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Go Ye into all the World and Preach  
the Gospel to Every Creature.

# THE MARITIME PRESBYTERIAN.

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HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

WE PREACH CHRIST AND HIM CRUCIFIED.

NOV., 1887.

### Literary Notices.

A HISTORY OF THE SCOTCH PRESBYTERIAN CHURCH, St. Gabriel St., Montreal, by Rev. Robert Campbell, M. A., the last pastor, is now ready. It is a large Octavo volume, of eight hundred pages, printed on excellent paper and in good large, clear type, published by Drysdale & Co., of Montreal. Copies may be had from the author, 68 St. Famille St., Montreal. To subscribers the price is \$3.00, and the same to ministers, to all others it is \$5.00.

Mr. Campbell's work has been a labor of love, and he has done it faithfully and well. The plan of the work has been to give the history of the congregation, and of such public questions as that church had specially to do with, and in addition to this there are biographical sketches of all those who have taken a leading part in it for the last one hundred years. The whole work is thus at once a history of St. Gabriel St. Church, one of the oldest in the Dominion, a history of the rise and progress of Presbyterianism in Montreal, a history to some extent of great public questions with which the congregation, in those earlier days was connected, when Church and State were more closely joined, and, a series of biographical sketches of many of the leading citizens of Montreal for a century past. These brief biographies are in some cases illustrated, and to those in any way acquainted with Montreal and its people will prove specially attractive, while to all interested in the history and progress of Presbyterianism in the Dominion, it will prove, in that history, a chapter of no small value.

THE PRESBYTERIAN REVIEW for October contains the following:—"Isaac August Diner," by Prof. D. W. Simon; "Scientific Speculation," by Prof. George Mieloskie; "Geordano Bruno," by Rev. Walter Laidlaw; "Elemental Emblems of the Spirit," by Rev. J. Monroe Gibson; "Sydney Lanier," by President Merrill E. Gates; "Exegetical notes on 1 Tim.," by Prof. Warfield. Besides these there are nine pages of Editorial notes on the General Assemblies and Synods of the Presbyterian Churches in Britain, United States and Canada; by Doctors Patton, Chambers, Taylor, Blaikie, Witherow and Cavan, with one by Prof. Cavan on "How

Infants are Saved," and, "Rupertus Moldenius and his Word of Peace," by Prof. Briggs. The feature of this Review in which it stands almost unrivalled, viz., its "Reviews of Recent Theological and General Literature," by leading thinkers and writers, occupies in this issue *thirty-six* closely printed, large octavo pages. Price \$3.00, or 80 cents per number. Charles Scribner's Sons, New York.

"THE SOLDIER'S WARD; or, Saved for Martyrdom. A Sequel to "Walter Harmsen." By E. Gerdes. Translated from the Dutch with changes and additions, by Rev. Daniel Van Pelt. The story paints for us many real pictures of the times of the reformation in Holland. It introduces us to some of the practices and machinations of the Jesuits and gives us glimpses of the sufferings caused by this order. The interest centres throughout the story in Antoine Moreau, whose character is not wholly fictitious, although the incidents are in some respects changed. In this story, after suffering at the hands of the Inquisition, Antoine is finally released from prison by his friends, but only to die in their hands shortly after. The book is full of valuable information concerning the country and the times to which it belongs. Philadelphia; Presbyterian Board of Publication and Sabbath-school Work, 16mo, pp. 410; illustrated. Price, \$1.25. MacGregor & Knight, Halifax.

Those interested in modern yacht building will find in the article on "The Viking Ship," in *Scribner's* for November, a number of illustrations from photographs and drawings which show, in detail, the method of constructing the remarkable boats of the ancient Vikings. A striking similarity to the best modern models is exhibited. A number of remarkably fine portraits of well-known amateur athletes in motion, will illustrate Dr. Sargent's article in the same number, on "The Physical Characteristics of Athletes."

"Wagner and Scenic Art" by William F. Apthorp, and "In Grand Kabylia" by Henry M. Field, both fully illustrated, also lend their interest to this number.

When the sun was up they were scorched and because they had no root they withered away.

# THE MARITIME PRESBYTERIAN.

Vol. VII.

NOVEMBER, 1887.

No. II.

## The Maritime Presbyterian.

A MONTHLY MAGAZINE DEVOTED TO MISSIONS.

Price, in advance, 25 cents per year in parcels of 4 and upwards to one address. Single copies 40 cents.

Subscriptions at a proportional rate may begin at any time but must end with December.

All receipts, after paying expenses, are for Missions. Paid to date \$400.

## The Children's Record.

A MONTHLY MISSIONARY MAGAZINE FOR THE CHILDREN OF THE

Presbyterian Church in Canada.

Price, in advance, 15 cents per year in parcels of 5 and upwards, to one address. Single copies 30 cents.

Subscriptions at a proportional rate may begin at any time, but must end with December.

All receipts, after paying expenses, are for Missions. Paid to date, \$100.00.

All communications to be addressed to

Rev. E. Scott, New Glasgow, Nova Scotia.

Copies of the October issue of the MARITIME, containing Dr. Field's open letter to Ingersol, in parcels of any size, may be had on application at this office. Price two cents per copy.

The "Jubilee Fund," collected for the Foreign Mission work of our Church by the ladies, in honor of the Jubilee year of the reign of our Sovereign Lady Queen Victoria, has been heartily entered into and successfully carried through. The amount aimed at, \$1000, is already nearly realized.

As will be seen by the report of the meeting of the W. F. M. S. at Stellarton, the women have decided that until the middle of December, the Santo Fund, amounting to \$1300, is at the disposal of the donors. Now that another missionary is not to be sent to the New Hebrides, all who wish to devote what they have given for that purpose, to any other object, or to withdraw it, can do so by notifying the Treasurer of that Fund, Mrs. Sherburne Waddell, Halifax. If no notice is received before the middle of December, the money is to be funded and left at Mr. Annand's disposal.

Mr. Hendrie, a missionary from the U. P. Church of Scotland, who was working in concert with our missionaries in Trinidad, left that field some months since in ill-health. It is now decided that he will not return, his health not warranting such a step. The future action of the U. P. Church is uncertain. They may appoint another man to the field or they may pay to our F.M. Committee the salary required, and leave to it the appointment of a missionary.

At a meeting of the Presbytery of Wallace, Oct. 5th, moderation in a call was granted to Earlton. Rev. T. Sedgewick resigned the clerkship, the duties of which he has discharged for twenty five years. The Presbytery record their high appreciation of his services during that long period. Rev. J. M. Robinson was appointed clerk, and Rev. W. S. Darragh moderator, for the ensuing year.

The Presbytery of Pictou met at New Glasgow during Synod. Scotsburn, Hermon and Saltsprings call Rev. J. A. Cairns, of Musquodoboit. Mr. J. McKenzie gave a report of his summer's work at Cape George. He had been there 20 weeks, had been much encouraged, and the few families living there contributed toward his support \$97.00, and raised \$19.00 for French Evangelization.

At Barney's River the Presbytery of Pictou met for visitation, Oct. 19th. There was a very large meeting of the congregation. This section contributes about \$200 yearly toward pastoral support, and in addition during the last summer paid for the services of a Catechist; with \$23.00 to Augmentation, \$7.00 to Foreign Missions, and \$4.00 to Assembly Fund. A resolution of the congregation was read, asking that Barney's River be organized as a separate congregation, guaranteeing \$450 per annum, and asking a supplement

of \$300. It was shown that there are 100 families and 150 communicants, and that the rules require \$1.50 per communicant before aid can be obtained. This would make \$675, which they did not feel able to pay. Presbytery passed a minute, expressing their satisfaction with the faithfulness of pastor and elders in their duties, and the wish and effort of the people to have more frequent service, but remit to the congregation to consider whether it might not be better, in view of all the circumstances, to remain joined with Blue Mountain in the meantime and get a catechist during the summer. In the course of the discussion, Mr. Blair intimated that he intended to request Presbytery to ask leave of the next General Assembly for him to retire.

In the Presbytery of St. John, Mr. McDonald is to be transferred from St. Martin's to Hampton. Andover and Kincardine were separated. The committee had disbursed \$220—\$100 for Dorchester, and \$120 for Riverside.—Moderation was granted to Sussex. St. George's Church called Mr. Hawley. The salary raised by the congregation is \$550.—The Church building scheme of the Presbytery is an important one. Mr. Mowat reported receipts, amounting to \$300, leaving a balance uncollected of \$213. Mr. Valentine was ordained and appointed to Riverside. Mr. Hunt was appointed to the Salt Springs, Springfield and English settlement. Mr. Fiske continues his labors in Kincardine. Mr. McKay is commissioned to visit the Boston presbytery in the interest of Presbyterians in Houlton and vicinity.

