1) Was there ever storm where Jesus was absent from his disciples.
2. *Though there, he was asleep.*
 - (1) This often seems to be. But a sleeping Christ is not a dead Christ.
 - (2) Though sleeping He forgets them not.

III. IN THE STORM WHILE JESUS WAS WITH THEM, AND YET THEY HAD TO CRY UNTO HIM FOR DELIVERANCE.

1. *Prayer is the disciples' privilege and duty at all times, especially in times of trial and peril.*
2. *The prayer that arises from a believing heart can never go unanswered.*

IV. IN THE STORM DELIVERED FROM THE STORM IN ANSWER TO PRAYER.—v. 39.

1. *Christ's divine power was not affected by physical fatigue.*
2. *Jesus, touched by the cry of his disciples, wields a power before which nothing can stand.*

V. DELIVERANCE FROM THE STORM A GRAND MORAL POWER.—v. 41.

1. *It exercised a moral power, awakening deeper reverence for Christ as Messiah.*
2. *Awakening greater awe for Christ as the Son of God.*

March 12. Mark V 1—20.

Power over Evil Spirits.

Parallels, Matt. 8 : 28-34.

Luke 8 : 26-39.

Catechism 21, 22. Golden text, John 3 : 8.

- V. 1. Across the sea.
2-5. The demoniac.
6-10. The demons praying.
11-13. The swine destroyed.
14-17. Prayer of the amazed people.
18-20. The healed man's mission.

I. THE POWER OF EVIL SPIRITS.

1. *As seen in its extensiveness.*—Their field is the world.
2. *As seen its effects.*
 - (1) In institutions : Paganism ; False Christian forms ; Governments.
 - (2) In society : amusements ; sentiments ; prejudices ; practices ; vices ; crimes ; results.

II. CHRIST'S POWER OVER EVIL SPIRITS.

1. *Fearred by them.*—"I adjure thee by God, torment me not."
2. *Hated of them.*—"What have we," etc.
3. *Absolute over them.*—"Come out of him, thou unclean spirit."
 - (1) This exercise of Christ's power over evil spirits, a prophecy of their ultimate subjection to Him.
 - (2) Christ only can deliver us from the power of Satan.
 - (3) The contrast between Satan's power and Christ's is here delineated.
 - (4) The power of worldliness to dry up human sympathy is shown in the Gergesenes sending Jesus away from their coasts.
 - (5) The power of Christ in delivering us from the power of evil, involves grateful obligations.--"Go home to thy friends," etc. This is the true method of spreading the Gospel.

These lessons are compiled from "Hughes Studies in Mark."

It is a great deal better to live holy than to talk about it. We are told to let our light shine, and if it does, we won't need to tell anybody that it does. Lighthouses don't ring bells and fire cannons ; o call attention to their shining ; they just shine.—Moody.

MISCELLANEOUS.

United States.

The American Board sent out last year forty new missionaries.

The Mormon question is to have an early hearing in Congress. We devoutly hope so, and that the result will be thorough and effective.

Hon. C. H. McCormick, of Chicago, has given another \$50,000 to the Northwest Theological Seminary, making the sum of his donations to it \$200,000.

It is estimated that over five thousand Sabbath school Conventions and Institutes and Assemblies were held in the United States during the past year.

The U. P. Presbytery of Philadelphia has voted against the repeal of the law prohibiting instrumental music in the churches. In favor of repeal, 7; against, 16.

The Brooklyn Tabernacle, the Rev. T. DeWitt Talmage pastor, has ceased to be a free church. The pews are to be rented January 23rd, and hereafter the church will be supported by a regular system of pew renting.

The Methodist Episcopal Church, South, has eleven mission stations along the Rio Grande and the Mexican border, with sixty-one preaching places, 447 church-members, and 373 Sunday school scholars.

The American Presbyterian Board has recently purchased in the Mexican capital a large building for the uses of a female seminary, embracing a boarding department and day schools of various grades. To aid in this purchase the Philadelphia Woman's Society has already raised \$11,000.

The local papers are reporting the conversion of a dancing master at Williamsport, Pa., who at the meeting of his class following the event, held in a neighboring hamlet, informed them of the change he had experienced, and that he could no longer be their teacher; whereupon the class disbanded. Just what might have been expected.

Britain.

The veteran African missionary, Dr. Moffat, yet enjoys fair health in his retirement in Scotland.

The monument to Tyndal, the reformer and martyr, will be erected on the London Embankment, where an excellent site has been procured.

The Sustentation Fund of the English Presbyterian Church received a bequest of \$100,000 from the late Mr. Mutee, of Manchester.

The committee of the Sustentation Fund of the Presbyterian Church of England have paid the last quarterly dividend of £50, making £200 for the year.

