

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

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

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

Cover title missing/
Le titre de couverture manque

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

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

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

Showthrough/
Transparence

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

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

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

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

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

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

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

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

10X	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

ARIZ
M3P600 3c THE PRESBYTERIAN
CHURCH IN CANADA

The Maritime

Presbyterian

Curry's
Cresture

Sent
to
all
the
World

Preach the Gospel

WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

CONTENTS.

	PAGE.
State of the Funds	131
Closing of the Theological College	132
Meeting of the Home Mission Committee	132
Meeting of the Supplementing Committee	133
Meeting of the Foreign Mission Committee	133
Closing of Dalhousie College	134
Infant Church Membership, IV. by Rev. John Cameron	136
THE NEW HEBRIDES MISSION:—	
Mr. Annand's Report	139
Letter from Mr. Annand	139
" " Mr. Robertson	141
" " Dr. Steele	143
" " Mr. Lawrie	143
THE TRINIDAD MISSION:—	
Letter from Mr. McLeod	150
PREBYTERY MEETINGS:—	
Pictou, P. E. Island, Miramichi, Wallace, Lunenburg and Shelburne	152-155
Obituary	155
ITEMS:— Britain, United States, South Seas, Africa, Asia	156
India	156
Where the money goes, An eleventh hour messenger	157
The children at bed time, What the Bible does not say	158
Spurgeons Conversion, The M'All Mission in France	159
Converted by a telegram, The travellers Psalm	160
Prayer, Who? there is only one	160
THE CHILDREN'S PRESBYTERIAN.	
Letter from a Pastor	145
Findostan and the Hindoos	145
hat a penny can do, Little Eddies gift	147
Another letter from a pastor	147
Opening the heart, Which will lift you out of the pit?	148
The dear old mother	148
What did the clock say? Thou God see'st me, A friends advice	149
God loved me, A tipplers prayer	149

MAY 15, 1883.

MACGREGOR & KNIGHT'S

List of Books:

- "Home Making" by Rev. J. R. Miller
Price.....\$1.00
- Chapter I. The Wedded Life
" II. The Husbands Part.
" III. The Wife's Part.
" IV. The Parents Part.
" V. The Children's Part.
" VI. Brother's and Sister's.
" VII. The Home Life.
" VIII. Religion in the Home.
" IX. Home Memories.
- ALSO; The Companion Book to the above by the same Author.
- Week Day Religion, Price... ..\$1.00

Canon Farcar's Cts.
"Early Days of Christianity" Cloth 75
Paper..... 40
Macgregor & Knight have sold over 80
copies of this work so far.

"The Christian Secret" of a Happy
Life, by H. W. S.30Cts.
This book has had an immense sale.

"Grace and Truth" by Dr. McKay of
Hull, Eng. paper edn. 17Cts.

Revival Books! cheap editions.

Memoirs of McCheyne,	\$0 30
Thoughts on Family Worship, . .	0 20
Anecdotes on New Testament, . .	0 15
Baxter's Call to Unconverted, . .	0 12
Alleine's Alarm,	0 12
James' Anxious Inquirer,	0 15
Great Revival of 1800,	0 15
Which is Apostolic Church,	0 12
Confession of Faith,	0 12

Sunday School Packets of Religious
stories with beautiful colored covers and
large Type, For one Dollar we will send
Twenty of the above attractive book
postpaid.

Pocket and Pew Editions, New Pres-
byterian Hymnal, bound with Bible,
Psalms and Paraphrases.

Pearl 24mo Leather,	55
" French Morocco,	80
" "Circuit Bind'g 1.00	
Baby, 16mo, Reference, French Mer. 1.50	
"French Mor. Circuit Bind'g. 1.65	

For Sunday Schools, Hymnal only,
Imp cover 65Cts

Psalms: Paraphrases and Hymnal 15
N. E.—St. Matthews' Church Halifax
ordered 50 copies of eight cent edition
for its Sunday School.

Address orders, to

MACGREGOR & KNIGHT,
Corner Granville and Duke Streets,
HALIFAX, N. S.

MANUAL OF FORMS, for—Baptism—Ad-
mission to the Communion—Administra-
tion of the Lord's Supper—Marriage,—
Funerals—Ordination of Elders and
Deacons, etc.

Conformed to the Doctrine and Disci-
plin of the Presbyterian Church, by
Archibald Alexander Hodge, D. D.

New and rewritten edition, Published
by the Presbyterian Board of Publication
Philadelphia, and for sale by Mac-
gregor & Knight, Halifax. Price, with
red edges, and very neatly bound in limp
leather, 75 cents,

The author's preface states, that the
genius of Scottish and American
Presbyterianism, has discarded all
written formularies of public worship as
uncongenial, that the matured judge-
ment of the church has pronounced them
to be inexpedient; that the mind of the
church, as seen in the action of different
assemblies is decidedly averse to the re-
commendation by authority of even the
simplest forms for special services, and
that he is in perfect sympathy with this
jealous care for the freedom and spiri-
tuality of the Church. But he feels that
accurate verbal preparation is felt by all
to be necessary for the edifying perform-
ance of certain special services, as the
administration of Baptism and the Lord's
Supper, and the celebration of Marriage,
and that some approach to uniformity of
method in these particulars can be secur-
ed without the sacrifice of freedom. It
is offered as a helper to uniformity and
to the more edifying performance of
these rites. It is thoroughly conformed
to the doctrinal principles of the Confes-
sion of Faith and to the regulations of
the Directory for Public Worship.

A Maritime Magazine.

Vol. III.

MAY 15th, 1893.

No. 5.

STATE OF THE FUNDS, MAY 1st, 1893.

FOREIGN MISSIONS.	
Bal. on hand May 1st, '92	\$ 727 61
Received to May '93	1024 81
Expended to	11132 45
	11433 81
Bal. Due Treas.	303 36
DAYSPRING, ETC.	
Received to May 1st, '93	\$3439 04
Bal. due Treas. May 1st, '92	231 23
Expended to May '93	4233 53
	4472 76
Bal. due Treas.	\$1034 12
HOME MISSIONS.	
Bal. on hand May 1st, '92	\$ 165 52
Received to May '93	3757 52
Expended to	3923 24
	3655 80
Bal. on hand	\$227 33
SUPPLEMENTS.	
Received to May '93	\$3957 00
Bal. due Treas. May 1st, '92	1090 94
Expended to May '93	3632 65
	5623 59
Bal. due Treas.	\$1663 69
Received for debt Liquidation	2517 63
Balances on hand	\$850 49
COLLEGE.	
Received to May '93	\$3354 51
Bal. due Treas. May 1st, '92	3263 69
Expended to May '92	9463 51
	12551 80
Bal. due Treas.	\$4167 29
AGED MINISTERS FUND.	
Bal. on hand May 1st, '92	\$331 50
Received to May '93	2219 72
Expended to	2294 03
	1864 20
Bal. on hand	\$690 02
RECEIPTS FOR THE MONTH OF APRIL.	
Foreign Missions	\$2724 22
Dayspring and Mission Schools	433 07
Home Missions	474 07
Supplements (including Debt '92)	428 23
College	640 13
Aged Ministers	154 63
French Evangelization	269 70
	\$5935 24

P. G. McCRESOR, Treasurer.

The New Brunswick Home Mission fields are now exceedingly hopeful. With a good staff of men, and plenty of funds, much might be accomplished and great progress made.

The financial year of our Church ended with the first of May. The accounts for the year have been closed. The accompanying statement gives the State of the Funds. There is on the whole great cause for thankfulness.

Owing to the generous response of the Church, the Foreign Mission Fund is almost square.

The Dayspring and Mission School's Fund is considerably behind, not that our young people have not done their work well, but partly because that department of our church work is increasing. More mission schools are being established.

The Home Mission and Supplementing Funds, representing the two branches of our Home Mission work, have both working balance on hand, nearly as much as the deficiency in our Foreign work. On the whole, apart from the College, taking both our Home and Foreign Works, we are in a better position than we have been for five or six years, and have cause for gratitude that God has granted the means and the heart to give so liberally, for the advancement to His cause. The treasure that God's people have thus expended is laid up in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal.

The deficiency is in the College Fund, but it is hoped that with renewed interest and effort, and the release of some of our Funds from Dalhousie, the balance which has been accumulating for some years will be reduced.

The Aged Minister's Fund has on it should have the balance on the right side. Men who have spent their lives in the service of the Church should be provided for when laid aside from work. Hitherto hath the Lord helped us, and he will bless us.

THE CLOSING OF OUR THEOLOGICAL COLLEGE.

The College Board met in the Large Class Room of the College at Pine Hill, Halifax, on Thursday April 6th.

The Expenditure for education during the year, including what is paid to Professors in Dalhousie and in our own college has been nearly \$300 in excess of the receipts.

The whole amount of the Endowment Fund gathered in is at present about \$71,000.

The needs of our College, together with the vantage ground now occupied by Dalhousie, led the Board, after careful thought and discussion to adopt a resolution, in substance as follows:—

That the Board recommend to the next meeting of Synod to take into consideration the whole matter of our relationship to Dalhousie College, and that notice of this recommendation be given to the Governors of that institution.

This resolution aims at the withdrawal to some extent of at least a part of the support now given by us to that institution.

Dr. McCulloch presented to the Board a lifelike portrait of his father, the late Dr. Thomas McCulloch, which was bequeathed to the college by the late Miss McCulloch. The gift was very thankfully received. It would be well if portraits of our professors who rest from their labors could be obtained for our college.

ALUMNI ASSOCIATION.

At 4 P. M. a large and enthusiastic gathering of graduates was held at the College for the purpose of forming an Alumni Association.

The following officers were elected:—
President.—Rev. N. McKay, Summerside, P. E. Island.

Vice-Presidents.—Rev. James McLean, Great Village and Prof. Forrest, Halifax.

Secretary.—Rev. W. S. Whittier, Halifax.

Council.—Rev. J. C. Burgess, Carleton, St. John, Edward Grant, Stewiacke; James Carruthers, Pictou, and Messrs. A. W. Mahon and Robert D. Ross.

PUBLIC CLOSING.

The public closing exercises at Hall were held in Chalmers' Church in the evening of the same day. Dr. Burns in the chair.

Seven young men, Wm. Dawson, C. S. Lord, A. W. Mahon, R. Ross, J. Millon Robinson, R. S. Quinn, and J. S. Resborough, have completed their preparatory studies for the ministry.

The speakers for the evening were Revs. T. Sedgewick and J. C. Burgess, who gave the students carefully weighed and well spoken words of wisdom.

Rev. N. McKay, president of the Alumni Association, and Rev. Dr. Macroe of St. John, also gave brief addresses.

The occasion was one of pleasure and profit, and will do its part toward giving the College a larger place in the affections of those present.

Meeting of the Home Mission Board.

The Home Mission Committee of the Maritime Provinces met in the Session Room of Calmers Church, Tuesday, April 24th. The Funds as will be seen from the statement on the first page, are in a good condition.

The chief work of the Board was the appointment of Student Catechists to the various mission fields of the Church, for ensuing summer, as follows:

Prince Edward Island Presbytery.

D. Currie.
M. L. Leith,
J. C. Martin.
—Myers.

St. John Presbytery.

George S. Carson,	Dorchester.
J. S. Allen,	Edmond River.
A. C. McGiffert,	Quaco.
H. R. Walker,	St George.
L. M. Clarke,	Salisbury.
Jas. S. Hillhouse,	Glassville.
Jas. F. Blair,	Centerbury.
Alex. Campbell,	Mechanics' Sch'tmt.
A. P. Logan,	Campbellton Sch'tmt and Salisbury.
James Ross,	Tobique.
John Hawley,	Nerepis.

Miramichi Presbytery.

J. K. McClure, Caraquette.
 W. K. Ecker, Examinac.
 W. L. McEne, New Brandon.
 Herbert C. Hinds, Metapacdia.
 E. P. Cobb, Tabasintac.
 Kouchibouguac.

Halifax Presbytery.

George S. Allen, West Cornwallis.
 John Ferric, Larnectown.
 H. J. Farnacu, Eastern Shore.
 G. B. Hallock, Digby Stations.
 G. F. Greene, Bridgetown.
 J. F. Smith, N. W. Arm.

Truro Presbytery.

W. H. Spencer, Westchester.
 Alex. McAulay, North River.
 W. H. Newhinney, Harmony.

Pictou Presbytery.

George Fisher, Eastern Shore.

Lunenburg & Shelburne Presbytery.

Duncan Cameron, Lookeport.
 Riversdale.

Sydney Presbytery.

Hector McLean, Leitch's Creek.

Victoria & Richmond Presbytery.

Donald McDonald, Boderick McLeod.

Newfoundland Presbytery.

Francis S. Coffin, Bay of Islands.

THE FOLLOWING IS THE DISTRIBUTION OF PREACHERS FOR MAY AND JUNE IN PRESBYTERIAN CHURCH, MARITIME PROVINCES.

	<i>May.</i>	<i>June.</i>
Rev. James Thompson	Pictou.
" H. Crawford,	L. & S.	L. & S.
Mr. E. Thorpe,	Hfx.	Hfx.
Rev. A. McDougall,	Pictou.	Pictou.
" C. W. Bryden,	Truro.	Truro.
Mr. James Anderson,	Hfx.	Hfx.
Mr. H. McQuarrie,		P. E. I.
Mr. James Smith,	Truro.	Hfx.
Mr. John Gibson,	Mir.	Truro.
Rev. A. Maclean,	P. E. I.	Pictou.
Mr. J. M. Robinson,	Wallaco.	St. John
Mr. R. C. Quinn,	St. John.	St. John
Mr. S. Rosborough,	Hfx.	L. & S.
Mr. A. W. Mahon.	P. E. I.	P. E. I.
Mr. Wm. Dawson.	St. John.	St. John
Mr. R. D. Bees.		Sydney.
Mr. S. Lord.	Pictou.	P. E. I.

MEETING OF SUPPLEMENTING BOARD.