Will not the readers of the MARITIME make an effort to increase its circulation next year. We think it can safely be said to be the best value for the price of any periodical that can be taken. Then every subscriber is doing something for Foreign Missions, for all receipts above cost are given for that purpose. Copies of samples will be sent free to all who will undertake to distribute them or try to get some new subscribers. If any one will send a card naming some place where a parcel of samples might be profitably sent we will be glad to send them. Subscribers for next year will receive the MARITIME free for the remainder of this year.

The Presbytery of Victoria and Richmond met with a large congregation in Black River church, West Bay, C. B., for visitation, on the 10th of October. The result showed that the religious and financial prosperity of that congregation is considerably above the average.

The pastor, Rev. D. McDougall, has been laboring with his usual diligence and success. He reported that there is peace and harmony in the congregation; that family worship is generally observed; that weekly prayer-meetings and Sabbath-schools are held in all the districts; that attendance on divine worship is very good; that he is well assisted by elders and managers; and that, between the two last communions 40 were received into full membership. The elders also reported progress in every department of church work.

Next came the Treasurer of managers, Mr. A. McRae, reporting the minister's "stipend paid in full with a decent surplus" in the treasury—church schemes and other objects receiving good attention.

The members of Presbytery then expressed their thankfulness for the flourishing condition of the congregation; suggested to the people that, in the abundance of their liberality, they might increase, to some extent, the minister's stipend; and encouraged them, from a review of success in the past, to abound more and more in the work of the Lord, knowing that their labor in Him shall not be in vain.

Finally, with kindly feelings towards West Bay congregation, and with earnest prayers that all our congregations may soon be enabled to present a similar record, the Presbytery adjourned to meet in the manse in the afternoon.

At the afternoon meeting, the Rev. D. McDougall, Convener of the committee appointed by Presbytery to examine the exercises of Mr. John Calder, B.A., student in Divinity requiring certificates to the Hall, reported favorably; whereupon the Presbytery agreed to authorize the clerk to furnish the necessary papers.

D. McDONALD,  
Clerk, pro tem.

Prof. Doudiet, of Montreal, writes, "I had my Communion last Sabbath and admitted twelve new members, half of them on profession of faith. The church was full. Not bad for French Presbyterianism."

The Presbyterian College, Halifax, was formally opened on Nov. 2nd with a lecture in Chalmers Church, by Prof. Pollock on John Knox and his work. The lecturer entered very fully into the history of the Reformation in Scotland, a subject to which he has given special study, and with which is well fitted to deal. The number of students already enrolled for the session is 25, with perhaps two or three more to come in. Our College has made good progress for the last two or three years in the way of increased attendance. Let it receive increased support, and more of the young men that are needed to supply our vacant congregations and mission stations. The late Synod, at the recommendation of the College Committee, agreed to ask congregations to contribute one-third of the amount given last year for Augmentation, or \$3,000 in all. This amount is needed to meet current expenses, but it should not be forgotten that more than this amount is really needed to pay off an adverse balance that has been accumulating for some years. It is to be hoped that many of our congregations will not content themselves with the amount named, but will try to do a little more in the interest of our College, which is so much needed and is doing so good a work.

The Presbytery of Halifax has begun a series of Presbyterial visitations in the city of Halifax. Its first meeting for this purpose was held in St. John's Church on the evening of Oct. 20th. After the visitation the following finding was adopted :

"The Presbytery is pleased with the results of the examination, find the pastor and elders endeavoring faithfully to discharge their duties, and would congratulate the whole congregation on the signs of spiritual life, but would urge an increased circulation of the Record, larger attendance at the prayer-meeting, and the greater cultivation of personal and family religion, and would express the hope that each one would abound more and more in every good work."

During the past summer Mr. George A. Leck has been laboring at Andover, in the St. John Presbytery. Mr. Leck's field of labor extended over 50 miles in length and comprised 9 preaching stations. There are 27 Presbyterian families with

46 communicants throughout the whole field. A neat church has been built at Three Brooks, clear of debt, and 12 were added to the membership of the church this year. Though not yet a self-sustaining mission station it is gradually rising toward that standard.

When an instance is afforded us of earnest zeal, whether within our own pale or that of a sister denomination, it should prove stimulating. A few years ago Mr. J. Wesley Smith, started a mission Sabbath school on what is now known as Charles Street, Halifax. This school, though small in its beginning, has grown wonderfully. It is now the largest Sabbath-school in the city of Halifax, numbering 510, scholars and teachers. Last year it raised \$1000, besides \$200 by the young men. What has been the secret of the success of this remarkable school? Every week the teachers go out two and two searching for scholars and bringing them in. Like zeal would increase very materially the attendance upon Sabbath-schools within the bounds of our Maritime Synod, would strengthen our church, and would in some instances keep our children in the schools to which they rightfully belong.

**Y. M. C. ASSOCIATION.**—The second Sunday in November has been observed each year since 1866 as a day of prayer for young men and Young Men's Associations. November 13th will be the appointed day. Ministers are asked to preach that day so as to increase an interest in special effort for the salvation of young men. The following topics are suggested for the week: *Monday, November 13th*—Victory depends on prayer as much as on activity, Ex. xvii: 8-13; Matt. xxvi: 41. *Tuesday, Nov. 15th*—A good reason to be of good courage, Deu. xx: 1-4. *8. Wednesday, Nov. 16th*—Success through reliance upon God, II Chron. xiii: 1-18. *Thursday, Nov. 17th*—A seven-fold promise of God to His people, Ex. vi: 6-8. *Friday, Nov. 18th*—Immediate answer to praise and to prayer, II Chron. v: 13, 14; vii: 1-3. *Saturday, Nov. 19th*—Man's prayer answered in God's way, Deu. iii: 23-29; Matt. xvii: 1-4.

If friends would kindly let us know where a parcel of the MARITIME would be useful if sent for free distribution we will be glad to send them.

## WOMEN'S FOREIGN MISSIONARY SOCIETIES.

Foreign Mission work has attained the goodly age of over 40 years in the Presbyterian Church in the Maritime Provinces, and Women's Missionary Societies are almost as old. In Pictou, New Glasgow, Truro, Halifax, and other places there have been for many years Women's F. M. Societies in connection with different congregations, that have done a goodly work. More recently the movement for a larger organization by grouping some of these societies into Presbyterials, has taken place. The first Presbyterial Society was formed in Halifax Presbytery some three or four years ago. Not long after, one was formed in the Presbytery of Pictou, and during the past summer one was organized in Truro, and one in P. E. Island. These Presbyterials are formed partly of some of the older societies and partly of societies newly formed, while some of the older societies and some new ones prefer to do their work by themselves, making the church their only wider organization. The work of these societies, which are to be found in almost every Presbytery of the Church, is a very quiet one, but they have been all these years patiently and lovingly doing a good and noble work. We think it fitting that in connection with the report of the meeting of the larger society which we gladly give in this issue, the work of these other societies should be mentioned, more especially because their work, often done through the congregation, and not found in any church reports, is so seldom noticed or known beyond their own immediate neighborhood.

The societies of the other class, that are grouped in Presbyterials and that take the name of the W. F. M. S. (Eastern Section), are also working with great enthusiasm, some of them, even in the country districts where money is scarce, raising a large amount for missions, showing that woman, last at the cross and first at the sepulchre, whatever way she may prefer to do her work, whether in the congregational or presbyterial society, is never lacking when work is to be done for Christ. The societies in connection with the W. F. M. S. (Eastern Section), held their annual meeting in Sharon Church, Stellarton, October 13th and 14th. A report of this meeting, by one of the delegates, is given below.

## ANNUAL MEETING OF THE W. F. M. S., (EASTERN SECTION.

BY ONE OF THE DELEGATES.

The annual meeting of the W. F. M. Society, Eastern Section, was held at Stellarton, October 13th and 14th.

There was a large attendance of delegates, and they were entertained in truly hospitable manner by the good people of Stellarton.

The meeting opened at 10 a. m. on the 13th, the President, Mrs. Burns, in the chair. The first half-hour was spent in devotional exercises, after which a business committee was appointed to arrange a programme for each session.

Next came the address of welcome, by Mrs. McKay, President of the Pictou Presbyterial, replied to by Mrs. McLean of Great Village, and followed by the President's address, (reviewing the work for the past year,) and a letter of greeting from the W. F. M. S., Western Section, read by Mrs. McPherson.

The reception of reports from the Presbyterials occupied the remainder of the forenoon, and part of the afternoon, sessions, that of Pictou being read by Miss McKay, and that of Halifax by Miss Reynolds.

Two hours were spent at lunch and social intercourse in Fidelity Hall, adjoining the Church, after which the ladies again addressed themselves to their work. The first business of the afternoon was the report of Truro Presbyterial, read by Mrs. Gunn, and as no delegates were present from P. E. Island, Miss Fairbanks gave a report of the formation of that Presbyterial and its auxiliaries. In all there are in connection with the Society, 4 Pres. Societies, 77 Auxiliaries, and 12 Mission bands.

The report of Miss Forrest, treasurer of the Jubilee Fund, was next taken up. It showed in all \$964.48 collected, with the hope of completing the \$1000.