Dr. Pusey, the leader of the party in the Anglican Church, which bears his name, and is known as the Puseyite party, has completed the eighty-first year of his age.

The Salvation Army in England proposes to build a salvation temple in the city of London that shall seat six or seven thousand people, and have services carried on by relays of friends unceasingly, day and night.

In the United Presbyterian Church Hall there are more students for the ministry, it is stated, than can be used within the denomination, and in all the three Free Colleges the number of entrants this year exceeded previous years.

The Established Presbytery of Edinburgh inhibited a course of Sunday evening lectures arranged to take place in Greyfriars Parish Church on semi-secular topics. Much excitement has been caused by the prohibition, and the lectures are to be delivered in a Hall. Rev. David Macrae is to give the first of the course.

"General" Booth gives the following statistics of the Salvation Army in 1881: Number of corps or stations, 251; officers wholly employed, 533; theatres, concert halls, and other buildings used, 334; volunteer speakers, 13,393; number of services held during the year, over 200,000; contributions raised and expended by the people, about £50,000; circulation of the *War Cry*, 2,000,000; circulation of the *Little Soldier*, 53,000.

Western Asia.

About 80,000 acres of land between Jaffa and Jerusalem have been secured on which to form a colony for the persecuted Jews of the Continent of Europe.

The Jewish "Intelligencer" says that in a town in Persia (Hamadan), recently, forty Jews and fifteen Jewesses have been brought to believe in Jesus by reading the word of God alone.

Presbyterian societies support fourteen girls in the female seminary at Oroomiah, Persia. There are about 1,900 children under Christian instruction among the villages and plains of Oroomiah.

India.

Steps are being taken to open an institution for the theological training of native missionaries in India, to be supported by the whole of the Presbyterian churches represented in that field.

A wealthy heathen, not a professing Christian, in Burmah, seeing the difference between those towns where missionaries labor and others, offered to support a missionary if he should be sent to Toungoo.

A memorial church is to be erected at Dehra for Rev. Dr. J. H. Morrison, who first proposed the plan for the Week of Prayer, and who recently died, after a service of forty-four years, in the Presbyterian mission in Northern India.

Recently a whole family, consisting of nine persons, were baptized in the Free Church of Calcutta. The head of the family was brought to Christ through the influence of his wife, and she received her instruction through the Zenana missionary.

The Christian missionaries in Western India have asked that a law should be passed to abolish infant marriages. The government of India has, however, refused to grant the prayer of their petition, and asks the missionaries to wait till the Hindus are sufficiently enlightened on this evil.

China.

The Methodist mission at Foochow, China, have purchased the beautiful Chartered Mercantile Bank premises for an Anglo-Chinese college. Mr. T. Ahok, a wealthy Chinese gentleman, gave \$10,000 of the \$14,000 required.

A band of five missionaries has started from Wuchang, in Central China, for the purpose of opening a mission in the provinces of Kweichau, in the west of China. The station is 1,500 miles from Shanghai, and about 900 miles from Wuchang.

Japan.

The *Missionary Herald* says that "not less than 66,000 volumes of Scriptures were sold in the Empire of Japan during the year 1880."

The manager of a large pottery establishment in Yokohama, Japan, recently asked the missionaries to hold a service for his employees every Sabbath. In the afternoon books and papers are read to them. At the side of the large gate of the factory is this sign: "This is a rest-day at this establishment."

Africa.

The Livingstonia Mission of the Free Church of Scotland has put an end to the slave trade about Lake Nyassa, whence 19,000 slaves were annually carried away.

The Bohemian Reformed Church.

CENTENARY COMMEMORATION.

The 13th of October saw a strange and touching scene enacted on the banks of the Moldau, in the beautiful old city of Prague. On that day, on the place where John Huss' pulpit has stood, and Protestant blood has been so copiously shed, there stood, for the first time in the history of that country, deputies from thirteen Presbyterian churches to express their sympathy and congratulations to a sister church. This Church, after centuries of persecution, has come up out of her grave and celebrated on that day the anniversary of the first century of her new life, and brought the purest offerings of thanks to her Head and Master for His innumerable mercies.

Falmouth St. Congregation, Sydney.

Condensed Statement of Payments for 1881.

For Pastor's salary.....	\$800 00
" Running expenses.....	314 07
" Church schemes.....	\$167 00
" Benevolence.....	33 00
	<hr/>
	200 00

\$1314 07

This is the report of a congregation of 52 families only, and affords an average of \$3.21 per family for the schemes of the Church, and of \$25.27 for all purposes. The average is not only far above the other congregations of the Presbytery but superior to that of the body generally.

DEATH OF ADAM McCOLL.

Adam McColl the leader of the Livingstone Inland Mission on the Congo is dead.