The regular annual meeting of the Supplementing Committee of the Maritime Provinces, was held in the Session Room

of Chalmor's Church, on Wednesday April 35th.

The Committee had the great satisfaction of meeting clear of debt, a privilege they had not enjoyed for many years. The effort to pay off the debt has been successful, and there is a small working balance on the right side. They had one regret, that they were not able in many cases to grant the full amount of the sums asked for by Presbyteries, as they are bound by the instructions of the General Assembly to keep out of debt in the future, to pay out only what is paid in by the church.

One thing was remarked that while some of the congregations receiving aid do well for the Schemes of the Church, others do very little.

The Committee felt that there were several of these charges that might quite easily do more in this way, while not doing less for themselves, and agreed to record that opinion. The aid rendered by other parts of the Church, would be much more cheerfully given did some of these supplemented congregations show more interest in the general work of the Church.

The amounts voted to the several congregations will be given in full in the Annual Report, which will soon be published.

MEETING OF THE F. I. BOARD.

The Board of Foreign Missions for the Maritime Provinces met in the vestry of the United Church New Glasgow on the second inst.

THE NEW HEBRIDES.

Letters were read from Messrs Annand and Mackenzie of the New Hebrides Mission. Mr. Annand's report was also submitted. The Mackenzies reached home in safety, and found that in their absence the work had progressed favorably.

On the adjoining island of Fila, where they had long sought in vain to gain an entrance, a teacher had succeeded in es-

establishing himself during the absence of the missionaries, and on their return several of the natives of this island who had renounced heathenism, came to see them; bringing presents of yams, &c. Mr. McKenzie writes that such results as these, the first fruits from that dark island that had been shut against them, were a ten-fold reward for leaving home and friends to work among the heathen.

TRINIDAD.

Letters were read from Messrs Morton, Grant, McLeod, and Henry.

Our work in this field appears at present to be under a cloud, but God brings showers out of clouds, and blessings from seemingly dark Providences.

Our readers are already aware that Mr. Christie owing to falling health was compelled to resign his connection with the mission, and that Mr. Henry pastor of a Scotch congregation in San Fernando, who knows the Hindu language, and had expressed a willingness to accept the position, was appointed in his place.

Mr. Henry's physician has advised him against accepting this field, saying that owing to a tendency to disease of the heart he is unfit for the work there, and Couva is therefore left vacant for the present.

In addition to this Mr. Morton's health compels a period of rest. Five years have passed since he was among us, and he was entitled to a visit home this summer, and a few months of such rest as we give our missionaries, going around visiting the congregations of the Church; but looking at the urgency of the work in Trinidad, he had decided that though he has not been so strong as usual during the past winter, he could not at present take a rest.

God has ordered otherwise, Mr. Morton has been compelled to leave the field for a time, and is now on his way home. It is hoped however that a few months of rest will enable him to return to that mission which is so dear to him.

As Dr. Geddie was the instrument in leading the Church to undertake a mis-

sion to the South Seas, and was himself the pioneer in the work, so Mr. Morton was the means of leading her to enter upon missionary work among the Coolies of Trinidad, and was himself the first laborer in the field. For fifteen years he has wrought hard, and with his co-laborers has had the joy of seeing a great work accomplished, as an earnest we trust of greater things to come.

In the meantime Messrs Grant and McLeod, both of whom are hard wrought already, have, with their assistants and teachers the care of the whole field, and they ask earnestly for the prayers of God's people that they may be strengthened and helped in their work.

The Board are now looking for a man to go out to the Couva district in place of Mr. Christie. Their question to the ministers and preachers of the Church, is, "whom shall we send, and who will go for us?"

Rev. D. Patterson presented to the Board an immense Ledger Scrap-book, giving in the fullest detail the early history of our Foreign Mission work up to the death of Dr. Geddie.

It contains a very large proportion of the letters written by Dr. Geddie, not merely printed copies, but the original manuscript, and thus passes before the reader in vivid panorama the whole early history of our South Sea Mission.

The first page contains a report of the meeting of Synod, at which, on motion of Rev. John J. Baxter, seconded by Dr. Keir, and carried by a vote of 20 to 16, the Synod resolved to appoint a Committee or Board of Foreign Missions, while the last page with a Mrs. letter from Mrs. Geddie deeply bordered with black, telling of her loneliness in a strange land now that her husband is gone, forms a fitting close to this precious historic collection.

DALEHOUE COLLEGE.

The Session of 1882-3, came to a close Wednesday, April 24th by an interesting convocation in the Assembly Hall of the

Old Province Building.

The attendance during the term has been larger than ever before. The whole number in attendance during the session was 135.

The Munro professorships and bursaries are giving new life to the College, while the McLeod legacy for additional chairs will give her a still better position. One great need of Dalhousie, is a new college building with it is hoped some of the rich men of Halifax will ere long grace their city.

The Presbyterian Church will doubtless soon withdraw from giving pecuniary support to maintain Dalhousie, and will concentrate her efforts in our own College at Pike Hill.

One pleasing feature of college life during the past session has been that the students prayer meeting has been kept up with great life and interest, and quite a number of the undergraduates have in view the work of the ministry, after the completion of their arts studies.

Some of our Gold Fields are now employing a large number of men, many of whom are Presbyterians, and require to be supplied with the means of Grace. Within the bounds of the Presbytery of Halifax there are two important gold mining regions. Salmon River on the Eastern shore and Mount Unisack in the County of Hants. Both of these localities are to enjoy the services of Catechists this summer.

The Colonial [Committee] of the Free Church of Scotland are sending out two Gaelic speaking young men to labor in the Maritime Provinces. One of them Mr. Roderick McLeod will labor as a Catechist in the Presbytery of Victoria and Richmond during the summer. The other is engaged in mission work in Scotland and will not arrive until next autumn.

In the New Kincaidino settlement, New Brunswick, one of the special fields

under the care of the Home Mission Board there are nearly 60 Scotch families. During the past two years they have enjoyed the services of the Rev. J. A. F. Sutherland. Last year the Colony raised more money for the solumes of the church than at any other period of its history.

The Rev. Mr. Gray the new Missionary sent out last year by the Presbyterian Church, Tasmania to the New Hebrides has been settled at Weasisi, Tanna. The language at that place has never been reduced to writing so that the Missionary will have some hard work before him. Rev. Messrs. Watt, Annand and McKenzie assisted at the settlement.

The first native teacher sent out from Aneityum nearly 30 years ago though still living is now an old man. One year ago he paid his last visit to Futuna where he used to labor in order that he might beseech the natives to be reconciled to God. He spent six months among them and his visit was productive of good.

Two Colporteurs have been engaged by the New Brunswick Auxiliary Bible Society to labor among the French of that Province. Several copies of the Word of God have been sold and distributed and both labourers are meeting with marked success.

This year upwards of 36 Catechists have been sent out to occupy our mission stations. There are also 17 Probationers available to supply the vacancies in these Maritime Provinces.

Dr. Cuyler gives in a sentence the secret of all true living when, speaking of the late William B. Dodge, he says:—"The secret of Mr. Dodge's power lay in the first hour of every morning. That hour he gave to God with his Bible and on his knees, and if he came down among business men with his face shining with cheerfulness and loving-kindness it was because he had been up in the mount in communion with his Master."

INFANT CHURCH MEMBERSHIP.

By REV. JOHN CAMERON, OF BRIDGE-WATER.

And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.---GENESIS XVII : 7.

IV. BAPTIZED INFANTS CHURCH MEMBERS.

Before proceeding to consider the privileges to which infant Church members are entitled, it is necessary to make a few remarks, relative to their Church relationship, with a view of removing false impressions from the minds of the young, and giving them correct views of their true position.

If the arguments already adduced be sound; and the conclusions arrived at be correct; then, upon parents entering into covenant with God for their children, which they do when they present them for baptism, these children are henceforth to be regarded as being in the same fold with the parents themselves. The same mark is now upon old and young alike. Baptized children are then in the Church long before they make a public profession of their faith, and personally assume their covenant obligations. When therefore such persons speak of joining the Church, their language is incorrect. They are joined to the Church already, and a profession of religion is simply a declaration upon their part, that they wish the union continued—and an open avowal of their determination to discharge the duties which such a union involves. Whenever a young person who has been baptized, arrives at an age capable of understanding the nature of his position,—the nature of the engagements entered into by his parents for him, and has sufficient knowledge upon these points, God requires him to ratify the doings of his parents on his behalf by an open profession. This constitutes him a member of the Church in full communion, and entitles him to a Church privileges. If he neglect to do so, because conscious that he wants the requisite qualifications; or, if upon application to be admitted to the full privileges of the Church, he should be rejected for want of sufficient knowledge, and evidence of faith; he is not cast out of the Church by such refusal. He is simply to be regarded as a member walking in darkness, and in violation of his

baptismal vows. Such a person is still a member, and no one consecrated to the Deity in baptism, can ever cease to be a member of the Church, except by actual ex-communication—an act which can be performed only by the office-bearers in the Church, whom the Head of the Church has appointed to administer the laws thereof.

Some seem to entertain the idea that "Church Membership" under any circumstances necessarily admits the individual to all the privileges of the Church, and therefore find it difficult to distinguish between *real membership* and membership in *full communion*. Hence it is, that the young feel, and act, as if they were not members of the Church until they make a public profession of their faith. The Church is a family. But whilst there are some sons in their enjoyment of all the privileges of the family, there are others, who being *minors*, and incapable of appreciating these privileges are not in possession of them. Yet are they all sons in the family. So in the visible Church of Christ; there are infant members who have not yet attained to the full stature of perfect men in Christ, nor to the privileges of such men. It is doubtless owing, in a large measure, to the ignorance which prevails among the young in our congregations on this important subject, that so few publicly profess religion. They do not realize their relationship to the Church.

I shall now proceed to consider the privileges to which the baptized youth are entitled.

The Church is to exercise its supervision over them.

By the Church, I mean, not only the office-bearers in the Church, but all in full communion. To what extent the baptized youth of the Church are subject to the watchful care and discipline of its members, is a very important matter, yet delicate question. If we were to judge by the practice of most Churches, the answer which we would have to give to such a question, would be,—"to no extent at all." The question must however be answered very differently. There is a duty which the interest of the Church demands should be performed. As members of the Church they must be treated as other members, except where their age and condition will not allow. This then is to be kept in remembrance as our guiding principle in what is to follow.

The Church then is to watch over its baptized children as faithfully as over its adult members. When they fall into open sin, the Church should mourn over

them, pray for them, and seek to reclaim them. In all cases of unchristian conduct; as when a baptized young person neglects public worship habitually, falls into the habit of swearing, or using indecent language or is guilty of the sin of drunkenness, or fornication, or wilful dishonesty, it is the duty of the Church in which such person has been baptized, immediately to take cognizance of such conduct.

It may be said, "the young will not submit." No man has a right to say the laws of God will prove ineffectual when properly applied. The result could be no worse than at present, where numbers of young men and women seem bound to destruction. Who will undertake to say that if the Church had done its duty by such persons, their character and position would not be very different from what they are to-day?

As parents are the natural guardians of their families, and responsible for their children; if the person is still under the inspection and authority of his parents, it is proper in the first instance to approach him through his parents, who have solemnly vowed to teach and restrain their children; but if they will not do so, then I hold the Church has a right to deal with such parents for a violation of their baptismal vows. Should however the parents fail to do their duty, that is an additional reason why the Church should do its duty. As duty will always vary with circumstances, the age of a person, and the nature of the offence, it is impossible to state beforehand the course to be pursued. As a general principle it is evidently the duty of those in authority, viz: ministers and elders, to confer with the offender in private, and by every christian motive, but especially his covenant relation to God, to bring him to repentance. Should they succeed, a soul may be saved, and their labours will rebound to the glory of God.

If by employing all proper means in an affectionate manner, no good impression can be made, and no penitence manifested, but the offender continues to pursue a course of open, flagrant sinning; which amounts to a renunciation of the authority of the Church, and no hope of amendment remains; it is then the clear duty of the Church, in its authoritative capacity, to remove such an one from all connection with the Church, that others may fear. Such is the law as laid down by Paul. "In the name of our Lord Jesus Christ, when we are gathered together, and my spirit, with the power of the Lord Jesus Christ, to deliver such an one unto Satan, for the destruc-

tion of the flesh, that the spirit may be saved in the day of the Lord Jesus, I Cor. v. 4-5.

Some imagine, that as society is now constituted, if those who are baptized fall into sin irreclaimably, and renounce their baptismal covenant, it would be better to allow them silently to withdraw from the Church, than by an act of the Church to exclude them. It is greatly to be lamented that this practice, which is at variance with the law of Christ, prevails so extensively. The Apostle Paul tells us, there are many things which are lawful, but which are not expedient—things, which may be done, but which may not be wise nor proper, in some cases to do. But then we have no right to substitute expediency. Where there is a positive law requiring a thing to be done, God, the great law giver has settled it, and man's opinion cannot alter it. Now the end of discipline is the reformation of the offender, and the purity of the Church. These ends cannot be as well obtained by allowing persons to withdraw from the Church, when, and how, they please; as by public rephension. It is by acting in this way—neglecting to apply the law of Christ's house—that so many of the young in our Churches have come to regard themselves as not being long to the Church, or subject to its authority. They believe they are at liberty to act as they please. The line by which God designs to discriminate, between the Church and the world is blotted out, and baptism becomes an unmeaning ceremony.

Let no one suppose I advocate the necessity of hasty exclusion. No, but what I do advocate is, hasty application of means to reclaim; and slow expulsion. There may be, and doubtless are, many cases, where the Church must wait for years for indications of repentance; using prayer, the preaching of the Gospel, visitation, and all other means to secure it; and even then allow death to remove the individual. But these persons are not such as are guilty of flagrant sins, ruinous to the morals of the young. They are to be looked upon as wanderers from the fold of Christ, of whose return strong hopes should be cherished, and for whom unwearied intercession to the Great Shepherd, should be made.