The death of Miss Archibald, one of the teachers supported by the Society, was brought before the meeting, and a resolution expressive of their sympathy with the bereaved family was placed on their records.

The treasurer's report was read by Mrs. McDonald of Pictou, shewing a total, including the Jubilee Fund, and the Santo Fund of \$4,755.

An important question was the disposal of the "Santo Fund." It was moved,

"That the Synod of the Maritime Provinces not having seen its way clear to appoint another missionary to be with Mr. and Mrs. Annand in Santo, and some \$1,300 having been collected for that purpose, this society considers it wise to have the money funded and to correspond with Mr. Annand with a view to ascertain his wishes as to how the money should be used."

It was suggested by Mrs. Cook of Gay's River, that as the work for which the money had been given was not to be undertaken, those who gave the money should have the disposal of it. It was then agreed that the above resolution

"Be published in the *Witness*, followed by a notice that any contributors to the Santo Fund may withdraw his or her donation; but if no intimation to that effect be received before the middle of December the money will be disposed of according to the above resolution. Every society or individual contributing to the Fund can thus devote their contributions to any other object they may think best."

After a solo by Miss Fulton, Miss Frame read a paper, giving a history of the women who had gone as missionaries from Nova Scotia; and Mrs. McPherson, one on the best way of conducting monthly meetings.

In the evening there was a public meeting, in which Messrs. Turnbull, Cumming, of Westville, Falconer, McLeod, Robbins, and Monroe, took part, while singing and recitations by a band of children made pleasing variety. The church was well filled and an interesting meeting was brought to a close at a late hour.

On Friday morning, the first business after the devotional exercises, was the election of officers for the year.

For the office of President several ladies were nominated: Mrs. Burns, Mrs. McLean of Great Village, Mrs. Robbins, and Mrs. McPherson. The three last declined the nomination, and Mrs. Burns was elected.

Vice-Presidents were chosen as follows: Mrs. McPherson, Mrs. Robbins, Miss Carmichael, Pictou, and Mrs. McLeod, Charlottetown.

Three Secretaries were appointed: Miss Fairbanks, Miss E. Burns, and Miss

Wetherby, all of Halifax and Dartmouth. Treasurer: Mrs. S. Waddell, of Halifax.

A General Committee of twenty ladies was also elected.

The appointment of the place of next meeting followed in order. Invitations were received from both Truro and Charlottetown, when by vote Truro was chosen.

Mrs. Robbins read a paper on "The grace of giving," after which the question drawer was opened and questions answered by Mrs. McPherson. On some, particularly that with regard to the privileges of life members, there was considerable discussion.

After a paper by Mrs. Yorston a few changes were made in the Constitution: First, of the General Society; second, of Auxiliary Societies; third, of Miss Bands.

A paper by Miss Fairbanks, brought the work to a close. The usual votes of thanks were passed to the people of Stellarton, railway officials, etc., etc., and the meeting adjourned.

In a previous issue of the *MARITIME*, mention was made of a request in the last letter written by Miss Archibald to her family, viz.: that her friends would try and provide a communion service for the congregation at Couva. A neat and pretty service containing six pieces, has been procured by friends in Truro, Acadia Mines, and some even in St. Pauls and Charleston, who heard of it. Little did she dream when asking for it that so soon her work would be done, that she would not be there to welcome it, and that it would be sent as a memorial of her, but such are life's changes.

The fagon bears the following inscription:

Presented to the  
PRESBYTERIAN CONGREGATION OF COUVA,  
in loving remembrance of

MINNIE ARCHIBALD,  
Missionary Teacher, of Truro, N. S.,  
who died at Couva,  
Aug. 9, 1887.

It has been forwarded to Trinidad in a box containing mission goods.

Rev. K. J. Grant having been appointed by the F. M. Committee to visit Demarara, has returned to Trinidad and gives a most encouraging account of Mr. Gibson's work in that field, and the prospects of our mission there.



## DEATH OF MRS. MURRAY.

Death has again entered our mission field and taken away another of the workers, the wife of Rev. R. Murray. Mr. Murray, a native of Pictou, left home about two years ago, for India, under appointment from the F. M. Com., Western Section. He is supported by St. Paul's Church, Montreal. About a year later, toward the end of 1886, Miss Charlotte Wilson, also of Pictou, went out to India to join him in the work, and they were married about the beginning of the present year, and were looking forward with high hopes to many years of usefulness. But God's ways are not as our ways.

Mrs. Wilson writes from Indore, under date of Sept. 20, that Mrs. Murray died of atrophy of the liver (malignant jaundice). "On Friday morning, Sept. 16, Mrs. Murray was unwell, and symptoms of jaundice appeared. The physician of the station was immediately in attendance. On Saturday she was able to rise and converse with a missionary who was passing to the hill country. She complained of weariness, and slept for a couple of hours; awoke about five p.m., and slept again. Awaking at seven p.m., she was apparently unconscious, and so remained till her death. About midnight severe vomiting set in, and continued hourly. As soon as the black vomit appeared, the physician pronounced the case hopeless. She died at midnight on Sabbath, Sept. 18th.

Rev. Messrs. Campbell and Builder and their families, as well Miss Ross, were away at the time. The Wilsons were telegraphed on Sabbath evening. They left Neemuch for Indore at two a.m. on Monday, and arrived in time for the funeral, which took place on that day. Rev. Mr. Scott, Presbyterian chaplain at Mhow, was present when Mrs. Murray died, and showed much kindness. The funeral services were conducted by Messrs. Scott, Wilson and the chaplain of the Church of England at Indore. All the people of the station attended the funeral, and much sympathy was manifested toward Mr. Murray. He would leave with the Wilsons for Neemuch on the following day."

We received a letter from Mrs. Murray under date Aug. 12th, enclosing one for the CHILDREN'S RECORD, in which she says:

"Enclosed you will find something for

the CHILDREN'S PAPER. Kindly excuse delay." The reason was "the giving way to a feeling which one naturally has when making their first attempt at anything like 'writing for a paper.' Mr. Murray and I are well and enjoying the cool rainy season."

Little did she think, when penning those words, that it would be her last, as well as first, "writing for a paper," that her work was so nearly done. But though it is lonely for him as he returns to his work among strangers and heathen, and sad for the family to think that she who, full of hope, so lately left them, is now on earth no more; yet what better place or nobler work in which to be found when the Master called her home, than far hence among those that sit in darkness, telling them of the light of life. To her young companions, for she was scarce beyond girlhood's years, the call comes, clear and strong but tender and loving from that lonely grave on India's sultry plains, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." "Blessed is that servant whom his Master when he cometh shall find so doing."

## DEMARARA.

From the Report of Rev. K. J. Grant's recent visit to Demarara by appointment of the Foreign Mission Committee, we quote the following extracts:

"On Friday, 9th Sept., I arrived at Georgetown, Demarara, where I was very kindly received by Rev. Mr. Stephen, minister of St. Thomas, the second Presbyterian Church of the city. During the day our missionary, the Rev. Mr. Gibson, arrived, and drove me to his hospitable home, 14 miles distant, in the evening, and to Mr. and Mrs. Gibson I am much indebted for kindness during my stay here.

1. Tuschen School. Accompanied by Mr. and Mrs. Gibson I visited this school first. The season was most unsuitable. On the night of our arrival in the Colony a fire broke out in the Manager's house in the absence of himself and his wife, and their infant child with its nurse perished, and their house totally consumed. The school-house, formerly an Overseer's house, was fixed upon for the Manager's quarters.

This school was opened in July, 1836, with 108 pupils, and before the end of the

year the roll showed 160. I do not know the average for last year, but the highest attendance was 108.

The roll for August, last month, was 128  
Daily average 62

The children are of a good age for school, and I sincerely trust that the suspension of work may be very brief.

2. Uitvlugt (pr. Iflugt.)

The roll last year was 270  
Highest attendance any day 208

I met 120 pupils in this school. The Estate supplies all school requisites, pays the teachers \$25 per month, and employs a man to gather in the children.

3. Hague, opened in 1886.

Had last year a roll of 100  
Daily attendance 70  
Roll for Aug. 1887 69  
Average " " 45

I met 61 pupils at this school."

Under the heading of

#### GENERAL REMARKS

Mr. Grant says: "I was pleased with the amount of Scripture truth committed to memory by the pupils both in Hindostani and English. For example, Golden Texts, The Lord's Prayer, The Ten Commandments, a portion of Short Catechism, Hymns, &c. The ability of the Indian to acquire is seen clearly in the progress made by two boys who receive special instruction from Mrs. Gibson.

These schools are supported almost wholly by the Estates. Hague is a grand centre. A little pecuniary aid here might enable Mr. Gibson in the course of six months to get this school on the list of Government assisted schools. If that were accomplished, the liberal aid from Government would meet the whole cost of supporting it efficiently. Then Stawartville might be taken up, and in due time transferred to the Government. And simultaneously with this, Anna Caclarina might be taken up, if the necessary means were forthcoming. All the places which I have mentioned are within five miles of Mr. Gibson's residence and centres of a large Indian population.