He was by profession an architect and surveyor, and previous to 1878 had travelled nearly twenty thousand miles in Africa. He was converted at Leicester, England, a few years since and at once devoted himself to the evangelization of Africa. He was leader of the band that was intended to establish the Inland Mission at Stanley Pool, on the Congo, in connection with the training institution of Mr. Guinness, London.

His health had been somewhat affected by his previous African explorations and he did not live to carry out the work in which his heart was set. In his last letter, after he had again and again been disappointed by the Kroomen carriers, who were necessary for the journey, he wrote :

"I am half beside myself with the vehemence of my desire to do and dare for the cause of our Lord and Master in the great Congo Valley."

Yet, when afresh disappointed of carriers, he did not murmur, but wrote :

"No Kroo boys again! It is trying! but I am resigned to the Master's will. I am His. If He sees fit to keep me here yet longer, I willingly obey. There is plenty to do—plenty that no one can do equally well. Our God and Father will enable me to carry out such plans as He in His unbounded wisdom sees to be best. He knows, we do not know! Our part is to trust; His to bless, help, and guide those who do implicitly trust Him. Our part is to wait patiently; His to do for us above all we ask or think! Our part is to lay ourselves soul and body on His altar; His to accept the sacrifice!" He fell like a soldier he died at his post.

An English physician says in reference to London:—"Three-fourths of the disorders of fashionable life arose from alcohol; and when he came to consider the consequences to posterity of the transmission of the hereditary taint, he sometimes felt inclined to give up his profession that he might preach a crusade against the enemies of the human race."

Three Kinds Of Preaching

An English merchant who visited Scotland in 1650, being asked on his return what he had heard and seen, answered, "Rare things. I went to St. Andrews, where I heard a majestic-looking man (Blair,) and he showed me the majesty of God. After him I heard a little fair man (Rutherford,) and he showed me the loveliness of Christ. I then went to Irvine, where I heard an old man (Dickson,) and that man showed me my own heart!"

The finest answer ever made to Ingersoll was the hearty refusal made by the Mayor of Toronto, to his application for permission to lecture in that city. "No, sir," was the reply; "no, sir. If you have no God in the United States we have one here in Canada, and you shall not stand here and blaspheme him."

Many of our cares are but a morbid way of looking at our privileges. We let our blessings get mouldy, and then call them curses.

The Maritime Presbyterian,

A MONTHLY MAGAZINE DEVOTED TO CHRISTIAN WORK, is published at New Glasgow, N. S., on the 15th of every month.

TERMS:

Payment in Advance.

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

30 cents per annum if each copy in a parcel is addressed separately, or 2½ cents per month.

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 of December.

The more lengthy articles for insertion will require to be in not later than the first of the month; items of news, notices, &c., not later than the 8th.

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.

LIFE OF DR. GEDDIE.

To be published by subscription. THE LIFE OF THE REV. JOHN GEDDIE, D. D., first Missionary to the New Hebrides, with a history of the Nova Scotia Presbyterian Mission on that group. By the Rev. George Patterson, D. D.

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

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

The work will contain about 450 pages, will be well bound in cloth, and sold at \$1.50 per copy.

Orders may be addressed to C. B. ROBINSON, Presbyterian Office, Toronto; W. DRYSDALE, Montreal; DUNCAN MCGREGOR, Halifax, N. S.; or JAMES McLEAN, Pictou, N. S.

The book is divided into twenty-one chapters. The contents of four, taken at random, are given below.

CHAPTER I.

Parentage and Early Years.—1815-39. Birth—Parentage—Early Dedication—Emigration—Boys' School—School Life—At College—Studying for Ministry—Licensure—Ordination—Pastoral Labors—Home Mission Work.

CHAPTER V.

The New Hebrides and their Inhabitants. Islands of Pacific—Structure—Coral Workers—Volcanic Islands—New Hebrides Group—Number, Appearance, etc.—Climate—Trees—Animals, Birds, Insects, Fish, etc.—Races: Malay, Melanesian—People of New Hebrides: Physical and Intellectual Capacity—Plantations—Houses—Customs—Degradation of Female Sex—Moral Condition—War, Cannibalism, etc.—Superstition—Gods—Worship, etc.

CHAPTER VIII.

First Year on Aneiteum.—1848-49.

Description of the Island—Coolness of Natives—Gaining their Confidence—Voyage around Island—Settlement of Teachers—Building Houses—Studying Language—Missionary Labors—Difficulties with the Natives—Superstition of Natives—Printing—Hurricane—War—Peace Restored—Another Hurricane—Visit to Roman Catholic Mission—Remarkable Escape—Unhealthy Season—General Sickness—Attempts at School Keeping—Strangling Widows.

CHAPTER XV.

Gathering the Harvest.—1854-55.