One, and perhaps the chief cause of difficulty in the way of the Church dealing with its young members, is the neglect of parents to instruct, and restrain them. When we look into the history of the Church under the first dispensation, we find that not only were the parents

bound to circumcise their children; but they were to teach them the commandments, the statutes and the judgments which God gave them, "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." DEUT. VI. 7. It is impossible to suppose that, with these specific directions, they did not instruct their children in the nature of circumcision, which sealed all covenant blessings to them. Now, parents who baptize their children engage to teach them the principles of the religion of Christ. But how many do so? How many endeavor to impress upon their children, that by their baptism, they were consecrated to God,—had the blessings of the covenant sealed to them—and are henceforth to be regarded as members of the Church? how many seek to show their children, the duty of publicly acknowledging their baptismal obligations to serve God? This great work is to be done at the fireside, *but it is not done*. It will not do for parents to plead Sabbath School instructions as an excuse for neglecting this duty. It is extremely difficult to teach children in the Sabbath School when they are neglected at home.

If children were rightly educated by their parents, and the Church; few cases, it is believed, would arise requiring severe discipline; and these remarks are made in the hope that parents will endeavor to do that which they have solemnly engaged to do, "bring up their children in the nurture and admonition of the Lord," EPH. VI. 4. As a guiding principle on this whole subject, let the Church never lose sight of its infant members, nor cease to regard them as candidates for full communion.

There is another matter to which it is necessary to call the attention of the young and office-bearers of the Church. Many of our baptized young people leave our congregations, and go to reside for a season abroad, where they are no longer under the guardianship of those who know them. Now, as God, and the Church and moral obligation, are the same everywhere; the same principles should everywhere govern the young. But it is not so. Often those who are exemplary at home, are otherwise abroad. They neglect the house of God,—spend the Sabbath, either in manual labor, or in sinful amusements, and after a time return, with loose principles to pollute others. Now, it is the duty of the Church to take cog-

nizance of such doings. It may be said, "it is difficult to ascertain the facts of such cases." Not, if the Church pursues a right course. Let every person who is entitled to a testimonial of character receive such when he departs, and return bringing a similar testimonial. Not a few of the young men of this Province go where they are exposed to evils of various kinds; and who, unknown and unwarned, make shipwreck of faith and a good conscience. Were they to pursue the course recommended; they would be brought under the influence of Christian society, and the means of grace, which could not fail to be attended with beneficial results, both for time and eternity.

To the young and old, who are members of Christ's Church, I say in the words of Paul "obey them that have the rule over you and submit yourselves, for they watch for souls as they that must give account, that they may do it with joy, and not with grief, for that is unprofitable for you." To the office-bearers I say in the words of the same Paul, "Take heed therefore unto yourselves and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God which he hath purchased with his own blood," ACTS, XX. 23.—Also in the words of Peter, "The elders which are among you I exhort. Feed the flock of God which is among you, talking the oversight thereof, not by constraint, but willingly; not of filthy lucre, but of a ready mind, neither as being lords over God's heritage, but examples to the flock 1 PETER, I-3.

Suppose a man, who is the owner of a valuable flock of sheep, to engage a shepherd to whom he gives abundance of suitable provision to feed his flock; and that shepherd, through neglect, allows numbers of that flock to perish, will the owner not hold him accountable? And will not God, whose flock consists of immortal beings, young and old, hold those whom he has appointed to feed them accountable, if through their neglect any of them should perish? He certainly will. To the solemn question "where is the flock that was given thee? JER. XIII, 20. we must one day return an answer.

Tender shepherd, never leave them,
From thy fold to go astray;
By thy warning love directed,
May they walk the narrow way;
Thus direct them, thus defend them,
Let they fall an easy prey.

THE NEW HERALDES LINGSTOM.

Mr. Annand's Report.

Ancityum, New Hebrides.
Dec. 5th 1882.

Rev. Dr. McGregor.

Dear Sir:—

You will please submit to the Board the following Report of the work being done on Ancityum and the state of matters here at the present.

During the past year the Lord's cause has been making encouraging progress among us. The average attendance at the various religious services has been higher than for some years previous; and a greater desire to do what is right and consistent with their profession manifested by many. There has been less open wickedness than on some past years, and the young people are showing more inclination to become members of the Church. The Kava question, which threatened at one time to materially hinder the work, has been satisfactorily settled.

Our statistics are now as follows:—

Total population on our side of the island 523, which is exactly the same number there were last year at this date. Church members in full communion 173, Morning Schools 18 attended by a large majority of the people. Schools for children 4. Three of these at the out stations are taught by native teachers, and have a total of 44 scholars, the other one is taught by Mrs. Annand and a native assistant, 26 are attending it. Thus in the four schools we have 70 pupils which includes all the children of school age in our charge with a very few exceptions. Mrs. A. has also a sewing class of 13 girls. My training school for teachers and advanced scholars is now attended by 16 young men and women. A candidates class for intending communicants is held every Wednesday at which 24 now attend. While above 50 come regularly to the Sabbath afternoon Bible class at the station.

We began this year by observing "the week of prayer" for the first time with encouraging results. Also, as another innovation introduced this year, we have had regular monthly meetings of session, at which the work of the past month is reviewed, and new work assigned to each member thereof. In the afternoon of the same day on which the Session meets, a public lecture on mission work in some other country is given by the missionary.

This year two only were admitted to

church fellowship for the first time, and two others were restored who had been under discipline for a time. But on the other hand no less than eleven have been put out of the church—One of them suspended for a time, and the other ten excommunicated.

A word of explanation is in place here. The facts relative to these ten are these. Five of them, though church members for many years, had been living in gross sin for upwards of ten years at least, and it was only when the life of the church became somewhat healthy that their wickedness was made known. The other five have been considered doubtful characters for some years; they have been warned and intreated, but instead of improving they became worse and openly defiant, hence the result.

The usual amount of free labour has been contributed by the people in keeping up all their schoolhouses and churches, as well as, putting a new grass roof on our dwellinghouse and store. 1200 pounds of arrowroot are prepared and contributed by them, all of which had to go in payment for books, about which you were fully informed in my past letters.

Your missionary on Ancityum, has had the labor, pleasure and honor of assisting to erect two new mission-houses and settle two new missionaries this year.

In conclusion I must tender my thanks through you to all who have aided us in our work here, whether by contributions of mission goods, or by that of money for the teachers of the children's schools, or by their cheering words.

Yours faithfully.

J. ANNAND.

P. S. In August last an election of four new Elders and six Deacons was held. We have now a Session of fourteen elders and six deacons.

The total population of the whole island is now about 1070, of this number about 63 per cent are males, and 37 females.
J. A.

Letter from Rev. J. Annand.

Ancityum, New Hebrides,
Dec. 9th, 1882.

Dear Brother Scott:—

Your favor of May 30th was duly received, and so was the package of "The Maritime Presbyterian" being the set complete from the first number. You have placed us under obligation to you by this gift, but I presume that a long letter from us on every opportunity will

be a sufficient recompense, if not you must wait until we go home and then we will talk to you and yours.

We rejoice to learn that your interesting magazine is proving such a success. May it have a long and honorable life, and be a mighty power for good.

It is news from the mission field that you call for! All is so peaceful here that we have little about which to write. Our work is very much one beaten round of toil day after day. Life's work with most people is very monotonous, the same duties ever recurring, the same labors periodically repeated, the one plot of ground often to be weeded; and thus our days are passed away.

Since I last wrote you, the monotony of our lives has been somewhat relieved. The arrival of the dear friends the MacKenzie's, accompanied by the new missionary and his wife, Mr. and Mrs. Gray, was a most pleasant social change for us. Seeing some mutual friends from home is the next best thing to visiting home ourselves. We received quite a number of letters and some parcels; and among them a beautiful cake of maple sugar. Pure and sweet from the noble maple trees of our native land, it was a real treat, not only to us but also to others in the mission who got a share.

We settled Mr. and Mrs. Gray on Tanna, among a tribe of people hitherto untried. They speak a different language from the one already reduced to writing by Messrs Neilson and Watt. However the people seem quite friendly and willing to receive instruction. The new Station is called "Yeasisi" and is on the North East side of the Island, about six or seven miles from Port Resolution. Messrs Watt, Mackenzie and I, assisted Mr. Gray to build his house. It is a fine cottage of three rooms and a hall, with a six feet wide veranda all around, excepting one end. The whole house was brought from Sydney, with the frame all fitted there. The foundation of the house is 60x29 feet; and as the situation is on a hill side we had some work levelling a site for it.

The Tanna men assisted us at that. It was a strange looking scene when they got to work in their own way, which is this. First loosening the sandy soil with sharp pointed sticks, they then arranged themselves in a row, with their faces to their work, and stooping down they threw the earth out with their hands, between their legs far behind them, very much after the manner of a dog digging in the earth. Seeing some twenty of these

naked, painted fellows thus working, and hearing their howling at the same time, does not give you a very high idea of their rationality.

We cut the first tree on the site where the house stands on Monday morning, and on the night of Wednesday, nine days after, we slept in the house. On Thursday morning we sailed away homeward.

In regard to our own work, I can say that we are meeting with encouragement, but as I have given a report to the Board I need not report to you.

Since coming back from Tanna, I have been making some repairs on our own dwelling house. I am renewing the front veranda. On Monday the 6th Nov., one of our servants and I went to the woods in the early morning to cut hardwood posts for it. Selecting a suitable tree I told my man to cut it down while I went to cut a second tree. When he had felled his he came to me, and measuring the length required I set him to cut it off, while I was searching for a third stick.

I left him and went about fifty or sixty yards farther into the bush and seeing some very beautiful ferns, I collected a few for Mrs. Annand, and then about half an hour passed before I returned to my man. To my horror I found him lying on the ground dying. Shortly after I left him, he had cut his left foot with the axe, severing a small artery. He had stood about a little and then cut off a part of one trouser leg and bound up the wound, but did not stop the bleeding, the consequence was, when I returned to him he was unconscious and nearly dead. I did what I could for him but was too late, in a few minutes he expired.

We feel his sudden death under the circumstances very much indeed. Had he called or cried I should have heard him, and been immediately with him, and could easily have stopped the bleeding. It was a very small wound to cause death. You may ask why did he not call? He did not because he was a native, and acted native like. We were alone in the woods nearly two miles away from home, so I had to hasten for help. The same evening his body was laid in a grave close by that of Mrs. Matheon, whose servant he was for a time when Mr. and Mrs. Matheon were at Umej on this Island.

"Nafcanwai" was an elder in the church and about fifty years of age. He leaves no family, as they all preceded him to the spirit land. He had been

with us about five years as a kind of general servant. Just the day before he had been at Umof preaching, and had spoken strongly (as they say) to the people about their sins and hypocrisy. We trust that the poor fellow is now better off than any of us. I have not returned to the woods since to finish my posts, but I must soon go back and hew the tree at which he fell.

To-day at my prayer meeting, I received from Lathella, our Harbor Chief, a small stone that in olden times was considered most sacred, and exceedingly valuable, as by it turtles were in some mysterious way brought under the power of its owner.

A few weeks ago it was found in the box of a dead man, who though for years he had been a church member, had never lost all faith in the sacredness. The chief when informed of the discovery went and threw it away in disgust, but I requested him to hunt it up again and give it to me, which he did to-day, and I exhibited it to the people at prayer-meeting many of whom were greatly astonished, to see such a contemptible looking thing and to hear that their father's worshipped such.

With warmest greetings from us both to yourself, Mrs. Scott and family, I am
Yours faithfully,

J. ANNAND.

Letter from Rev. M. A. Robertson.

S. S. "John Elder,"

Mediterranean, March 5, 1833.

Rev. Dr. McGregor,

Dear Sir,—

I am anxious to get a line written to mail as soon as we shall have arrived at Plymouth, that you, the F. M. Com. and our friends generally may hear of our safe arrival in Britain as early as possible.

As a family we are very well, and have enjoyed our voyage so far very much indeed. Excepting for two days we have had delightful weather ever since leaving Sydney on the 20th of January. Our voyage from the Islands to Sydney was also very pleasant and not too long—only twelve days. The officers of the steamer expect that we shall arrive at Grave's End on Monday next, that is, on the 12th inst. I trust we shall, and that we may not have rough weather in the Bay of Biscay, but should we have it somewhat rough we ought not to forget the magnificent weather we have had for six weeks—but alas, how soon we forget our

many meritorious and how prone we are to dwell on the shady side of life.

I have got three casks of Arrow-root besides our luggage in this boat and I left in the "Dayspring" eleven casks of arrow-root which Captain Braithwaite kindly engaged to tranship for me to London in a sailing ship which will go to Glasgow after discharging cargo at London, and the arrow-root will go to Glasgow where I hope to get sale for it, that our people may be able to pay for the publishing and binding of Scriptures in due time.

So far we have not felt the cold any more than our fellow passengers, and already Mrs. Robertson and the children are beginning to pick up their crumbs; the children especially are very well and to-day being fine with a smooth sea, they are racing and playing about the deck quite as lively as if they were on the green grass under the spreading fan-like branches of the Coca Tree in our charming Valley at Dillon's Bay. As for myself I never show good living, and if you can fancy me weighing 23 lbs. less than when I left Nova Scotia in 1821 and nearly 12 years older, with less hair on the top of my head, if that be possible, and a general washed-out appearance, you will have some sympathy with me when I fear I should go into thin air altogether if I were to go to Nova Scotia at once.

Mr. and Mrs. McKenzie and their two youngest children, Norman and Morrison, spent about three hours with us at Dillon's Bay on their way to Erakor. We were greatly delighted to see them and still more delighted to know that Mr. McKenzie had been quite restored to his former good health by his long voyage and bracing native air.

They brought sad tidings for Mrs. Robertson. She was fearful that morning as the "Day Spring" did not fly her flag as usual, and though I endeavoured to account for it by the strength of the wind at the time that did not satisfy her. She was quite unprepared to hear that her father had died. It was one of the greatest of Mrs. Robertson's wishes so far as this life is concerned, that she might be spared once more to see her parents and that they might be spared to see her.