I spent Sabbath the 18th with Mr. Gibson and Mr. Ross, preaching in English at the parish church and at one of the out-stations, for the latter, and at four different places assisted Mr. Gibson at Hindostani services. Mrs. Gibson who has made very good progress in Hindi renders

valuable aid to her husband in the singing. At Hague 200 were present, and two-thirds of these were adults. At Uitvlugt (Iflugt) 220 were present, about one-half were adults. I was deeply impressed with the importance of these centres. A more encouraging field for work amongst East Indians can scarcely be found by any missionary. The estates are much more thickly populated than ours are in Trinidad.

By taking off my shoes I was allowed to enter a Mohammedan masjid or place of worship, and to explain God's method of taking away sin. The house, neat, clean, and tastefully decorated, was filled with people.

K. J. GRANT.

#### TRINIDAD.

HOW OTHERS VIEW OUR WORK THERE.

From a Guide Book to Trinidad, by the Superintendent of the Model and Normal Schools in Port of Spain, the Capital of Trinidad, himself an Episcopalian, we copy the following regarding the work of our mission work in that Island.—Ed.

"There is a pretty little wooden place of worship in Coffee street, quite near the Oriental Hall, connected with the Indian Mission of the Canadian Presbyterian Church. It is known as the Sasamachar Church, and is under the charge of the Rev. K. J. Grant, a very worthy and zealous missionary, who has devoted many years to the Cooles of Naparima, with singular success. I have often read and heard what I used to consider exaggerated statements of the result of evangelizing work among the heathen, but I must confess that after having seen for myself the system as worked in Naparima, my eyes are opened. I do not hesitate to say that the Oriental, as he comes to Trinidad, ground down to the lowest depths of degradation by the slavish and tyrannical prejudices of caste, and the same man as he appears when guided by the Christianizing and humanizing influences, such as the Rev. Mr. Grant and his hardworking colleagues bring to bear upon them, are as distinct and different as they can possibly be."

Copies of the October issue of the MARITIME containing Dr. Field's open letter to Ingersol, in parcels of any size, may be had on application at this office. Price two cents per copy.

## REPORT OF COMMITTEE ON SYSTEMATIC BENEFICENCE.

PRESENTED TO THE MARITIME SYNOD.

BY REV. M. G. HENRY, *Contener.*

"Beyond a doubt, says Dr. Herrick Johnson, there is no more practical question before the Church to-day than the question of Systematic Beneficence." Doubtless he is correct in this statement. There is good reason, therefore, that this subject should occupy a prominent place in your deliberations every year. This Synod can congratulate itself that it has not been behind any part of the Church in advocating and endeavoring to bring into practice the principles and methods of Systematic Beneficence as taught in the Word of God, and that the General Assembly has imitated our example and come to our help, by appointing a Committee for the purpose of bringing, through the press and otherwise, this important subject earnestly and fully before the whole Church, with the view of promoting on sound Christian principles, the heartfelt and continuous growth of liberality in connection with every department of the Church's work.

It is noteworthy also that years ago the the General Assembly of the Great Presbyterian Church of the United States adopted and added a new chapter to their Directory of Worship, entitled

### THE WORSHIP OF GOD BY OFFERINGS,

of which the first paragraph is:—"In order that every member of the congregation may be trained to give of his substance, systematically and as the Lord hath prospered him, to promote the preaching of the gospel in all the world and to every creature, according to the command 'the Lord Jesus Christ, it is proper and very desirable that an opportunity be given for offerings, by the congregations, in this behalf, every Lord's day, and that in accordance with the Scriptures, the bringing of such offerings be performed as a solemn act of worship to Almighty God."

It also directs:—"In order that it may be a separate and specific act of worship, the minister should either preach or immediately follow the same with a brief prayer, invoking the blessing of God upon it, and devoting the offerings to his service."

It likewise declares, that:—"It is the

duty of every minister to cultivate the grace of liberal giving in his congregation, that every member thereof may offer according to his ability, whether it be much or little."

It is manifest that the Church everywhere is awakening to the importance of this subject. And it needs to awaken more and more if it would carry on efficiently the work already undertaken, not to speak of the constantly increasing work which God in his Providence is placing before it, and for the performance of which it is responsible.

Your Committee deeply feel the importance of the cause committed to them and are anxious that every minister and congregation should be awakened to hearty sympathy and effort with them in the advocacy of the principles and the promotion of the practice of systematic beneficence.

### THE WORK OF THE YEAR.

Your Committee has endeavored to some extent at least, to fulfil the purpose for which they were appointed last year, and they trust that their efforts have not been fruitless.

The recommendations of Synod were brought before all the Presbyteries, and most of these appointed Committees, some of which have been very active and efficient. Statements of the financial condition of the congregations and their contributions to the schemes of the church have been made with great care, published and circulated among the people by the Presbyteries of St. John, Truro, Halifax, Pictou, and Lunenburg and Shelburne. In other Presbyteries also, good work has been done.

In another year we hope that every Presbytery will set a-going measures which will be used until every congregation shall be able to report no arrears of minister's salary, and liberal annual contributions to all the Schemes of the Church.

Your Committee, in order to gain information, sent out circulars to about 120 congregations. 90 were returned with answers. Last year we received 86, so that in this respect there is progress.

### THE METHODS OF DIFFERENT CONGREGATIONS.

From answers to the 1st question—"What system is pursued in raising the pastor's salary?" we learn, that of the 90 reporting, \$5 collect weekly—26 by

envelopes and without. Three report that they tried the weekly offering but gave it up. Most of the other congregations follow the old-fashioned plan of subscription paper and collectors going round quarterly. A considerable number collect quarterly and some monthly, by envelope. A few collect some annually and some even only once a year.

In answer to the second question, we find that 1 pays the minister weekly, 12 monthly, 63 quarterly, 11 half-yearly, and yearly.

The replies to the third question—"How far does your present system secure regular and punctual payment of stipend?" show that, as a rule, those who adopt the system of weekly offering, pay regularly and punctually. Of these, 25 report to this effect:—4 report that since the adoption of that system the payments have been better than ever before.

Of those who collect by other plans, 12 report entirely satisfactory, 5 fairly well, 11 not quite, the others are not very satisfactory.

The poorest way yet seems to be the yearly, and we are not surprised when one answers, "Poorly, indeed! But glad to get it even then!"

Many fall into arrears each quarter, squaring up at the close of the year.

Consulting the Assembly's Minutes we find that at the end of 1886 there were congregations in arrears as follows:—In the Presbytery of

Sydney,	3 cong. with	\$2843
Victoria & Richmond,	3 " "	439
Halifax,	4 " "	503
Pictou,	3 " "	469
P. E. Island,	1 " "	223
St. John,	5 " "	1105
Miramichi,	1 " "	76
Lunenburg & Shelburne	1 " "	152
Truro,	1 " "	17
Wallace	0	0
	22	\$5392

This does not compare well with the year before, where there were 21 congregations in arrears to the extent of \$5628. But we are glad to be able to say that since the close of last year some congregations have wiped out their arrears, and we believe that the statistics of this year will show a better condition of affairs than those of last year.

Nearly one-third of the whole arrears is

found in one congregation. To our pastor is due \$1668.00 of arrears. On consulting the Statistics we find that these have been accumulating for at least twenty-four years. In 1864 the amount was \$720.00, and so far as we can learn, it has been increasing ever since. In 1884 it was \$1430.00. In 1885 it was \$1529.00. In 1886 it was \$1668.00. Surely the attention of the Presbytery should be directed to this matter and energetic and effective measures promptly used to wipe out this blot from our Statistics.

#### THE SCHEMES OF THE CHURCH.

From answers to the fourth question in our circular, we learn that a great variety of plans is pursued in raising funds for the schemes of the Church, so many that we do not attempt to classify them in this report. Some congregations take collections monthly, others bi-monthly, some quarterly, and some semi-annually. Some make only one collection in the year for the Schemes of the Church. Some gather the contributions by collections at the church, others by collectors. Some combine both. Some use envelopes, others do not. Some depend upon collections taken at Communion seasons. Some congregations are divided into districts, and organized societies in each gather the money at regular intervals. One has a grand missionary day once a year, on a week day, and all the people bring their offerings.

We are inclined to think that an annual collection for all the Schemes of the Church in one lump sum is scarcely giving full opportunity to contribute to these causes. Though we acknowledge that there are congregations which adopt this plan that seem to be quite liberal in their contributions, yet we think those do better where an opportunity is given for contributing to each Scheme separately, the collections being distributed over the whole year, or whose collections are frequent and the Session allocates the sums to the several Schemes.