Prospect of Missionaries—Visit from Natives of other Islands—Census—Arrival of John Williams—Teachers set apart for Tana—Parting with Children—Settlement of Missionaries on the Loyalty Islands—Missionary Meeting—Scenes on Futuna—State of Work—Continued Labors—Conversion of a Notorious Cannibal—Life and Death of Mary Ann—Various Visits—Attack on a Christian Band—Review of Work.

How to Break off Bad Habits.

Understand the reason, and all reasons, why the habit is injurious. Study the subject until there is no lingering doubt in your mind. Avoid the places, the persons, that lead to the temptation. Frequent the places, associate with the persons, indulge in the thoughts that lead away from temptation. Keep busy; idleness is the strength of bad habits. Do not give up the struggle when you have broken your resolution once, twice, a thousand times. That only shows how much need there is for you to strive.

When you have broken your resolution, just think the matter over, and endeavor to understand why it was you failed, so that you may guard against the occurrence of the same circumstances. Do not think it an easy thing that you have undertaken. It is folly to expect to break off a habit in a day which may have been gathering strength for years.

In this world, man is likely to get what he gives. Men's hearts are like a whispering gallery to you. If you speak softly, a gentle whisper comes back; if you scold, you get scolded. With the measure you mete it is measured to you again.

God is My Home.

BY F. G. CLARK, D.D.

"Please write something to meet my case in one of your articles," so writes a friend. "Something to satisfy my questionings about the future life. I have been trying to put myself into my own future, and to imagine how I can be sure of happiness in heaven. How will I feel at ease in such holy surroundings, in such lofty employments, in the very eternity of that celestial scenery? I am haunted with the dread of tiring even of heaven itself."

Is there any grander thought to answer all this than the utterance of the Ninetieth Psalm? God is our dwelling place. He is Himself our home. He has made us. He knows us altogether. He knows how to touch the sickly and withered spots of our nature, and how to restore and save. He knows all the risks and all the possibilities of our future. He has taken all this responsibility upon Himself. The scenery of the heavenly world kindles my imagination, but does not satisfy my curiosity. Faith has her own outlook beyond, as she has her look behind. Faith has covered many a dubious and dangerous pass. Faith is still the answer of our questionings. God has pledged me satisfaction, repose, perfect bliss hereafter.

He puts Himself, His own infinite nature, in front of all my solicitude. It is not my problem how this is to be wrought out. It is not my burden. It is enough that where my loved ones are, there God is. Where I shall be, God is, in all the measureless resources of power, grace, and joy. Is it worth my while to bestow a moment's care on that which God has undertaken and pledged to do?

Curious study and peering anxiety will not bring quiet to our minds. I talked this over with a Christian lady about to die. She had gone over the whole problem, and had found no solution. She could not build her own heaven. She could not fit up and furnish the mansion which was waiting for her. So tiring of the task, and wanting rest, she gave it all up to the pledge of her Saviour. She rested at length in full and complete repose of mind, when she came to measure those words "I go to prepare a place for you!" "Why, how foolish I have been to think so hard, to strain my eyes so long, trying to see what God has not yet brought in sight. Christ knows what my future bliss requires. He is fitting up my mansion." It is all right now. I

have no fear but that I shall be contented forever in the home which He has gone to prepare."

So let us settle down on this ultimate fact once for all. God will receive our spirits. He will guide them in their mysterious flight. They can never lose their way. In Himself they will find home and rest. Was there not much of this faith in Bryant's Song to the Migrating Water-fowl?

"The art thou, the abyss of heaven
Hast swallowed in thy form, yet on my heart
Deeply hath sunk the lesson thou hast given,
And shall not soon depart.

"He who from zone to zone (flight,
Guides through the boundless sky thy certain
In the long way that I must tread alone,
Will lead my steps aright."

Your Duty.

A sick soldier, whose suffering was so great that he often wished for death, being asked how he hoped to escape everlasting pain, replied, "I am praying to God, and striving to do my duty as well as I can."

"What are you praying for?" Asked:

"For the pardon of my sins."

"But now, if your wife were offering you a cup of tea which she had prepared for you, what would be your duty?"

"To take it from her, surely."

"Do you think that God is offering you anything?"

"O yes, sir. I think He is offering pardon to all, through Jesus Christ."

"What is your duty, then?"

"Ah, sir," he said, with much feeling, "I ought to accept it."

"And yet you keep asking Him for what He offers, instead of taking it at once? But now, tell me what you really require in order to be this moment a pardoned man."

"I only want faith in Jesus," was his answer.

"Come, then, at once to Jesus. Receive Him as your Saviour, and in Him you will find all that you need for time and for eternity."

Will the reader solemnly think of this?

The older I grow—and I now stand upon the brink of eternity—the more comes back to me the sentence in the Catechism which I learned when a child, and the fuller and deeper its meaning becomes, "What is the chief end of man? To glorify God, and enjoy Him forever."
—Thomas Carlyle.