Neither Mr. nor Mrs. Annand were looking well when we left Anceitum, but we think they were much grieved by the sudden death of one of their best men an old servant who bled to death from a wound inflicted while cutting a

piece of hardwood for a post for Mr. Annand's veranda.

The Lauries were well. They and the Annands were encouraged in the good work in Anoitum. The Watts and Grays were on Tanna and were also hopeful. The Grays had only been about a month settled. I had not until then seen Mr. and Mrs. Gray and I was favorably impressed with them. Mr. Gray is going to make an excellent missionary—thoroughly educated, in the prime of life, strong, energetic, kind, and earnest. May their labors be much blessed on dark Tanna, which is still very dark, but at length there is a sound of abundance of rain. The Neilsons as you doubtless know have resigned their connection with the mission and have gone to Melbourne where Mr. Neilson has entered the Victorian Church as a probationer.—While in Melbourne for two days we saw Mr. Patton and family (Mr. P. was away giving addresses on Mission work) and spent a night with them.

Mrs. R. and myself were much pleased with our short visit in Melbourne. Mrs. Paton was, Mrs. Paton like, extremely kind to us.

I called on Dr's. McDonald and McMillan and was very glad to find them at home. Dr. McDonald I need not introduce for he will ever be remembered by the friends of the N. H. Mission and the dear old Day Spring with love and gratitude. Dr. McMillan was my physician in my illness while passing through Melbourne on our way to the Mission field in 1872 and under God I owe my life to his skill and unwavering care.

Of course we saw Dr. Steele frequently and as usual, he endeavoured to make our visit as profitable and pleasant as possible. It is no small matter to have a gentleman of Dr. Steele's fine spirit and decided interest in all Christian work for so many years the Agent of our New Hebrides Mission.

By the Day Spring in April Revd's Milne, Macdonald, Murray and Gunn will be going to the Mission field and probably one other Missionary from the F. Church. Mr. Paton is earnestly pleading the cause of the N. H. Mission and the Day Spring fund, and with his former success. Mr. Copland is still editor of *The Presbyterian*. He is in fair health and able to get through his daily task, but he said he could not boast of great strength. He may go down next month to assist at Dr. Gunn's settlement on Futuna.

We left in the field Messrs. Annand

Laurie, Watt, Gray, Mackenzie, Nicholson and Fraser. They were all in fair health and, the work in the whole field encouraging—especially so at several of the Mission Stations and our own Ecovillage among them. The Christian natives of Mr. and Mrs. Mackenzie's field of labor gave them a very hearty reception. They gave them a welcome present of yams and a pig and a like present to the Day Spring people for having brought back to them their Missionaries.

We found it most trying to tear our selves away from the Bromargans, but especially trying to leave even for a time those who had clung to the Word from the days of the Gordon's and McNair, and those also who had been brought out of Egyptian darkness during our never-to-be forgotten eleven years on that historic Island. May the spirit be poured out upon them.

We left Sydney on the 20th of January, touching at Melbourne and Adelaide. We have, with much pleasure passed through the Indian Ocean, the Red Sea, Suez Canal and the Mediterranean and have entered the Northern Atlantic.—The sweltering heat of the Red Sea kindly kept away and we were favored with delightfully cool weather. In the Canal the weather was bitterly cold.—What a waste country on our right and on our left!

We coaled at the Island of Diego Garcia, Indian Ocean, where I landed with a party of five, in one of the ship's boats to visit the Island, which we found densely covered everywhere with the Coconut Tree and these most prolific. Yes, Coconuts by the thousand in a space of one hundred square feet, but very few other trees worth looking at. The Island is of coral formation.

We also coaled at Port Said where the natives (Arabs) put 50 tons of coal on board, carried it in large baskets on their backs, in six hours. We landed at Port Said and enjoyed ourselves immensely in the town for three hours, and among other places of interest we visited an Arab Public School, that it was in a corner of the public street, out doors, where a would-be pedagogue was applying a cane of over six feet in length, to the heads and backs of about 40 Arab boys, of from 7 to 10 years of age, who were writing Arabic on wooden slates, and calling to us for "balshcesh" (money.) Swarms of boys and men, some with donkeys and some with trinkets followed us all through the town offering to hire their shaggy

half-starved donkeys, or to sell us their wares, and to polish our boots, act as guides, carry our umbrellas, great-coats and sticks, or do anything else whether within their power or not. We saw the small public gardens, and returned by small waterman's boats to the John Elder, the boatmen abusing each other in the most boisterous manner.

While the ship anchored at Naples a party of us went ashore in a small tender and after visiting the Palazzo inside and out for an hour, where Mrs. R. and I sat on the Throne, we walked through some of the best streets slowly to see the buildings and people, to admire, reflect, to pray that many more men like the hero of Italy may be raised up and that the men of sin may soon become weaker and weaker until Popish countries be made free through the Word of God, and the labors of devoted Ministers and laymen be aided by wise and pure government.

I must now close somewhat abruptly. Hoping before very long to see you.

I am, yours truly,

H. A. ROBERTSON.

Letter from Rev. Dr. Steel.

To Dr. McGregor.

Sydney, N. S. W., 24th Jan., 1883.

The "Dayspring" arrived on Jan. 1st, a few days after I wrote you last. The Rev. Mr. Neilson and family were on board and now retire from the mission. Mr. Neilson proposes to enter the church in Victoria, as the climate there seems to suit him best. The Rev. H. A. Robertson also came. They are all very spare and requiring change, though their health has kept up. I paid Mr. Robertson £175 as you authorized. He and family sailed on the 20th inst, per Orient Steamer, "John Elder," for London. They hope to arrive by the beginning of March, a trying time of the year in Britain; after visiting Scotland they propose to sail from Glasgow to Halifax. Mr. Robertson's success in Eromanga has been very marked, and last year greater of all. A large number were baptized last year. There are now 195 communicants on the island, and *mirabile dictu!* 33 males of those are employed as Christian teachers on their native island! What a large proportion of Christian workers out of a little flock in a barbarous isle! "The blood of the martyrs has been the seed of the church." In addition to this, I am to have the privilege next Sabbath of baptizing a native of this island of Eromanga, in Sydney; This

man has been employed by a dentist in Sydney for some time and has regularly attended my church. He has been carefully watched over by one of my elders, and his employer gives him an excellent character? We had the advantage of Mr. Robertson's presence among us to examine him, and I am glad to state that Mr. Robertson thought that we were warranted to admit him to the fellowship of the Church. Along with him a native of New Caledonia, employed by a medical man, in Sydney, is to be baptised. Thus we reap the fruits of missionary work, where we scarcely expected it. To God be the praise.

R. S.

Letter from Mr. Lawrie.

Aname, Aneityum,
New Hebrides, Nov. 29th 1882.

Rev. Dr. G. Patterson.

My Dear Sir:—

When the Rev. J. W. McKenzie returned to the Islands last month, he handed me the handsome volume which you kindly sent. I have to thank you very much for this kind gift, the life of Dr. Geddie has a peculiar charm for us as being the first missionary on Aneityum, and when we compare his earliest experience as detailed in your book, with what we find now, we can say from our hearts truly what hath God wrought.

In labouring among the second generation of Aneityum Christians, we have peculiar difficulties to contend against, but these are as nothing compared to the pioneer work of the father of the mission.

Mrs Lawrie and I have been highly delighted with the reading of the book. I trust and pray that its publication may deepen the Church's interest in the New Hebrides mission, and that ere long we may see the Standard of the Cross planted in every island of the group, and sinners being brought out of heathen darkness into marvelous light.

Our work on this island still continues to prosper, the attendance at Divine Worship is good, and many of the young men who used to be very careless about their souls have within the present year become among our most attentive listeners. The work is carried on much in the same way as during Mr. Inglis' time, with some differences perhaps but these of an immaterial nature.

The Free Church of Scotland is at present sending out a medical missionary for this field. He is appointed to succeed Mr. Copeland on Futuna.

I visited that island lately, and found that those natives who were worshipping when Mr. Copeland left are still desirous of more teaching, and this year the people at one village built a new school-house at the instigation of the Ancityum teacher who has had charge of the mission premises during the vacancy.

I must now close with kind regards to yourself, and prayers for the continued prosperity of the Canadian Church.

I remain,

Yours most sincerely
JAS. F. LAWRIE

THE TRINIDAD MISSION.

Letter from Rev. J. W. McLeod.

Princetown, March 19th 1833.

Dear Mr. Scott:

It is but just, since you kindly send us a magazine, that you should, at least occasionally hear from us.

I seize a few minutes this afternoon in which to send you a few lines.

Yesterday morning, Annajee went over to Brother's estate, held service there and then at eleven o'clock in Princetown.

I went to Palmyra village. The teacher had called the people and rung the bell, but no one stirred to go until I went. About thirteen adults and children assembled. One man, a shopkeeper, brought in his arms a fevered child which he screened from the wind during the service. Another, a Musselsman, brought a screaming child which I despatched a boy to play with outside near the Church. I met a man whom they told me was crazy. He said he was sick, I asked him what sickness. "Oh" said he, I have jumbos."—ghost in me.— Another man said in explanation, that "Chut lagu,"—he is possessed by evil spirit—, and said he howled in the night and walked about. As neither the insane man nor his neighbour, thought it good for him to go to the asylum, I went on. Many become insane from smoking or drinking infusions of gowja, Indian hemp, and some from the use of opium.

I read the beatitudes and the parable of the prodigal son, and explained the latter.

Whilst our service was going on in the school house our attention was drawn to preparations for a sacrifice not far off, in the newest part of the village. An old *Sadhu* from Couva was there with some attendants. He sat on a mat in the centre of a square, while on three sides sat

the people. On the fourth side were the animals and preparations for sacrifice. In a bronze vessel were some green plants. A fire burned in a hole in the earth. Two men seized the kids and held them, while a third with a cutlass severed the head. The blood was poured out near the fire, and the body thrown into a drain close by. Ashes and water were mixed up on a bronze salver, and carried about, and the forehead of each marked with it.

A chair was brought for me, and I sat down by the *Sadhu* mat and read in Hebrew: 12. Towards the end of the chapter, I told them the story of the Creation and entrance of sin, of which their sacrifice was a confession, and pointed out how useless was the blood of animals, and how much greater the sacrifice of Christ and his blood, closing with John 3, 16-17 and 1 John 1: 7.

The teacher went to Reform estate to read and talk with the people, while I came up to Mt. Stewart where Bakhshu was calling the people for service at 10:30.

This over, I started for home where I arrived before the eleven o'clock service conducted by Annajee was quite done.

This closes a Sabbath mornings round and my rambling notes.

Yours faithfully,
J. W. McLEOD.

THE DEATH-BED; A GREAT VESTER.

Dr. Elliot, who was well acquainted with the celebrated Col. Ethan Allen, visited him at the time when his daughter was sick and near to death. He was introduced to the library, when the Colonel read to him some of his writings, with much self-complacency, and asked, "Is not that well done?" While they were thus employed, a messenger entered and informed Col. Allen that his daughter was dying and desired to speak with him.

He immediately went to her chamber, accompanied by Dr. Elliot, who was desirous of witnessing the interview. The wife of Col. Allen was a pious woman, and had instructed her daughter in the principles of Christianity. As soon as her father appeared at her bedside, she said to him, "I am about to die; shall I believe in the principles you have taught me, or shall I believe as my mother has taught me?" he became extremely agitated; his chin quivered, his whole frame shook; and after waiting a few moments, he replied, "Believe as your mother has taught you."

THE Children's Presbyterian.

LETTER FROM A PASTOR.

Dear Children:—

You all know something of our three missionaries on the New Hebrides and I have no doubt read their letters with much interest. When Mr. McKenzie was visiting his native home last year, those of you who saw and heard him were much delighted with his simple earnest tale. You will also be looking forward with pleasure to the visit of Mr. Robertson this summer. But our own missionaries are not the only men working for Jesus in the South Seas. There are now eight others including a medical missionary sowing the good seed among the heathen people on these islands, under five different branches of the Presbyterian Church.

Last year the Presbyterian Church of South Australia and Tasmania sent forth their first missionary. The Rev. R. Fraser of Scotland, in connection with the Free Church, offered his services and was accepted by that body. Mr. Fraser has been settled on an island called Epi. There is a large number of people living on this island knowing nothing of God and the plan of salvation. It contains not less than 10,000 inhabitants some of whom are cannibals.

I want to tell you something about the missionary's settlement among this people and the way in which they received him. It will I trust interest you somewhat in the cause of missions, and show you how God is opening up doors for us to occupy.

When landing, the mission party went up at once to the chief's house, and found that arrangements had been made to receive them. Around his house was a small enclosure and within it were two chairs and a board or two laid across stumps, covered with neat mats. These seats were intended for the strangers, whilst a mat was spread on the ground where the natives were to sit. You will be surprised to learn that not less than 50 men & women came to see the missionaries. They wished to learn something

of the message they were bringing. The meeting was opened by singing in English the hymn "Sweet by and by." They were very quiet and listened attentively, and it must have been a curious sight to see them nearly naked seated on the ground. Prayer was then offered and these dark benighted ones shut their eyes and seemed very reverent. They were then addressed by Mr. MacDonald the missionary on Efate, whilst a native interpreted what he said. A hymn was again sung the benediction pronounced, after which all present shook hands with the mission party.

In the 42nd chapter of Isaiah and the 4th verse we are told that the isles shall wait for his law. Does it not seem when the missionary landed on Epi, that they were a people thus waiting. Who knows but they may have been growing tired of idol worship and were looking for some new and better system.

Remember the missionaries in your prayers, and let what we have told you, encourage you to put forth greater effort this year for the spread of Christ's cause. Your efforts may appear feeble but they will merit the Master's approval. Well done good and faithful servant enter thou into the joy of thy Lord.