Still we do not undertake to say here which plan is best for any particular congregation. We would not advise a congregation to adopt a method either for Pastor's salary or for the Schemes of the Church, however highly recommended, or excellent in theory, unless they have faith in it as the best for them. But we do undertake to say that some well defined

plan should be adopted—projected, say, at the close of the year, for the next year, and resolutely and conscientiously carried out; and we feel bound to advocate the one on which the element of frequency is prominent.

In the projecting, adopting, and carrying out of any plan, the minister of the congregation must, in most cases, take a leading part. He, above all others, is reasonably expected to take an interest in the work of the church.

One report received, says:—"Our last pastor took little or no interest in the Schemes of the Church." We trust that can not be said of many of our ministers. It ought not to be true of one. The prosperity of our Church funds depends very much upon the minister.

#### BLANKS.

Consulting the Agent's Statement of money paid in between May 1st, 1886, and May 1st, 1887, we find that the columns for the six schemes, Home Mission, Foreign Missions, Augmentation, College, French Evangelization, and Aged and Infirm Ministers, there are 235 blanks, as against 235 last year, credited to 175 congregations. Besides that, there are 54 blanks in the Dayspring column. The number of blanks under each Scheme are as follows:

Home Missions	27
Foreign Missions	18
College	50
French Evangelization	55
Augmentation	54
Dayspring	54
Aged and Infirm Ministers	69

Sixty-nine congregations give to 3 schemes	
Forty-seven to	5
Twenty-six to	4
Nine to	3
Six to	2
Fourteen to	1
Four to	none.

Last year there were seven which gave to none.

The sixth question in our circular is: "Have you reason to believe that regular giving in proportion to income is practiced by members of your congregation, and to what extent?" This, no doubt, is a difficult question to answer, and at best only somewhat of a haphazard opinion can be given. The answers given for the most part declare that regular giving in propor-

tion to income is not generally practised. One says not one. Another says one or two. Others say, only a small proportion. Some, however, report that it is generally practised.

We fear that by some the question was not properly understood. We find it stated by one that regular giving in proportion to income is practised by most of the members, and yet in that congregation the giving to Foreign missions was not quite seven cents per family; to Home missions, not six cents; to French Evangelization, not five cents; and to College, not three cents. Another is described as doing well, and yet leaving out the Dayspring, the average per communicant for all the Schemes is not fifteen cents. About one-quarter of a cent a week per communicant. We are doubtful if these communicants deserve the "Well done." It seems to us that the standard of liberal giving must be low.

#### THE WEEKLY OFFERING.

In answer to the seventh question there is an almost unanimous opinion in favor of the weekly offering as an act of worship, sustained by such arguments as the following:

- 1st. It is the Scriptural, the Divine plan.
  - 2nd. It is best adapted to develop the grace of liberality, because of its frequency, its regularity, and its connection with the worship of God.
  - 3rd. It is the easiest and simplest.
  - 4th. It is the most efficacious when honestly worked.
- Some make objections against it in such forms as these:

We have tried it and it failed. It does not suit this part of the country where people receive money only at certain seasons of the year. It gives an easy way of skulking for those who do not want to give.

An obvious method of remedying this last objection is the use of the envelope.

The main reason of failure is, no doubt, the want of proper Scriptural conception about giving, and want of fair and honest trial. It is too much trouble to those who do not devoutly adopt it from principle.

The grand thing after all that is needed is the true spirit, without which the best methods will be a dead failure, and hence the primary importance of cultivating the spirit of Christian liberality by faithful instruction and stimulating it to greater activity by appeal to every Scriptural

motive.

THE CONCLUSION OF THE WHOLE MATTER.

In the light of Scripture and past experience, we venture, in the face of all objections, to repeat what we quoted last year:

"Weekly proportionate storing, joined with weekly worshipful offering, would be the perfection of Church finance."

And again we repeat, as being worthy of being written upon every church:

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him."

"Bring an offering and come into His courts." "Bring, ye, all the tithes into my storehouse."

RECOMMENDATIONS.

The Synod recommends:

1st. That all the members of our Church be earnestly advised to adopt proportionate giving and weekly storing, as a principle of Christian Stewardship.

2nd. That our congregations adopt the weekly offering, either with or without the envelope.

3rd. That every minister faithfully instruct his people in the Scriptural principles of giving, and use means to keep his people thoroughly informed concerning the work of the Church, and its claims upon their liberality.

4th. That those who have the oversight and instruction of the young, use special efforts to train them to take an interest in, and to give to the work of the Church.

5. That every Presbytery appoint and maintain an active and efficient Committee on Systematic Benevolence, and endeavor to secure liberal contributions to all the Schemes of the Church from every congregation, and to have wiped out as soon as possible all arrears of Pastor's salary.

M. G. HENRY,  
Congreg.

"Friend after friend departs:  
Who has not lost a friend?  
There is no union here of hearts,  
That finds not here an end,  
Were this frail world our final rest,  
Living or dying none were blest.

"Thus star by star declines,  
Till all are passed away;  
As morning high and higher shines  
To pure and perfect day:  
Nor sink these stars in empty night,  
But hide themselves in heaven's own light."

"NOW HE KNOWS."

This was remarked of a certain man whose sudden death had been announced. His life had been prolonged to the age of three-score and ten years and beyond, during a large part of which time he had been an infidel. Although his house joined hard by the sanctuary, for many years he had seldom, if ever, entered its doors on a Sabbath day. His neighbors in goodly numbers steadily assembled for worship of the living God, but he persistently refused to join them. He was an unbeliever, and cared for none of these things. But now he knows whether there is a God to whom he is accountable for all the deeds done in the body. He knows whether there is a heaven and a hell, and whether the Lord Jesus Christ is the only Saviour. He knows whether the Bible is the inspired word of God, and whether all its teachings are true. But alas! he knows too late to correct his mistakes. No man need be an infidel who desires to know the truth. Unbelief has its seat in the heart, and not in the head. No man who has it in his heart to do the will of God will be left in doubt as regards the great truths of the Bible.—*Golden Rule.*

THE STREET CALLED STRAIGHT.

Just a little off the street called Straight, in the city of Damascus, in a very central position, stands the mission of the Socca Dr. Mackinnon. For a year and a half he has occupied this building as a dispensary and hospital. It is an ordinary Damascus house, consisting of a square court with a few trees and the building surrounding it. A covered porch at the front door shelters the poor sufferers always in waiting for treatment. These patients, Moslems, Jews and Christians, begin to gather long before the sun is up, for only fifty or sixty can be properly attended to each day, and full as many more must go away without relief. At first the Mohammedans would not come to be healed, but all their prejudices have given way before the Christian missionary's kindness and manifest skill. It seems a strange thing to speak of a medical mission not far from the spot where the great missionary Paul lay in his blindness.—*S.A.*

Every faithful Christian is daily receiving the salvation of his soul. Salvation is one permanent thing, begun in this life, not interrupted by death, and continued to all eternity. It is lawful for a Christian to make the salvation of his soul, his end. The glory of God and our own felicity are so connected, that if we regularly seek the one we must attain the other.

## REPORT ON "THE STATE OF RELIGION."

*Presented to the Maritime Synod*

BY REV. A. B. DICKIE, CONVENER.

After another year of toil and labor for the Master in our respective congregations a very pertinent question to be asked is what is the State of Religion within our bounds? This question is not easily answered, for it is difficult to ascertain the amount of spiritual life in any congregation. Our Saviour's rule, however, affords a test: "By their fruits ye shall know them," and we will endeavor to look at some of the fruits furnished by the reports that have come to hand.

The Assembly's committee, in sending down questions to be considered by Session, divides the whole field into eight sections. Rather than take up those sections in order we will proceed to note the tokens of encouragement and discouragement, as brought before us in the several reports. A glance at the former will cheer and stimulate to greater effort. Considering the latter we will see our short comings and in what direction our efforts should be concentrated.

On the whole, valuable assistance seems to be rendered by the eldership of the church. Whilst there are some exceptions noted, yet, as a rule, this class of office-bearers are realizing year by year that important duties devolve upon them, and they are seeking to discharge them. Districts are generally assigned them, and, with the pastors, they exercise a general oversight. They also superintend or teach in our Sabbath-schools, help in the prayer meeting, and visit the sick. In many cases, however, the Apostolic injunction is overlooked. Is any sick among you, let him call for the elders of the church. With upwards of 1200 ruling elders in these Maritime Provinces to-day associated with our ministers, as overseers of the flock, fired with zeal, and leading on in the grand work of soul-saving, surely we have what should prove a grand host in the Presbyterian Church for the upbuilding of God's kingdom.

2nd. During the past year large accessions have been made to the membership of the church. Several of our congregations have been visited with times of refreshing from the Lord. The Presbytery of Sydney reports 1000

additions from twelve congregations. Presbytery of Miramichi, 409; Wallace, 480; Halifax, 504; P. E. Island, 765; Pictou, 473; St. John, 486. Nearly 4500 in the Maritime Provinces have been added, by profession, to the membership of the church during the past year. Such a large rate of increase is certainly encouraging and hopeful. It is true, large accessions to the church are not always a sure indication of spiritual life. But in those congregations where the usual means of grace have been depended upon and where there has been quiet Christian culture coupled with the breathings of the Holy Spirit, genuine awakenings have been enjoyed. Evangelistic meetings have also been attended with good results.

But there are other hopeful symptoms shewing that there have been reviving times. A third feature noticed, is that family worship is on the increase. The Presbytery of Wallace states that in some single communities as many as from 15 to 20 family altars have been erected during the past year, where previously the voice of praise and prayer was never heard. The Presbytery of Miramichi reports a decided improvement in this matter. One congregation, Bass River, N. B., says family worship has become general since our revival meetings, and that very few now neglect this sacred privilege. Other Presbyteries report an increased percentage observing this duty, whilst Lunenburg and Shelburne Presbytery says it is not generally observed, the families that enjoy this blessing are the exception. It is certainly pleasing to know that heads of households throughout our bounds are realizing to a greater extent that family worship is necessary to the household. The lambs in our homes should be put in the arms of the great Shepherd. Children if not saved in early life probably never will be, and what is more potent for their conversion than family prayers. God has said that he will pour out his fury upon the families that call not upon his name, and is it not a sad fact to contemplate that on not a few homes of the Presbyterian family Jehovah's wrath abides.

Increased attendance at prayer-meetings is another encouraging feature. Throughout the whole church last year, in both sections, there has been an increase in the average attendance at prayer-meetings of 4.083. It is gratifying to notice that over

one-half of this increase is in this section of the church. Different Presbyteries state that there is a larger attendance and increased interest in this means of Grace. The Presbytery of Sydney says where a few years ago the prayer-meeting could not be held without the presence of the minister, now large and interesting meetings are held for prayer and conference, and the spirit of enquiry and earnestness evinced is altogether unusual. Are we not warranted in stating from the greater numbers waiting upon God in our prayer-meeting that he has been pouring out the spirit of grace and supplication upon many. And who can tell what grand results will follow from the prayers offered at these weekly meetings. Not only do they have a beneficial effect upon those who attend them, their influence goes far beyond. The church at large is benefitted, the kingdom of Christ is advanced in heathen lands. Not long ago Signor Arrighi, an Italian preacher in New York prophesied that the world's Evangelical Alliance will yet meet in St. Peter's Church, Rome, and lodge its delegates in the chambers of the Vatican. Who can tell but that this prediction, which has now no appearance of being fulfilled, may yet be brought about by the united prayers of God's people.

Another encouraging feature is the increase of liberality. On the whole this grace has been rising, though the full tide has not yet been reached. Not a few reports set forth steady advancement. The Presbytery of Wallace last year raised more than double the amount of the previous year for the schemes of the church. Our young people have also contributed more for missionary purposes, showing that the youth are being taught to recognize God's claims. Some congregations, however, are not growing in this grace. This is owing in some cases to pastors failing to press the subject upon their people and giving them frequent opportunities to contribute. Among too many also a spirit of worldliness and disregard has taken a deep hold and they fail to realize that giving is an act of worship. Commercial depression in some of the lumbering and fishing districts has to some extent lessened contributions. A manifest improvement, however, is noticed throughout all our Presbyteries. In the church's present crisis do we not require more earnest prayers and larger contributions for the support of our colleges and our foreign

mission enterprise. What a responsibility is laid upon the Christian church by the offer of so many young men for service in the dark corners of the earth. Does not the present uprising of students compel us now to face the fact that the demand threatens to be ahead of the supply. Much wealth is now laid upon the altar of God but many do not yet contribute as God hath prospered them.

#### DISCOURAGEMENTS.

1st. The large number of non-communicants under 18 years of age. In the Presbytery of Victoria and Richmond a large majority of young people under 18 years of age are not communicants. In the Presbytery of Halifax the proportion of non-communicants under 18 years of age, to the total number of communicants, is about two to five. And in the report on the State of Religion given in at the last meeting of the General Assembly it is said that a larger number above 18 years of age than they could have beforehand have suspected are not communicants. This sad state of affairs is much to be deplored and should lead all to ask, where lies the fault, and what remedy should be applied. Are parents mindful of their duty to their children, and are we setting ourselves steadfastly toward their conversion.

Another discouragement is the lack of home training. From nearly every Presbytery the cry comes that home instruction is much neglected. There are influences at work which are changing the face of society, and these influences will be felt more and more in succeeding generations. Often home training and instruction is now left to the Sabbath-school. Many of our young people dislike parental restraint and are leaving the home younger than formerly. What in days gone by was done in the home and public school is now to a large extent attempted in the Sabbath-school. The church then must look at the tendencies of the age. She must meet the danger that now threatens our youth, and put forth every effort to make these institutions, Sabbath-schools, as efficient as possible. And whilst the Sabbath-school can never take the place of the God appointed institution, the home, yet is it not the demand of the present age to make use of all the consecrated tact, talent, energy and piety within our reach to cultivate this field that the coming generation may be nurtured in Christian truth.



Another discouragement is the falling off of attendance on religious ordinances. Much has been written of late on this subject in magazines and religious newspapers. Some Presbyteries speak encouragingly of the attendance at the house of God. The Presbytery of St. Johns reports no falling off in attendance upon religious ordinances, but rather an increase. The Presbytery of Pictou reports a congregation of 250 families in which one family is not unrepresented in the Lord's house on the Sabbath. Several of our pastors, however, are much cast down and discouraged at this growing evil, the tendency to neglect the means of grace. Have not the demands of business and social life in our day something to do with this growing tendency? There is such a strain upon men's nerves and powers that on the Sabbath there is a reaction, and weariness is pleaded as sufficient excuse for remaining at home. And then not a few have false views of worship. They look upon their appearance at the sanctuary in the way of personal profit rather than something we owe to and offer God. A trivial excuse will often be pleaded as justifying them for absenting themselves from the house of God. If greater emphasis were given to the elements of worship would it not have a good effect. Special services are now being held in the winter season in many of our congregations, attended with good results. Sermons are also preached to the young and much Scripture knowledge is being imparted at the home, the Sabbath-school and Bible-class. But coupled with all this should not greater pains be taken to make our people feel when coming to the sanctuary that they are drawing near to God, coming into His presence for His worship. And instead of special sermons to children might there not be at each diet of worship the children's portion. In this way all would be interested and profited by the Sabbath services.

Then there are the usual hindrances regarding the progress of Christ's kingdom, which always prove discouraging. Everywhere worldliness abounds. Intemperance still prevails. Many mourn over Sabbath desecration. Indifference and carelessness are still witnessed on the part of a great many. Several sessions report that religion has seriously suffered in consequence of election strifes. Means are employed to counteract the different

hindrances that are continually retarding the progress of the Redeemer's kingdom. Reliance is placed mainly, however, on the faithful proclamation of the glorious truths of the gospel.

In taking then a view of all the encouragements and discouragements of the past year have we not much cause for thankfulness, and should we not with increased energy and zeal use the weapon placed in our hands, the sword of the Spirit. And in using this weapon may we not, without at all detracting from its virtue and power, use it with skill, adapting our preaching to the age in which we live. The present is a practical age, and religion must be set forth as something real and practical. Something that will lay hold of every day life. The weapon is in our hands to do warfare. The enemy is powerful but our Great Captain will enable us to wield it so that mighty conquests will be achieved. He hath been mindful of us in the past, let us trust Him for the future, and if faithful unto death we will obtain the crown of life.

#### LETTER FROM LABRADOR.

*For the Maritime Presbyterian.*

GRADY, SANDWICH BAY,  
August 10th, 1837.

MR. EDITOR:—

According to promise I write, giving you an idea of my work during the two months I have been upon this coast, travelling as a colporteur for the British American Book and Tract Society. Owing to the poverty along the coast, the people are unable to buy many books they would buy gladly if they could.

I first visited the Western coast of Labrador where I found the people without any spiritual teaching. Ignorance of every kind prevailed here to a very large extent.

At one place, Herrington, where I went on shore and visited the people, I found them thirsting for the Living water. Their language was: "Sir, we would see Jesus." I announced service to be held in the evening at six o'clock. The house was thronged with anxious enquirers. I never saw people hungering so much for the bread of life. And I could thank God that it was to be had without money and without price. Old and young wept like little children. Some of them said they had not heard a service for nearly a year before. One old woman, with tears streaming down her cheeks, said to me: It is so good to hear the Word preached again! Oh, how I love it. Why don't some one send us a minister to point us to the

Laub of God. They were living about one hundred and fifty miles from the nearest minister of the gospel. I felt sorry for these poor people, especially the children—very few of the many could read or write.

As I came along the shore to the North I found the people more enlightened, and better educated. They were visited by a missionary stationed at Red Bay, sent by the Methodist Conference of Newfoundland. His circuit is very wide, extending over two hundred miles. The work seems to be too much for one man, but still the result of his toil, and others who labored before him upon the same circuit, can be seen to the glory of God.