HINDOSTANI AND THE HINDOOS.

Continued.

The gods and the religious belief of the Hindus are numerous and difficult to speak about. The Indian Trinity consists of Brahma, Vishnu, and Siva. This triad expresses the unity of Creation, Preservation and destruction. A curious doctrine of Vishnu relates to his incarnations. Nine have taken place, and one is to follow. His first incarnation is that of a fish. The object was to recover the sacred Vedas which had been stolen by a demon while Brahma slept. By this loss the human race had become so wicked that all had to be destroyed by a deluge, except one pious prince and seven holy men, who were saved in a ship. Vishnu

as a fish drew the ship over the waters, and killed the demon, and saved the holy books. His second incarnation was a turtle, to make the drink of immortality. The third was in the form of a bear; the fourth was in a Man-Lion; the fifth in the form of a Dwarf. He then appears as Krishna and Buddha. The tenth is yet to be known.

Idolatry is universal among the Hindus, and every month has its special worship. April, October, and January are the most sacred. Singers go from house to house, chanting hymns to the gods. The girls buy rice and flowers, with which they worship little ponds of water dedicated to Siva. Then they worship the Cow, pouring water on her feet, and putting oil on her forehead. Sometimes they make a vow to feed some Brahmin well, for a month. They bathe their idols with pious care every day, and offer them food.

May has some religious ceremonies peculiar to itself. The month of June is devoted to the worship of Juggernaut, which means the Lord of the Universe. July is celebrated for the famous ceremony of moving the car of Juggernaut. These cars are in the form of a pyramid, built several stories high, sometimes they are fifty feet high.

The month of August is celebrated for the nativity of Krishna; whose birth resembles the Gospel in this, that the Tyrant whom he came to destroy, sought to kill him, but a heavenly voice told the father to fly with the child across the Jamma; the tyrant, like Herod killed the infants in the village.

In this month also is a feast upon which no fire must be kindled or food cooked; and on which the cactus tree, and serpents are worshipped.

In September the worship of Doovga, wife of Siva is held. A Brahmin sits before the image, with flowers; holy water, and incense. He sings or chants hymns in honour of the goddess. Trays laden with rice, fruit and other kinds of food are near the image, or given to the Brahmin. Goats and sheep are then sacrificed to an idol on an altar in the yard of the house. When the head of the victim falls, the people all shout, 'Victory to Thee, Oh! mother.' Lamps are waved before the idol, and the Brahmin reads something from the Sacred Books. Then follows a dinner to which the poor and low caste people are invited.

October, November and December there are fewer ceremonies. In January a good deal of religious bathing is done. This month the Brahmins go from house to house, reading and expounding the sa-

cred books. Krishna is worshipped in February.

The month of March is devoted to ascetic exercises, especially to the one of swinging suspended by hooks. On the day before, the swinging men thrust iron or bamboo sticks through their arms or tongues. On the next day they march in procession to the swinging tree, where they are suspended by hooks, and whirled round the tree, four or five times.

Some very religious people will have a Brahmin come in the morning to wake up the idols, wash and dress them, and offer them food.

In Trinidad, often the old people cannot carry out all the worship that they once did in India; the grand temples, the wealth, and leisure of the high caste classes are needed, to have it just as it is in India. It is touching, sometimes to see old Hindus, trying to go on with their own ceremonies, so well remembered, this life in a strange land, so unlike their own wonderful India.

Many of the young Hindus grow up careless, and are indifferent to any religion. I have sometimes stood and wondered how a people, with such bright keen minds can worship such senseless, horrid idols. Men who can readily speak six or seven languages, who are qualified by education, and mental ability to occupy offices of importance, as Judges, Lawyers, Inspector of police, and many other situations of respect and responsibility, can believe in, and worship such things, as the sacred books, and horrid idols of the Hindus; it is almost too much for human credence; but it is a sad, stern fact that millions of Hindus do believe these doctrines, and worship such idols.

Their religion and their caste have kept them back, in the race of progress. They have no religion to unite them in the bonds of brotherhood. Their God's and their religion have encouraged licentiousness, greed, cruelty, and supreme selfishness. They have no trust or confidence in each other, and we see that a mere handful of white people can control, and govern the vast population of India. Christianity can lead those people to an infinite Friend, a perfect Father and a divine Providence, and so make possible for them a new progress, and give to that ancient and highly endowed race, another chance in history.

The Hindoo mind is singularly pious, and singularly immoral. What they want is evidently moral power, for they have all intellectual ability. The offensive quality which has made them slaves for Tyrants for two thousand years, will

be taken out of them, and a virile strength given to them, when they come to see God as law and love, perfect law, perfect love; and to see communion with Him, comes not from absorption, contemplation, and inaction, but from active obedience, moral growth and personal development. For Christianity certainly teaches that we unite ourselves with God, not by sinking into, and losing responsibility, in Him, but by developing it so that we may be able to love and serve Him.

You can now understand that it is not easy, or always encouraging, to work among such a people as the Hindus. They cling so tenaciously to their religion and natural customs. Missionaries will tell you, that they can carry on an argument with such skill and patience that it will sometimes puzzle the best European minds to answer them. But when they do become real earnest Christians, the natural religious tendency is deepened and purified, and they become noble Christians. Some of them make sacrifices, and undergo hardships that might well try the faith and strength of other people. Examples of *courage* and *caring*, of noble devotion to Christ and Christianity are not wanting to show, that the cowardly, cunning Hindoo, can by the grace of God be turned into a faithful, loving John, or a bold courageous Paul.

WHAT A PENNY CAN DO.

Willie's penny made heaven rejoice. It would not have bought more than a stick or two of candy, or given much help to a starving family. What did he do with it? His sister was a missionary's wife in Africa; and the family were filling a box to send to her. As one after another brought their gifts Willie said, "I want to give my penny."

"What shall he bought with it?" was the next question. It was decided to buy a tract and write its history on the margin, and with a prayer for its success send it on its distant errand.

The box arrived on the mission ground, and among its valuable contents, Willie's gift was laid away unnoticed and for a while forgotten. But God's watchful, all-seeing eye had not forgotten it. One day a native teacher was starting from the mission station to go to a school over the mountain. He knew the language well, and was a great help to the missionaries; but he was not a Christian. He had resisted everything the missionaries had done to make him one.

In looking over some papers, Willie's tract was discovered, with writing on the margin which said that prayer was offered in America that it might do good. It was handed to the native teacher. He read it on his journey, and what years of labor by the missionaries had not done, was now brought about by the penny tract. The man became a sincere Christian. Those who put the tract in his hand were overcome with joy; and there is joy in heaven over one sinner that repents.

So you see how Willie's penny made heaven rejoice.—*Missionary News.*

LITTLE EDDIE'S GIFT.

SYDNEY, C. B., 28th April, 1833.

Rev. P. G. McGregor, D. D., Halifax,

Dear Sir:—

Enclosed please find \$4.00. This amount was received from a little boy named Eddie—(I am not sure that I am at liberty to give his name in full) who resides not very far from Cape North, and represents his savings in his little Bank from his fourth to his last (fifth) birthday. He is desirous of sending it away for the benefit of the "*little heathen boys and girls*," and in order to comply with his request I now send it to you. I trust little Eddie may be long spared to manifest his interest in the welfare of the heathen and that others may follow his example.

I am, Dear Sir,

Yours truly,
ALEX. MATHESON.

Another Letter from a Pastor.

Dear Children:—

The agent of our Church has lately informed us that the Day Spring Fund is now one thousand dollars in debt. You will be sorry to hear this for you are interested in our mission vessel. It is not well for people to run in debt very much and it is not well for the church to be in debt.

I was just thinking could not the little boys and girls in our Sabbath Schools wipe out this debt. In these Maritime Provinces we have now between eight and nine hundred Sabbath Schools. A few cents over a dollar from each school, would remove it. But I hear you saying how are we to raise the dollars, we have no money of our own.

A few days ago I was reading of a little boy in South Carolina, who sent \$100 to

the Southern Presbyterian Board of Foreign Missions, the proceeds of the sale of canary birds raised by himself. Now you have no canaries to sell, and would not feel that each of you could do so much. If however you have the willing mind you will find ways and means to get money for God.

Two little children once cultivated a bed of cucumbers and sold all that grew upon it. After selling they gave the proceeds, something over a dollar to the Day Spring Fund. You see then what can be done when we are in earnest.

But I want to show you, if you have the will the money is provided. God says, Hag. 2nd and 9th "The silver is mine, the gold is mine." He further says, Matt. 18th and 19th, "That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

Now if after reading this article in the Maritime Presbyterian, you go to God and ask for money believing that you will get it, you will find the way will be provided, and you will receive, it according to your faith will it be unto you. Show, children, your faith in God. Test him and see if he will not do as he has promised. Assume this burden, put forth an effort at once to remove this thousand dollar debt. Try it I know you will succeed, and enjoy a blessing,

THE DEAR OLD MOTHER.

Honor the old mother. Time has scattered the snow flakes on her brow, plowed deep furrows on her cheek, but is she not beautiful now? The lips are thin and shrunken, but these are the lips that have kissed many a hot tear from the childish cheeks, and they are the sweetest cheeks and the sweetest lips in the world. The eye is dim, yet it glows with soft radiance of holy love, which can never fade. Ah yes, she is dear old mother. The sands of life are nearly run out, but feeble as she is, she will go forth and reach down lower for you than any one else upon earth. You cannot walk into a midnight haunt where she cannot see you: you cannot enter a prison whose bars will keep her out; you cannot mount a scaffold too high for her to reach, that she may kiss and bless you in evidence of her deathless love. When the world shall despise and forsake you, when it leaves you by the wayside to die, unnoticed, the dear old mother will gather you up in her feeble arms and carry you home, and tell you of all your

virtues, until you almost forget that your soul is disfigured by vice. Love her tenderly, and cheer her declining years with tender devotion.—*Watch Tower.*

OPENING THE HEART.

The Rev. J. G. Cunningham said:

"I know a little boy—he was my own brother, in fact—whose heart was touched by a sermon on the words, 'Behold, I stand at the door and knock.' My mother said to him, when she noticed that he was anxious, 'Robert, what would you say to any one who knocked at the door of your heart, if you wished him to come in?' and he answered, 'I would say, 'Come in.' She then said to him, 'Then say to the Lord Jesus, 'Come in.' Next morning there was a brightness and a joy about Robert's face that made my father ask, 'What makes you so glad to-day?' He replied, 'I awoke in the night, and I felt that Jesus was still knocking at the door of my heart, and I said, "Lord Jesus, come," and I think He has come in. I feel happier this morning than I ever was before.' I could see that Jesus had come in by his obedience, by his beaming countenance, and by the love he showed to God's Word and to God's people."

WHICH WILL LIFT YOU OUT OF THE PIT.

A Chinese Christian tailor thus described the relative merits of Confucianism, Buddhism, and Christianity:—

"A man had fallen into a deep, dark pit, and lay in its miry bottom groaning and utterly unable to move. Confucius walked by, approached the edge of the pit, and said, 'Poor fellow, I am sorry for you; why were you such a fool as to get in there? Let me give you a piece of advice: if you ever get out, don't get in again.' 'I can't get out,' groaned the man. *That is Confucianism.*

"A Buddhist priest next came by, and said, 'Poor fellow, I am very much pained to see you there. I think if you could scramble up two-thirds of the way, or even half, I could reach you and lift you up the rest.' But the man in the pit was entirely helpless and unable to rise. *That is Buddhism.*

"Next the Saviour came by, and, hearing his cries, went to the very brink of the pit, stretched down and laid hold of the poor man, brought him up and said, 'Go, sin no more.' *That is Christianity.*"

—*Rev. Canon Stowell*

WHAT DID THE CLOCK SAY?

The clock upon a neighboring church tolled forth, slowly and solemnly, the knell of the departed hour. As the last sound died away, Willie, who was sitting on the carpet at his mother's feet, lifted his head, and looking earnestly in her face, asked "Mother what did the clock say?"

"To me," said his mother sadly, "it seems to say 'Gone—gone—gone!'"

"What, mother? what has gone?"

"Another hour, my son."

"What is an hour, mother?"

"A white-winged messenger from our Father in heaven, sent by Him to enquire of you—of me, what we are doing, what we are saying, what we are thinking feeling."

"Where is it gone, mother?"

"Back to Him who sent it, bearing on its wings that were so pure and white when it came, a record of all our thoughts, words, and deeds, while it was with us. Were they all such as our Father could receive with a smile of approbation?"

Reader, what record are the hours, as they come and go, bearing up on high of you?

THOU GOD QUEST I ME.

On the top of a hill was an orchard, and in one of the trees was a boy stealing apples; another boy was at the bottom of the tree, on watch to see that nobody found them out. Nobody was near that they could see; but that did not prove that no one saw them, for seven miles off Professor Mitchell, the astronomer, was examining the setting sun with his telescope, and the hill happened to come within its range—the action of the boys, the very tall-tale look on their faces, attracted his notice. *He found them out.* There was no escaping the great eye of his telescope looking full upon them. They little thought of such a thing.

But there was another eye upon them, a greater and more searching eye, and that eye followed them. It was God's eye. And his eye is on us. It sees in the night. It sees out of doors, it sees indoors. It sees us, too, by name. Professor Mitchell did not know the boys. God knows.—*American.*

A "FRIEND'S" ADVICE.

A Quaker was once advising a drunkard to leave off his habit of drinking in-

toxicating liquors. "Can you tell me how to do it?" said the slave of the appetite. "Yes," answered the Quaker; "it is just as easy as to open thy hand, friend." "Convince me of that, and I will promise upon my honor to do as you tell me," replied the drunkard. "Well my friend, when thou findest any vessel of intoxicating liquor in thy hand, open the hand that contains it before it reaches thy mouth, and thou wilt never be drunk again." The toper was so pleased with the plain advice that he followed it.

"GOD LOVED ME."

Some years ago two gentlemen were riding together, and as they were about to separate one asked the other:

"Do you ever read your Bible?"

"Yes, but I got no benefit from it because, to tell the truth, I feel I do not love God."

"Neither did I, but God loved me."

This answer produced such an effect upon his friend that, to use his own words, it was as if one had lifted him off the saddle into the skies. It opened to his soul at once the great truth that it is not how much I love God, but how much God loves me.

A TIPPLER'S PRAYER.

I remember a poor victim of drink telling a Christian woman how he had been struggling against the desire for it, and had prayed to God with the tears streaming down his face. The good woman turned round on him, saying, "I'll tell you how it was your prayer was not answered." "How was it?" "Because the desire for grace was not so strong as the craving for the drink. If you really renounce the cup your prayer will be heard." There is a good truth there—safe and wholesome. What should we think of a man who deliberately thrust his head into the lions mouth, or his hand into a den of rattlesnakes, and then pray God to keep him from being harmed? Prayer is a duty, undoubtedly; so also is the admonition to "Flee from evil and pass by it."

The Jews in London number, it is said about 100,000. They have three weekly newspapers, fifteen synagogues, and a rabbinical college with the finest Jewish library in the world. It has been calculated that there are no fewer than 3,000 converts from Judaism in the various Christian churches of England.

INDIA.

SCENES FROM THE ZENANA MISSION-ARIES.

"The rainy season in India is always rather trying. Leaking roofs, low damp crandahs, spoilt clothing and books, and a host of reptiles, venomous or disgusting, or both, are some of the drawbacks to comfort which counterbalance the enjoyable coolness of the air after a good heavy down-pour of rain, and the delightful evening ride after a hot days work. This summer we have killed no less than six snakes in, or quite close to, our house, not to mention centipedes, and even a scorpion. One snake, of a most poisonous species, and more than three feet in length, was found crawling near Miss Strolin's bedroom; it was speedily killed, and is now in a bottle of spirits of wine on our mantle-piece, an ever-present reminder of our preservation from a great danger. Its skin is most beautifully marked with black rings and dots, and it is really a splendid specimen. The monkeys are often very troublesome in the schools; they jump down from the neighbouring roofs, and invade our class-rooms in the coolest fashion imaginable. I may be just in the midst of a scripture lesson, when cries of fear from my pupils and a general commotion make me look around, and I discover a huge, horrid monkey grinning close behind my chair.

One day, while teaching a bright little pupil in a house near the school, the mother came past with a large red flower in her hand, which she placed on the ground, and began to pray to it, and to prostrate herself before it. When she had finished, I said to her, 'What! Do you know no better than to do that?—you, who have heard so much about the true God!' 'True,' she said, '*I know there is nothing in it, and it is all false, but I am only an ignorant old woman, and it is our custom,—how can I leave it off?*' And then she went on to say, 'My two children know better; they have learned of you; *they will never do it; but as for me, as I have done so I must do.*'"

MISSION TO LEPERS IN INDIA.

There are 107 lepers supported by the friends of the above Mission in connection with five institutions. The details transmitted by the Missionaries in charge of the above asylums, afford a sad insight into the realities of leper life in India. They set strongly before us the necessity

for the work carried on by this Society, and may well stir the hearts of God's people to a yet more earnest effort to lead those poor suffering ones to Him who "Himself took our infirmities, and bare our sicknesses."

The Rev. A. Rudolph, the Missionary in charge of the Sabbath Asylum, says:—

"It may appear strange that a life of so much suffering and privation should not lead more readily to the acceptance of the Gospel; but it is not suffering that converts the soul. The Holy Spirit may use affliction as a means; but it is not the power unto salvation. He alone can change the heart.

Among the besetting sin of these poor creatures avarice stands out prominently. The leper clings as much to his earthly possessions, few though they be, as those who are rich in this world's goods. It is curious also to notice how carefully the leper nurses his caste prejudices. But we must not judge these unfortunate beings harshly. If disease has maimed the body, it has no less weakened the mental faculty. It must be remembered they have no education, and but few means of occupying the mind profitably. In the Asylum we have opportunity daily to notice how true a type this disease is of sin—a mutilated body with the power of locomotion much impeded, the senses of taste and smell dulled, the eyesight often destroyed, hearing affected, the faculty of speaking in some cases almost gone, and even feeling so far lost that the hottest vessels are handled, and the hand burnt without the injury being noticed till it becomes apparent to the eye. How true a type of the leprosy of the heart that has no perception of divine things, that sees no beauty in the Saviour, that is dull in hearing the divine commandment, 'Having the understanding darkened, being alienated from the life of God through the ignorance that is in them because of the blindness of their heart; who, being past feeling, have given themselves over unto lasciviousness to work all uncleanness with greediness.'

RECENT CENSUS.

The first general census taken in India is nearly completed, and some of the facts revealed respecting England's immense possessions in the east are interesting. The area of India is 1,322,583 square miles, or a little over one-third of that of the United States. There is a population of 253,391,821, or over five times the population of the United States. The males exceed the females

by 6,000,000. Amongst the native population of 228,000,000 there were found 20,933,626 widows, or about 16.32 per cent, as compared with 1.22 per cent. in England, and 2.71 per cent in Italy. Of the vast population only 13,000,000 can read and write, and only 4,900,000 are under instruction. The religious status of India shows in what a minority the Christians stand. Hindoos, 89,937,450; Mohammedans, 50,121,535; native worshippers, 6,426,511; Buddhists, 3,418,884; Christians, 1,892,634. There are besides several millions of minor divisions of Oriental beliefs.

DARK FIGURES FROM THE INDIA CENSUS.

Rev. T. Craven, in an article in the *Heathen Women's Friend*, refers to the evident conclusion that there remains a great work yet to be done, says, "Out of a total of 21,195, 313 women and girls in the Northwestern Provinces, the territory occupied largely by our North India Mission, there are under instruction only 9771, and only 21,590 who are able to read and write. *Twenty-one million one hundred and sixty three thousand nine hundred and fifty-two* are without instruction and unable to read or write. These are Hindus and Mohammedans; from the same report we gather that of Christians two-thirds are able to read and write.

This same census gives a sad commentary on the influence of early marriage in India. According to it showing there were girls married up to the age of nine years, 280,720; from ten to fourteen years, there were twenty percent more female deaths. In the columns showing the condition of Christians, we see that deaths of Christian females are about the same as males, there only being 4516 females against 4616 males; thus showing again, as it does in so many other ways, the kind of liberal help Christianity extends to women, and the heavy oppressive hand with which Paganism and Mohammedanism strike girlhood into premature graves.

Still reflecting upon the condition of women in India, the depression and sadness of our hearts is intensified as we notice that while yet children, under nine years of age, there are 4673, and under fourteen 23,543, who are doomed to wear the widow's weeds to be the slaves of the household, to lead a life than which death to most seems preferable.

In the entire population of 21,195,313 women and girls, there were a total of widows of all ages 3,622,107—one girl or woman to every six. Every sixth female a sad, dreary, hopeless, crushed sister, a slave to the other five. Our work is only

begun.—*The Missionary Helper.*

THINGS TO BE REMEMBERED ABOUT INDIA.

The increase in the number of native Christian adherents for the last thirty years is as follows:—They numbered, in 1851, 102,951; in 1861, 213,370; 1871, 318,363; in 1881, 523,590.

The increase in India from 1851 to 1861 was 53 per cent; from 1861 to 1871, 61 percent. from 1871 to 1881, as stated above, 83 per cent.

The number of actual communicants in India alone was in 1851, 14,661; in 1861, 24,076; in 1871, 52,816; in 1881, 113,325.

The number has thus doubled each decade, on an average, and considerably more than doubled during each of the last two decades.

As showing the healthful character of the mission work, particularly in the older societies, it is found that in the leading societies there has in ten years been an increase of only twenty-three foreign missionaries, while the number of native preachers in the same missions has increased from 140 to 279; in other words, has nearly doubled.

The five societies, namely, the Church Missionary Society, the Society for the Propagation of the Gospel, the London Missionary Society, the Baptist and the Wesleyan Societies, had, in 1851, 191 foreign missionaries and thirteen natives. In 1861, 232 foreigners and 59 natives; in 1871, 235 foreigners and 140 natives; in 1881, 253 foreigners, and 279 natives.

The decennial statistics also give the cheering information that nearly one dollar a year is shown to have been contributed for church purposes by every communicant of the native churches of all denominations in India, Burmah and Ceylon.

There has been a great advance in the number of women and girls received under instruction. Thus, in 1851, 13,995; in 1861, 21,024; in 1871, 31,580; in 1881, 65,761.

The principal meeting of the Missionary Conference, held in Calcutta during the last week in December, was presided over by the Lieutenant Governor of Bengal, who gave an excellent address. Here is another of the best representatives of England in the east, who does not hesitate to cast his influence on the side of missionary cause. The time has passed when any one, who is not a hater of Christianity itself, will affect to discount the great influence which mission have exerted upon the great masses of Hindoostan.

PRESBYTERY MEETINGS.

Presbytery of Pictou.

The Presbytery of Pictou met in the Lecture Room of the United Church, New Glasgow, on May 1st.

There were present Messrs. D. B. Blair, Dr. I. Murray, Alex. McLean, E. A. McCurdy, A. McL. Sinclair, R. Cumming, E. Scott and A. W. McLeod, Ministers; and Messrs. Peter Cavanagh, Hugh Ross, and John Fraser, Ruling Elders.

Dr. Patterson and Rev. C. McLean were also present as corresponding members.

Mr. J. F. Forbes who had been appointed to moderate in a Call at Glenelg, reported that owing to a want of unanimity on the part of this congregation, it had been determined not to proceed.

Mr. E. Scott was appointed Interim Moderator of the Session of Merigomish, and Mr. R. Cumming of the Session of Stellarton.

Messrs. C. S. Lord, B. D., and R. D. Ross delivered their trial exercises to the satisfaction of the Presbytery, and were duly licensed to preach the Gospel.

Mr. R. Cumming submitted an Interim Report on behalf of the Committee on Temperance. The Committee was instructed to communicate further with Sessions and to endeavor to obtain such information as will prepare the way for further action.

Dr. Murray intimated that he would be unable to fulfill his appointment as Commissioner to Assembly. Mr. R. Laird was appointed in his stead.

The following appointments were made for the months of May and June:—

Glenelg—Mr. C. S. Lord, May 6th and 13th; Mr. McDougall, May 20th and 27th; Mr. A. McLean, June 3rd and 10th; Mr. Anderson, June 17th and 24th.

Stellarton—Mr. Thompson, May 6th; Mr. McDougall, May 13th; Mr. Anderson, June 3rd and 10th; Mr. McDougall, June 17th; Mr. McLean, June 24th.

Merigomish—Mr. McDougall, May 6th; Mr. Thompson, May 13th; Mr. C. S. Lord, May 20th and 27th; Mr. McDougall, June 3rd and 10th.

Salt Springs—Mr. C. S. McLean, May 6th.

Scotsburn—Dr. Patterson, May 6th.
Scotsburn and Salt Springs—Mr. C. S. McLean, May 13th; Mr. Thompson, May 20th and 27th; Mr. A. McLean, June 17th; Mr. McDougall, June 24th. At Scotsburn at 11 A. M., and Salt Springs

at 3 P. M.

E. A. McCurdy, Clerk.

Presbytery of P. E. Island.

This Presbytery met in Zion Church on 27th Mar. Present, eleven ministers and two elders.

Rev. S. Gunn accepted the call to Spring side, Nova Scotia.

Rev. Wm. Grant was appointed to preach in St. Peters on first April, and declare this congregation vacant.

Mr Grant was appointed interim Moderator of the Session of St. Peters and Rev Mr. Cameron as Moderator of the Session of Cardigan and Dundas.

Rev. A. F. Carr, M. A., was chosen Moderator of presbytery instead of Mr. Gunn:

A Committee of Presbytery consisting of Rev. Jas. Allan, K. McLennan, J. McLeod, Neil McKay, Wm. P. Archibald George McMillan, Donald McNeill, and Isaac Thompson, Esq., was appointed to enquire into the present condition of Prince Street Church and to collect all needful information bearing upon the existence of a third Presbyterian Church in the city and to report to the Presbytery at its next meeting so that if possible, they may be able to come to such a finding as will be agreeable to all parties interested and be conducive to the best interests of the Church.

The services of Messrs. Bruce, Leitch and Currie, Students from Montreal, were engaged and Messrs. McLennan, McKay and McLeod instructed to assign them their field of labor on their arrival to the Island.

The clerk was instructed to apply to the H. M. B., for two probationers and also for leave to employ Mr. Myers, of Princeton, New Jersey. Rev. John McLeod, of Stathalbyn obtained leave of absence for three months to visit Scotland.

The next meeting of Presbytery to be held in Summerside on 1st May at 11 o'clock, a. m.

The Presbytery of P. E. Island met in Summerside on the 1st inst. There were present, Revs. K. McLennan, J. M. McLeod, Neil McKay, Allan McLennan, Wm. Grant, Wm. P. Archibald, A. F. Carr, E. S. Bayne, Geo. McMillan, Wm. Mann and A. B. McLeod, and Messrs. Isaac Thompson, Arch. Ramsay, James Carrothers and Allan McLean, Elders.

The Committee appointed to make inquiry into the state of Prince Street church, Charlottown, submitted their report which was seconded and approved.

The Presbytery having taken the whole case into their serious consideration, agreed to recommend the people worshipping there to discontinue their services, and to seek accommodation in the other Presbyterian congregations in Charlottetown, and appointed Rev. A. F. Carr to preach in Prince St. Church on the 12th inst at 7.30 p. m., and intimate to them the above resolution.