Next missionary I met at Battle Harbor about seventy miles from Red Bay, sent by the Church of England Synod. Through his teaching much good has been done among the illiterate class of that and the adjacent places.

Proceeding North I came to Hamilton Inlet, or Gracewater Bay, a distance of two hundred and fifty miles. Here I found another Methodist Missionary sent from Newfoundland. I resided with him for nearly two weeks, during which time we travelled about one hundred and fifty miles, visiting the families around about and holding meetings at the several places. I was agreeably surprised to find the people so enlightened and intelligent. Most of them are able to read and write. No doubt they would still be in the darkness of heathenism if it were not for the teaching of these Godly men, who, in their efforts to instruct the people and point them to Christ, have to endure many hardships, very often travelling fifty or sixty miles a day—sometimes by dogs and comestick over the ice and snow, sometimes sailing in very small boats, out all night exposed to storms and privations. They endure it as good soldiers of the cross, having a single eye to the glory of God.

The natives or half caste seem very ready to learn. Nearly every one of them can read a little, and they take a deep interest in teaching their children to read and write. If the season had been a prosperous one I should have had no trouble in disposing of my books. Some have not procured enough fish to supply themselves for the summer, and the long winter will soon stare them in the face and they seem to have no way of making provision for the severe winter prevailing here.

When I contrast the advantages we have in Nova Scotia with the advantages of the poor half castes of Labrador, I consider that they appreciate their little advantages more than we do our many privileges. They seem to have the spirit of perseverance that ought to shame many of our people or arouse them to diligence or duty. Cannot we do something for the benighted of the desolate Lab-

rador? The field is wide, the laborers are few, the harvest is white. Where are the reapers who will garner in? The master calls for workers. He calls you, young men of Nova Scotia, to go and preach the gospel of Christ to those who are in the darkness of heathenism. "Hark, the voice of Jesus crying, go work to-day in my vineyard." God grant that the cry may go out from numbers of our young men. "Here am I send me, send me.

Yours sincerely,  
SIMON A. FRASER.

### "THY FATHER WHICH SEETH IN SECRET."

Five times does Jesus, in his brief discourse, (Matt. vi.) impress us with God's secret supervision of our acts. No individual, however obscure his position, is overlooked. Every pledge is a matter of record, and its fulfilment is exacted to the minutest fraction, and many good Christians may find the secret of their financial reverses in un-fulfilled pledges. The coin which was fished from the sea at Christ's command illustrates God's omniscience in matters of detail, and the following remarkable incident, which we know to be literally true, is also to the point. Some years ago a young man, who had pledged one-tenth of a small salary to religion and charity, was accosted by a poor widow, a stranger, who was in vital need of \$10 to save her furniture from seizure for rent. The day was nearly spent, and so was her faith and strength. Part of the sun she had begged. "How much do you lack?" "I don't know," said she; "it is here tied up in my handkerchief." The coins were spread out and counted, and amounted to \$7.50. The young man then proceeded to count his little hoard of consecrated money, and to his amazement found it precisely \$2.11, the balance needed.

"My good woman, take it," said he; "the Lord, whose guidance you say you asked, has directed your steps to me with a sight draft for the amount of His money in my possession to the very cent."

A Lutheran clergyman in Prussia has been sentenced, by a Protestant tribunal, to nine months' imprisonment because in a pamphlet he declared that "Romanism is built upon superstition and idolatry." This is the fruitage of Bismark's recent deal with the Vatican.

MISSION TO MAGDALENE ISLANDS  
II.

BY REV. GEORGE PATTERSON, D.D.

Communication between the Magdalenes and the rest of the world is maintained by the steamer "Beaver," which leaves Pictou Landing every Monday after the arrival of the Halifax express. After calling at Georgetown and Souris it reaches the islands the next morning. More elegant boats can be found on either side of the Atlantic, but she has comfortable staterooms, and the captain, a worthy Jerseyman, is all that one could desire, either as a commander or a fellow traveller. She first calls at Anherst Island, thence crosses Pleasant Bay to Grindstone Island, thence goes to Grand Entry, where staying only to land and receive mails and freight, she returns to call again at the former places, and then sails the same evening on her return voyage.

On Tuesday 19th July, I landed at Grindstone. The same day I learned that there was a man up from Bryon Island, the most distant of the group. On meeting him he kindly offered me a passage, and it being represented that there might not be another opportunity to that quarter during my stay, I concluded to accept his offer and commence my work there. Accordingly the next forenoon we sailed from House Harbor (Havre au maison, the French call it) which is formed between Grindstone and Alright Islands. Our course lay through the Bay that I described in my last.

After a run of about five hours we landed on Grosseisle, (pr. Grozcel) at a little cove, protected on the North by sandhills, and where was going on the inevitable lobster canning and codfish curing. Thence we had to walk about a mile-and-a-half to the other side of the island, where we were again to embark for our destination.

My companions insisted that I should have tea while they were taking in their cargo, and for this purpose took me to the house of the superintendent of the telegraph system on the island, a French Canadian, living close to the shore. He is a stout man, now inclining to corpulence, but must once have been six feet high, strongly built and well proportioned. But now both his legs are off above the knees and with this is connected

## ONE OF THOSE TRAGIC SCENES

for which these islands have been distinguished. One night in December the

vessel in which he was, struck upon one of these islands and soon went to pieces. After this all he recollected was his clinging to what he thought the largest piece of the forepart of the ship, till he awoke on the beach with his hands and feet frozen. With great difficulty he crawled to one of the little huts, which the inhabitants have erected in which to stow the marsh grass in summer, till they can haul it away in winter. Here he tried to sustain life by eating some of this coarse hay, but came to the conclusion that it was not even fit for oxen. It was some days ere he was found. He was taken to a house and cared for, but his legs were so badly frozen that the flesh mortified and began to slough off. There was no doctor on the island to amputate them, so that he had to remain in this condition till spring, when he was taken to Quebec, where the operation was performed. Now he steps about his rooms on two wooden stumps, or travels with the aid of crutches. He received me very hospitably.

We had yet ten miles before us. As soon as I had tea, our boat's cargo being on board, we again set sail. We were now upon the Atlantic, the dark blue of its water and the long roll of its wave contrasting with the greenish shade and placid calmness of the Bay on which we had been sailing during the forenoon. Before us is Bryon Island, five miles long, lying nearly East and West. As we approach it from the South, its shores present the aspect of steep cliffs from the top of which the ground rises still higher toward the interior.

As we advance we can see to the North-east

## THE BIRD ROCKS.

two small islets, distinguished as the Great Bird and the North Bird, lying about eighteen miles from Grosseisle and about twelve from Bryon. These islands derive their names from the immense multitudes of birds that frequent them. Though evening is approaching and there is a haze toward the horizon, we distinctly see the greyish white color, especially of the largest, from the large number of the birds which make their nests upon it, particularly the gannet. This bird is about three feet long, white in color, except the top of the head and the back of the neck which are tinged with yellow, and the quill feathers which are black. They possess

great power of flight. They are round us now miles from their home, and it is interesting to watch them as they soar aloft and then dart down with unerring aim and seize their finny prey beneath the waters, and then with a few flaps of their wings on the water, quickly rise again. When a school of herring approach the shore, the scene is said to be very animated, thousands of these birds gathering like a white cloud over the spot and seem like a stream pouring into the sea as they plunge into the waters and rise with their prey glistening in their beaks. On these islands their nests are so thick, that in appearance the surface is compared to a field of potato hills.

These islands rise abruptly to the height of 140 feet, their sides having a shelving or terraced form. It is only in a calm state of wind and sea that a landing can be effected. In size they are too small to be of any importance, the largest containing an area of only four acres. They are about a mile apart and the water between them is shallow, while from the North Bird a rocky shoal extends about a mile farther. So that this too has been the scene of shipwrecks, of which often neither person nor thing has been left to tell the tale.

About 25 years ago a magnificent iron ship of the Allan line was cast away here and soon went to pieces. There is now a lighthouse, however, upon the North Bird, with fog gun, and also connection by telegraph with the other islands and the mainland. The keeper, his wife, and two assistants, all Magdalene Island French, are the only inhabitants of the islands, and a lonely position they must have.

But this too has been the scene of some tragic events. The last keeper

#### LOST HIS LIFE

under very melancholy circumstances. He with his son and his assistant, a French Canadian, at the end of winter had gone out on the ice killing seals. It came on to blow with squalls of snow. They set off to return to the island, but they could not see it and the light was not lit. Then with wind and current the ice moved away so rapidly that it was calculated that it went as fast in one direction as they walked in the other. At last both the keeper and his son gave out. The assistant staid by them till they both died. He then set out again to try to reach the island. They, as was usual, had taken a

flat with them, but had abandoned it. He found it and in it some provisions, by which he was refreshed; and now the tide turned and the ice moved back. At length he reached the island, climbed its side and approached the lighthouse. Silence and solitude seemed to reign. To repeated knocks he could for a time obtain no answer. At length the woman opened the door to him, but alas, during these hours of suspense she had become insane. He told her that her husband and son were dead. She denied it, saying that she knew they were alive, and when he persisted in his affirmation, she accused him of killing them. Imagine his position, alone with a crazy woman so far shut out from all human aid.