On the following day the Presbytery met in Bedeque for the induction of Rev. Wm Scott. Rev. A. B. McLeod preached an appropriate sermon from Col. I:28. Rev. Neil McKay narrated the steps taken, put the usual formula of questions, led in prayer and in the name of the Presbytery and by authority of the Head of the church included Mr. Scott into the pastoral charge of the congregation of Bedeque. Rev. Mr. McLellan then suitably addressed the minister, and John McLeod the congregation on their respective duties. The Rev. Alex. Stirling closed the service with an earnest and impressive prayer.

Mr. Scott received the usual welcome from the congregation, was introduced to the session and his name being added to the roll, took his seat as a member of Presbytery.

The congregation then purchased a suitable manse and lot of land for the use of their minister. Mr. Scott enters upon an interesting field of labour and will, we feel assured be a worthy successor of our late beloved father Rev. E. S. Patterson.

The next quarterly meeting will be held in St. James Hall, Charlottetown, on the 7th August at 11 o'clock, a. m.

J. M. McLEOD, Clerk.

Presbytery of Miramichi.

A *pro re nata* meeting of this Presbytery was held at Newcastle, on Wednesday, 28th March. There were present Messrs: W. Aitken, E. W. Waits, J. Quinn, and J. McCarter, ministers, and Mr. John Brander, elder.

A call from St. Luke's Church, Esthurst, in favor of the Rev. James Quinn, Tabusintac, was laid on the table along with relative documents. Mr. Aitken reported the fulfilment of his appointment as Moderator in this call. It bears the signatures of 92 communicants and 53 adherents, and is accompanied with guarantee of stipend. It was sustained as a true gospel call, and arrangements were made to notify the congregation at Tabusintac, so that it may be disposed of at next

meeting on the 17th of April.

Arrangements were made for the supply of 5 mission stations during the approaching summer, and the meeting closed.

This Presbytery of Miramichi met for regular business at Chatham, N. B. on the 17th April the Rev. M. McKenzie, of Richibucto, Moderator. Eleven ministers and one elder were present.

Leave of translation was granted to the Rev. James Quinn from Tabusintac and Burat Church to St. Luke's Church, Bathurst, both charges being within the bounds of the Presbytery. The induction was arranged for Tuesday, 1st of May next at 11 a. m. Mr. Allan was appointed to preside, Mr. Waits to preach, Mr. Nicholson to address the minister, and Mr. Russell the people. Mr. Waits was appointed moderator of session at Tabusintac, so long as that church may be vacant.

The Clerk was instructed to express to Dr. T. G. Smith, of Kingston, the disapproval on the part of the Presbytery of the act of recommending a theological student to one of our mission fields, and, after his application and appointment, the withdrawal of the same to other work in the west.

On the proposal of Mr. Aitken it was unanimously agreed to recommend the Rev. K. McLellan, of Charlottetown, P. E. I., for the Chair of Moderator at the approaching General Assembly.

The following elders were elected to represent the Presbytery at the coming General Assembly: W. S. Loggie Esq., Chatham N. B.; J. Bradshaw McKenzie, Esq., Campbellton; James Hamilton, Esq., Stratford, Ont., and Mr. James Stevely, St. Andrew's Church, London, Ont.

Report on Sabbath School work and on the State of Religion were read by Mr. Quinn and Mr. Waits respectively.

The sum of \$65 was reported as having been contributed in behalf of the mission to lumbermen within the bounds of the Presbytery.—It was agreed to hold the next regular meeting at Campbellton no the 17th of July next.

The Presbytery met again in St. Luke's Bathurst, on Tuesday, May 1st, at 11 o'clock, a. m., for the induction of Rev. J. Quinn.

Rev. Mr. Aitken, Moderator, preached, narrated the steps of the call, put the usual questions to the Rev. Mr. Quinn, and offered the induction prayer. Rev. Mr. Nicholson then addressed the minister and Rev. Mr. Russell the people.

Mr. Quinn received a very cordial and

heartily welcome from the members of his congregation. There was a very good attendance of the congregation, and a deep interest manifest during the entire service.

Presbytery of Wallace.

This presbytery met at Amherst on March 29th. The special business was the induction of Mr. MacGregor to the pastoral charge of St. Stephen's Church, Amherst. Mr. Boyd preached from Acts 4:12, Mr. Darragh presided and addressed the minister, and Mr. Sedgwick the people. The congregation was large and deeply interested in the proceedings.

Intimation was received from the presbytery of Sydney that Mr. Murray had declined the call to Spring Hill.

A petition was read from the congregation of Shemogue and Fort Elgin praying to be transferred to the Presbytery of St. John with the view of being united to the congregation of Shediac and thus obtaining the services of a settled minister. It was agreed to sanction the transference, to unite with the Presbytery of St. John in applying to the Synod of the Maritime Provinces to authorize the same, and to grant the request of that Presbytery that meanwhile they should supply the congregation.

It was also agreed to put on record the Presbytery's regret at being obliged in the circumstances to take this course. The congregation of Shemogue is one which they have regarded with great interest, all the more as it was through their instrumentality that it was called into existence as a congregation of the Church. They part from them with regret, and their prayer is, that in their new relation the blessing of the Church's King and Head may rest even more abundantly on them than in the past.

Mr. W. Creighton having resigned his appointment as Commissioner to the Assembly, Mr. D. Corbett was appointed in his stead.

Other business was transacted when the Presbytery adjourned to meet again at Wallace on the first Tuesday of Aug.

Presbytery of Lunenburg and Shelburne.

This Presbytery met at La Have on Tuesday, 27th March, for visitation of the congregation.

Mr. Miller preached, after which the usual questions were addressed to minis-

ter, elders, and managers.

The congregation was found to be in a healthy and prosperous condition, fulfilling with a fair measure of punctuality its obligations to the pastor, nearly free of debt, and contributing with increasing liberality to the Schemes of the Church.

The minister is aided and encouraged to his work by the faithful efforts of the elders and others, in prayer meeting and Sabbath School work.

After suitable words of counsel and encouragement, the Presbytery adjourned to meet on the afternoon at New Dublin for the same purpose.

After sermon by Mr. Miller, Presbytery proceeded with the visitation. This weak charge has been making praiseworthy efforts. During the last year they paid \$240 on the manse, leaving but \$100 of debt remaining.

A memorial was presented to Presbytery, asking that the Conqueror Station, now in connection with Bridgewater, be joined to the New Dublin congregation.

The memorial was laid on the table and after suitable words of counsel the Presbytery adjourned. On the day following the Presbytery met at the manse New Dublin. Agreed to apply to H. M. Board for a student to labor in Lockeport, etc., during the summer. Agreed to apply for continuance of Supplement to New Dublin for the coming year.

Rev. Messrs. Fraser and Simpson, and Mr. James Eisenhour, were appointed commissioners to Assembly.

Dr. McKnight was nominated as moderator of Assembly.

The report on the State of Religion, submitted by the Moderator was received and approved.

The following are the recommendations appended to it.

1. As many of our pastors are so situated that they cannot often visit the Sabbath Schools, would it not be well to devote one regular diet of worship each month to the young; either for reviewing the S. S. Lessons, or for such other exercises as may be expedient for enforcing the cardinal truths of the Gospel upon their attention.

2. As our congregations are so scattered that a part of the young people cannot attend the S. S. regularly, would it not be well for pastors to place a copy of the Westminster Question Book, or other suitable help in every family and urge the parents to teach the regular lesson every Sabbath, and bring their children to the monthly S. S. service.

3. It is suggested that the office of the

eldership be made the subject of pulpit exposition, that such literature as may place the work of the eldership in its true light be circulated within our bounds, and that a conference of the elders of our Church be held at as early a day as practicable.

4. It is suggested that a Presbyterial Conference on the State of Religion be held early next Autumn, with the view of taking such views for the welfare of our congregations as may be suitable to our circumstances.

The report on Sabbath Schools, was read by Mr. Simpson, and adopted, and a copy ordered to be sent to the Convenor of the Assembly's S. S. committee.

A circular from the Senate of the Halifax Theological College about the licensing of students was read, and the Senate's action approved.

The Assembly's remit on examination of Theological Students was fully considered and the following resolution was adopted.

In consideration of the different circumstances of our theological Schools, and the varied requirements of the widely separated sections of the Church, and further, in view of the tendency of uniform examinations to interfere with the freedom of research which ought to be enjoyed by professors and students in their college work, this Presbytery disapprove of the appointment of a Central Board by which all candidates for the ministry must be examined.

This Presbytery met at Conqueral on the 24th April.

The chief business was a memorial from New Dublin praying that two sections, Bank, and Conqueral be separated from the Bridgewater congregation, and be joined to that of New Dublin. On examination it was found that there was so much opposition to the change in these sections, that the Presbytery thought it impracticable to attempt it at present.

Messrs Cameron and Brown reported that they had visited Riversdale, and that the congregation there had resolved to apply to the Presbytery for supply.

The Statistical Report was read by the clerk and approved.

Next meeting to be at Bridgewater on the second Tuesday of July at 2 p. m.

OBITUARY.

Another of the fathers has gone to his reward. Mr. George McKay was ordained at Scotsburn, then known as Roger's Hill, on Dec. 16th 1855. From that time

till his death, he took the deepest interest in the Masters work, not only at Scotsburn, but in the whole Church of Christ. It is with pleasure that his brethren of the Session leave on record the following minute with reference to Mr. McKay. "The Session of Scotsburn desire to record the great loss sustained by the Session and congregation, in the removal by death of Mr. George McKay. His capacity and diligence in business, his earnest and deep interest in the temporal and spiritual welfare of the congregation, make the loss the more keenly felt. While recording our high appreciation of character and work of our brother during twenty-eight years in the eldership, we would express gratitude to Almighty God who permitted his servant to labour so long in our midst.

At a meeting held in the manse on Monday evening, April 2nd, the Session of Musquodoboit Harbor, Clam Harbor and Jeddore, adopted the following minute, respecting the death of Mr. Anderson.

The Session desires to express its sense of the loss it has sustained in the death of William Anderson Esq., who died at the residence of his son Willeughby in the city of Halifax March 17th 1893.

Mr. Anderson was a leading man in the congregation for more than half a century.

He was ordained to the Eldership on the 24th September 1854 from that time till the day of his death he never lost interest in everything which pertained to the welfare of the congregation. He was regular and conscientious in his attendance at meetings of Session. He was helpful with counsel and advice, which was always given in a genial and agreeable manner.

His death has caused a blank in the Session, which it will be hard to fill.

He attended and took part in the prayer meetings so far as his time and circumstances permitted. He was also helpful in the Sabbath School, as well as in the congregation.

The Session while recording its own sense of loss, would at the same time express its sympathy with the bereaved wife and family, in their loss of a kind husband and father, at the same time commending them to God, and to the word of His grace, which is able to build them up and to give them an inheritance among all them that are sanctified.

May we all be able to follow his example, so far as he followed Christ, and so seek to benefit and bless others, as was his aim and object.

MISCELLANEOUS.

Britain.

According to the *Tablet*, the sum raised by the two Roman Catholic missionary societies in Great Britain and Ireland is only £6,772. The Protestant societies raise £1,152,178.

At Kendal 5,000 persons have joined the Blue Ribbon Army, and the butchers are rejoicing that they are now obliged to order one-sixth more meat than formerly.

The national drink bill of Great Britain for 1882, though smaller than for 1881, is still sufficiently large. The sum of £128,000,000 spent on strong liquors in a single year is an immense amount.

Intemperance among women is increasing in Great Britain. Some years ago it was five intemperate women to ten men, but later statistics make it stand seven women to ten men.

The Rev. T. C. Udall says it can be shown that in some parts of London, no less than ninety-eight per cent of the working class absent themselves from places of worship.

Some earnest friends have determined to purchase another smack in addition to the "Ensign," and place her at the disposal of the Committee of the Thames Church Mission, for evangelistic service among the North Sea Fishermen.

The London "Medical Press," in referring to a serious falling off in the revenue from intoxicating drinks states that since October, 1880, one million people in England have put on the blue ribbon and 464,000 have signed the pledge.

The *Christian World* quotes from the monthly letter of the *Protestant Alliance* some startling figures in regard to the recent increase of Roman Catholicism in Great Britain. From 1851 to 1883 the number of priests in England and Wales increased from 835 to 2,129; the number of bishops from 9 to 17, of churches from 686 to 1,188, of religious houses for men from 17 to 159, of institutions for women from 53 to 341, of colleges from 10 to 23. In Scotland the number of priests has increased from 118 to 303, of churches from 123 to 295. In 1851 there were no religious houses in Scotland, but in 1883 15 for men and 27 for women. The colleges have increased from 1 to 4. In the entire British Empire the number of bishoprics has increased from

63 to 139. There are 28 Roman Catholics in the House of Lords, and 57 in the House of Commons.—*For. Miss.*

United States.

The Jesuit Fathers in the United States are celebrating the 250th anniversary of their arrival in America.

The prospects of Mexican Missionary work were never brighter than now. There are now 1555 Protestants in Zacatecas, with but two missionaries and two ordained preachers. Persecutions are still carried on in that state.

Recently compiled figures show that there are in the United States nine millions of children who are outside of all Sunday school education and influence. It is also stated that these children have no church advantages or other religious privileges to make up for the deprivation of Sunday school tuition.

The Trinity Baptist Church of New York has twelve Chinamen among its members. At the baptism of J. Sing recently, some twenty other Chinamen were present, and several of them soon cut off their cues. One of these converts, Kun Sing, is about to go as a missionary to his countrymen in Canton, China.

New Jersey and New York stand next to the Pacific States in the number of grog-shops in proportion to population. Nevada has one for every 65 inhabitants; Colorado has 1 to 76; California 1 to 100; Oregon, 1 to 170; New Jersey, 1 to 178; and New York, 1 to 192. South Carolina, of all the States of the Union has the least number of liquor shops in proportion to population—1 to 917, while Kansas come next, with one to 876.

The New York Society for the suppression of Vice makes, in its annual report, the startling statement that "of the 441 criminals that were arrested in New York during six months, none of them being over twenty-one years of age, many acknowledged that their first impulse toward crime was derived from reading bad books."

At a hotel in New York, one day not long since, sixty Mormon missionaries were stopping. They have since sailed for Liverpool. They came direct from Utah, and they were some of 150 persons selected by the Mormon Church Conference on April 6th for mission work in different European countries. The great majority of this party will do work in England, Scotland and Wales, and some few in Germany.

South Seas.

A new station has lately been established by the Presbyterians on the island of Eri, New Hebrides. The island contains about 10,000 inhabitants, of whom a portion are cannibals.—*Ill. Miss. News.*

Of the seventeen principal groups of islands in the South Pacific Ocean, nine are regarded as Christianized, besides numerous islands in other groups which have not been wholly won to Christianity. But little work remains to be done to Christianize Eastern Polynesia, among the Savaiki or brown races, while there are many large islands upon which little mission work has been done—in the western or Papuan region, among the black tribes.

Africa.

The London Missionary Society has a fleet of five vessels, all plying between mission stations; one in the South Seas, two in New Guinea, and two in Africa. The money for the support of these is raised by young people.

Arabi Pasha was sent into exile on the Island of Ceylon. Before finally leaving Cairo he procured a set of books from the bookstore of the United Presbyterian mission in that city, and now three of his children and his sister-in-law are attending the mission school under the care of Miss Smith. Every day they are faithfully taught the Scriptures, and so far as means can go are being carefully trained in the Christian way.

Asia.

Disraeli Beaconsfield builded greater than he knew. He made Victoria an empress. A tribe in Orissa, India, has adopted her as its deity. The empress has become a goddess!

A grand revival has occurred at Adana Syria, in connection with the evangelistic efforts of an agent of the American Board of Missions in Constantinople. A similar Pentecostal blessing is anticipated in Tarsus.

A number of Japanese have prepared a formal paper asking that in the work of translating the Old Testament, the Japanese Christians may be represented by a committee of their own countrymen, selected by themselves.

As examples of Christian liberality among Chinese converts, an English paper

mentions two men who gave \$10 each last year to a preaching fund out of an income of between \$70 and \$80. Another gave £3 out of £48 a year. A third gave \$7 out of \$54; two others, £3 each out of £30; and one, £3 out of \$36.

A sad story comes from Bengal, India, of the rapid increase of intemperance among the lower classes. A change in the manufacturing system has brought the price of intoxicants so low, that even women and children are becoming intemperate. The poor children in the ragged schools are often too drunk to read, or they make teaching impossible by their disturbances. The parents say that drink is cheaper than rice, why should they not give it to their children. And all this comes from the government arrangement of the distillery system.—*Heathen Woman's Friend.*

WHERE THE MONEY GOES.

The *Sunday-School Times* says:—"In a certain manufacturing town an employer one Saturday paid to his workmen \$700 in crisp new bills that had been secretly marked. On Monday \$250 of those identical bills were deposited in the bank by the saloon-keepers. When the fact was made known the workmen were so startled by it that they helped to make it an anti-licence town. The time would not be so 'hard' for the workmen if the saloons did not take in so much of their wages. If they would organize a strike against the saloons they would find the result to be better than an increase of wages, and to include an increase of savings."

AN ELEVENTH HOUR MESSENGER.

"Oh, I am so glad you came when you did," said a venerable Chinaman, seventy-six years old, recently to Mr. Corbett, "or I might have died without ever hearing of this blessed Gospel!" He pressed the Missionary's hand with both of his as he uttered the sentence: the pathos and deep meaning of which ought to thrill the hearts of all Christendom. He had already passed the boundary of three score and ten ere he heard of Christ. Alas! how many thousands are just on the brink, bowing with grey hairs, and tottering ever nearer to the goal, with not even an eleventh hour messenger for the rescue!

THE CHILDREN AT BEDTIME.

Every parent, who has been in the habit of reading or talking to the little ones after they are safely tucked in bed, will bear witness to the value of this mode of influence. With laying off the clothes, the angers, the worries and discontents of the day subside. With this brief season of prayer they fly still further into the background. And when the little form rests in its bed they seem to vanish out of sight. The body is at rest. The heart is plastic to the touch of a loving father or mother.

Now is the time to exert a moulding power. At this hour the little ones listen with hushed attention to what is read to them. Hymns, the Scriptures, Bible stories, are heard with close attention, until the reader's voice is stilled, or the hearers sink into a state of rest. Conversation may take the place of reading. The will that was in a state of resistance an hour ago is now relaxed. The anger that blinded moral discernment has passed away. With open heart the child utters his confessions and gladly receives the forgiving kiss.

Plans for the morrow can be discussed and duty can be made to put on an attractive form. Irritation can be looked at quietly, and admonition to watchfulness may be dropped with soothing efficacy into the listening ear. And then how delightful the embrace with which the young arms clasp your neck, the intense "dear mother" with which the "good night" is said. Parents, if you have not thus parted from your birdlings at the evening hour you have something yet to learn of hopeful instruction to experience love's delights. — *Baptist Weekly*.

WHAT THE BIBLE DOES NOT SAY.

The Bible is a book with a single purpose; and that purpose is to reveal the sinfulness of the human family, and a method of salvation from that sinfulness. And of course, a book that has only one end in view must necessarily be silent with reference to a thousand other subjects. Two years ago a man was galloping on horseback, as if he had seen a spectre, down the bank of a New England river in the dead of night. His mission was to inform the sleeping dwellers in a number of manufacturing towns further down the stream that the great dam further up the river was about to burst the barriers. The horseman, as he sped along, trampled

myriads of flowers under foot, but he had nothing to say of botany. He rushed by hundreds of projecting rocks, rich in stories of prehistoric ages, but he had nothing to say on the subject of geology. Over his head starry hosts were marshalled as they had been since the foundation of the world, but he had nothing to say on the subject of astronomy. He had just one mission — to inform the sleeping toilers of their danger, and how they might escape it, and so had no time to devote to the consideration of any other subject, however important, or however fascinating to other minds. So it is with God's Word. Its single object is to tell us of sin and its cure. On this subject it is full and explicit and infallible.

The following is an approximately correct estimate of the strength of Presbyterianism throughout the world. The population is correct and the membership under rather than over the truth: Churches, 33,000; ministers, 31,500; members, 14,403,000; population, 37,246,000.

Dr. Eddy of Beirut writes that since the capture of Arabi Pasha, and the restoration of order in Egypt the orders for books from the Beirut Press have increased, and there is a prospect of a steady increase in the future.

The Maritime Presbyterian,

A MONTHLY MAGAZINE DEVOTED TO CHRISTIAN WORK,

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

TERMS IN ADVANCE :

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

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

Parties may subscribe at any time.

All subscriptions to end with December.

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

The Editorial work and management is gratuitous.

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

All communications to be addressed to REV. E. SCOTT, New Glasgow, N. S. Printed by S. M. MACKENZIE, Book and Job Printer, New Glasgow, N. S.

SPURGEON'S CONVERSION.

For five long years Mr. Spurgeon records that he vainly sought to know the way of peace. He went to church, waited listened and longed to hear how he might be saved. He heard sermons on Christian duties; but he could not do them. He heard election preached, and Law preached, and experience preached, but for all those years he did not once hear what he longed for—the simple way of life through Jesus Christ, and how a poor sinner might find pardon of his sins. At length deliverance came. Says Mr. Spurgeon:

"I shall never forget entering a little chapel, where there was a poor local preacher—a man without learning or ability. He came up into the pulpit and read that text, 'Look unto me and be ye saved, all the ends of the earth.' He was not wise enough to preach anything but Christ. He had not learning enough to run away from his text. He was such a poor simpleton that he was obliged to stick to the simple gospel; would that there were more simpletons of that sort. I well remember how simple he was; yet he was in great earnestness. He told us whose-
ever should 'look' to the cross of Christ 'should be saved.' My soul 'looked to Jesus;' then for the first time I knew what was meant by believing on him, and in that hour my spirit knew the joy of redeemed ones. I could have leaped from my seat and sung with joy unspeakable, 'I am forgiven! I am forgiven! I am forgiven!' Trembling sinner, 'look to Jesus' and thou 'art saved!'"

How astonishing this story! How wonderful that the man who was to preach to such multitudes as no other preacher addresses, should have wondered so long, vainly seeking some one to tell him of the way of life! But was there not a providence in it that he, after thirsting and seeking so long, might know for evermore how to lead other thirsty souls to living springs? No wonder he preaches plainly now, and though critics may find fault and pedants sneer, many poor souls have cause to thank God for raising up some one to proclaim the good tidings, who knows the needs of salvation' and who is willing to preach a simple gospel, such as that which saved his own soul in the day of his sorrow and distress.—*Christian*.

The total number of members who attended the Calcutta Missionary Conference was 460, representing twenty-four churches and societies.

THE McALL MISSION IN FRANCE.

This mission was begun in Paris by the Rev. R. W. McAll in January, 1872, in a mission hall rented for the purpose on the heights of Belleville, where a few months previous to that date, had been enacted the last terrible scenes of the Commune. There were present at that meeting forty-five persons. The exercises consisted of singing gospel hymns, reading the Bible, short addresses setting forth the way of salvation, and prayer. The attendance increased from evening to evening, and soon the hall was crowded to overflowing. It became necessary to open another hall, which was also soon crowded. Then requests for similar meetings began to come to Mr. McAll from different parts of the city. As far as possible these requests were responded to. And this work has gone on increasing & spreading from month to month and year to year, and now, after eleven years, Paris is surrounded with mission stations, which are, to use the striking comparison of the venerable Rousseau St. Hilaire, member of the Institute of France and devoted friend of the Mission from its beginning, "a girdle of forty-five laying siege to the city, and which have given the gospel *droit de cite* from one corner to the other." There are now in and around Paris thirty-three of the McAll mission stations, with six thousand sittings, and an average weekly attendance of eight thousand adults and two thousand Sunday-school children. Branches of the work have been opened in many other cities throughout France—in Bordeaux, Lyons, Marseilles, &c. The stations now number about eighty, with about 75,000 sittings, and an average attendance in the year of nearly a million souls. The progress of this gospel mission has been truly wonderful. Indeed, as the venerable Dr. Bonar, of Scotland, has said, the fair fields of sunny France are now "white for the gospel harvest."

The Mission is strictly non-sectarian, and is supported by the voluntary contributions of Christians of all denominations in Great Britain and America, assisted by the Free-will offerings of the Protestant churches in France.—*Phil. Pres.*

In Burma there are 471 churches, with 125 ordained ministers, 308 unordained preachers, and 23,250 communicants. Last year the baptisms numbered 1,570.

CONVERTED BY A TELEGRAM.

A young telegraph operator in an English provincial town was anxious about his soul. But he could not have guessed that a message would reach him as it did. He had been sleepless all night, thinking of his need of a Saviour, and in the morning he went to his work with his heart uttering the Publican's prayer. The sunny weather and beauty of summer scenery did not engage him now, for he was longing after that peace of God which the Christian feels.

Absorbed with this desire he continued to pray, "God be merciful to me a sinner," and was constantly repeating the words when the click of the signal told him his office was called. He took his place at the instrument, and quickly and with unusual emotion spelled the message from "Herbert," at Windoremero, to "J. B." at Warkworth:

"Behold the lamb of God which taketh away the sins of the world." In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

Such a telegram as that the young man had never known to pass the wires before. It was sent to a servant-girl who, in her distress of mind, had written a letter to her brother "Herbert" at the Lakeside, but it proved a double benediction, for it came to the operator as a direct reply from heaven to his prayer. He accepted it as such, and his faith saw and rested in the lamb of God.

Meantime the golden telegram went to its designation, and brought peace to the anxious soul of the poor servant-girl. It saved two instead of one. And those words are living words still, and as potent to bless and save—not only two, but ten thousand times ten thousand.—*Chris. Herald.*

THE TRAVELLER'S PSALM.

There is one of the psalms that is called the "traveller's psalm." When you are going to take a journey by land or by sea, I would advise you to think of the "traveller's psalm." What psalm do you think it is? It is the twenty-first. Let us look at it. It is a beautiful psalm, all about taking a journey. When anybody is leaving home and going to take a journey, I should advise at family worship or in their own rooms alone, the reading of the twenty-first psalm; or if any friends of yours are going to take a journey, give them or read to them this psalm: "The

Lord is thy keeper; the Lord is thy shade upon the right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thy soul. The Lord shall preserve thy going out and thy coming in, from this time forth and even forevermore." Always read the "traveller's psalm" before you take a journey.—*Sunday Magazine.*

WHO? THERE IS ONLY ONE.

It is not long since a prominent business man, when closely pressed by his pastor, who had lately come to the church, replied with a calm force which was meant to put an end to further pertinacity.—"I am interested in all religious matters; I am always glad to see the ministers when they call, but I have in the years past thought the subject over long and carefully, and I have come to the decision, deliberately, that I have no personal need of Jesus Christ as a Saviour in the sense you preach." Only two weeks from this interview the same man was suddenly prostrated with disease; the illness was of such a character as to forbid his conversing with any one, and the interdiction from speaking was continued until he was within an hour of death. A solemn moment was that in which a question was put to him, intimating he might talk now if he could—nothing would harm him. The last thing, and the only thing he said, was in a melancholy and frightened whisper: "Who will carry me over the river?"—*Dr. C. S. Robinson.*

PRAYER.

Dr. Goodell, of St. Louis, Mo., quaintly says that prayer is the best thing about a prayer-meeting. It is not a sociable, though it ought to be social; not a singing meeting, though we ought to sing and with all our heart; not a talking meeting, though men may briefly utter testimony or speak of their needs; still less is it a lecture by the pastor. The auroral light and the stellar glory are good in their place, but the sun alone makes daylight, and soulful prayer makes the prayer-meeting. Music helps and should be taken pains with. Remarks on a central theme are quickening, and those should be spoken with brevity and preparedness of heart. A question-box for themes and printed texts put into the hand before meeting to be recited are also helpful, but prayer, prayer, prayer, makes the "prayer-meeting."