It is customary in winter time to light the lights only on Sabbath evenings, which is a signal to the people on the neighboring islands that all is well. But now the people on Bryon were surprised to see them lit every evening, and concluded that some sad catastrophe had happened. As soon, therefore, as circumstances would permit, two men put off to enquire into the condition of things there. Arriving at the lighthouse, when they presented themselves the man clasped them in his arms, overcome with joy. One of them volunteered to remain, and continued to aid him till the government cutter arrived in summer.

Other tales of sorrow might be told but we must return to Bryon. The appearance of the island from the water, with its dark brown cliffs, its sloping hills rising to the height of 200 feet, with occasional farm steadings, but the greater part dark green with spruce and fir woods is quite picturesque. One thing that struck me was the peculiarly stunted appearance of the trees. On all the islands the wood is stunted, owing, no doubt, to the ocean winds. But this island is very narrow, not more than three-quarters of a mile at its greatest breadth, and it appeared to me in some places not more than one, and having no other land near it, is particularly exposed. So that the trees appear along the shore often as dead or dying, or as thick bunches, so close that no bird could penetrate them, and in the interior as if the tops were cut off, about twenty or twenty-five feet from the ground, and the branches extending horizontally, as we have seen the cedars of Lebanon represented.

There is no harbor upon the island, and few convenient landing places. The best are at two coves on the South side, one near the East end and the other near the West. At other points there are small beaches where in good weather one could land at the foot of the rocks, but to ascend to their summit would require the aid of ropes. We land at the Eastern, where there is a sand beach, and the coast is low, and where a point of land making out in the East affords some shelter.

We may suppose that this island too has been the scene of heartrending shipwrecks, and in the short walk of a mile and a half along the bank from the landing place to the house of my host, Mr. Wm. Dingwall, we see

#### SAD MEMORIALS OF THEM.

Here we see a piece of a mast, or a ship's plank. Then we pass part of the hull of a small vessel. But the most touching we saw was two wooden slabs that had been head boards for graves, now lying on the open sward almost in our path. The graves themselves can scarcely be distinguished, but the inscriptions on these boards are still legible. They tell of the resting place of "John Spencer, aged 28 years, native of London, late master of the barque 'Lady Seaton,' which was wrecked on the East Point, on the 4th of December, 1847. By being washed off the deck and was drowned." And of "Wm. Turner, aged 42 years, born in Exeter, chief mate of the 'Lady Seaton,' that perished in the rigging the night of the wreck, Dec. 4th, 1847."

This island, however, is perhaps the finest for agriculture of the whole group. It presents beautiful slopes, with a fine deep soil. Here farming is conducted on a larger scale than on any of the other islands, my host keeping eighteen cows, and his brother along side, twelve, all of which were in excellent condition, besides other stock of good quality, contrasting with the stock on the other islands, which is commonly of the poorest. Yet, still these men give their attention to fishing to the neglect of their farms.

There are only seven families permanently residing on the island, all Protestants, unless one French woman be excepted. But at this season there are quite a num-

ber of people on it from the other islands employed at the two lobster canning establishments or in cod-fishing. I found that there had not been a minister of any kind upon it for more than two years, and they are too far from the other islands to attend service there. I intimated preaching for the next evening at the house of Mr. Wm. Dingwall. All the Protestants on the island, who could attend, and a few French Roman Catholics, assembled, the whole numbering perhaps 40. There were children present who I suppose had never heard a sermon. To all I preached the gospel of salvation as plainly as I could. All seemed attentive, and though none complied with my invitation to speak in private after service, yet I hope that a good proportion were interested in the subject.

After consultation I intimated preaching for the next evening at the West end of the island, about three miles distant.

In the house of one of them, all the Protestants living here, with some from the Eastern end of the island, and some of their French neighbors, assembled to hear the word. Learning of the presence of the latter I read the scripture in their language in the purest accent I could command. But I am told that they speak a *patois* so impure, that they do not understand a large part of what is said by an educated Frenchman, so that perhaps they could not appreciate my effort.

The next day was Saturday. When passing through Grosseisle I had engaged to return on that day to hold service there on Sabbath. But on going among these islands one must learn to say: "If the Lord will." On Saturday the wind was directly ahead. I waited till the afternoon, and then as it became certain that I should not get across that day, it was arranged that I should hold another service that evening. This time the place selected for our meeting was "the cookhouse," a building erected by the proprietor of the lobster canning establishment for the boarding of his work people. Here all connected with the fishing establishment, male and female, French and English, assembled, forming the largest audience I had on the island; I suppose numbering between fifty and sixty. Some seemed indifferent, but none irreverent, while others seemed to listen attentively. At all these meetings I distributed tracts freely. The French ones I had brought

\*Since I left I learn that a vessel from Rio Janeiro, bound for Bay Chaleur, struck on this island and became a total wreck.

were not only received with apparent thankfulness but excited an interest that led parties afterward to apply for some.

Sabbath dawned clear and beautiful, and with the wind favorable. We had service early in the forenoon, and as soon as I could afterward I started for Grosseisle, where I held service in the afternoon, leaving Bryon Island probably for ever, but with a feeling of interest in the place, which will long remain, and profound sympathy for the condition of its inhabitants. They are separated by from eight to ten miles of water from the nearest island, and in winter this is filled like Northumberland Strait with moving ice, which can only be crossed with difficulty. They have no Post office, the nearest being at Grand Entry, to reach which they require to go ten miles to Grosseisle, to cross that island, and then take a boat for five miles more. They have no school, and from the smallness of their number, cannot have one. Of books or newspapers I saw extremely few, and of public religious ordinances, they are almost entirely destitute. Rarely has a minister of religion visited them, and as I said, none for over two years. And they have not been trained to hold meetings among themselves. In these circumstances I felt thankful to be the means of sowing the good seed of the word among them, and trust that the Lord of the Harvest will cause it to be a fruit to his glory.

A short account of my labors on the other islands will form the subject of a concluding article.

#### "A WARNING TO KIRKMEN."

An article under the above heading, by Rev. P. Melville, appears in the June number of the "Monthly Record of the Church of Scotland in N. S., N. B., and the adjoining Provinces." From it we give the following extract:

"I regret to record the following facts. I tried to get Unionist Committees to rectify them by a most easy and simple act of fairness. But still they refuse, after a whole year's trial; so I must publish the facts to warn others. I have abundant proof for all I say, and much more if required.

After I had paid into the Aged Ministers' Fund as a regular member for seven years, I was notified in Jan. 1855, that, as Pastor of a Kirk congregation not in

the Union, I must pay more than thrice the usual premium every year, or be cut off. I remonstrated; but I was cut off in July 1855 by an order offering to repay me out of said Fund a part of what I had paid into it. I had never asked this, and I have not taken it. It was a cruel disappointment. For I had paid into that Fund and had received its acknowledgments without any demur for several years after my Induction into the Kirk of St. Columba. Trusting to this as a practical pledge of equal rights, I had meanwhile paid \$60 into the Widows' and Orphans' Fund. But now they cut me off from the one Fund, and might soon cut me off from the other also.

I then wrote to Rev. Geo. Patterson, (who, as Agent of both the Funds, had urged me to join both,) showing how I had been deceived as above in paying the said \$60; asking also that it be returned to me, that I might retire peacefully from both the Funds.

But this was flatly refused. He wrote me in May 1856 that the committee would not repay anything out of the Fund! He threatened me with a fine every month if I would not continue to pay! He promised that they would not cut me off; (But the promise was of no value, as they go out of office in twelve months.) He asserted that the two Funds had no connection whatever; (although he himself had been so long in the Committees of both, that they surely should not use "diverse weights;" one Committee trying to cut me off by repaying me a little 'out of the Fund'; the other Committee trying to keep me in by the fiction that they cannot repay anything 'out of the Fund'.)\* \* \*

Would publicans or pagan lawyers do worse? Would you (reader) like to leave a widow to be so 'protected'? I myself have summarily 'protected' out of the Aged Ministers' Fund; and now they demand with threats that I pay them year by year to 'protect' somebody else after I am dead! Have they lost their reason, as well as their conscience?

It is a mere fiction that they cannot repay aught out of the Fund. Where is the rule to forbid it?"

It is to be presumed that when Mr. Melville joined the Aged and Infirm Ministers' Fund and the Widows' and Orphans' Fund, he knew the regulations under which they were managed. If not, it was

not the fault of the committee, as they were printed and freely distributed, and copies could be had at any time by applying to the secretary.

In the Eastern Section of the Church these two funds have always been entirely distinct, and neither of them is connected with the similar funds in the Western Section of the Church.

#### THE AGED AND INFIRM MINISTERS' FUND.

This is a fund from which ministers when aged and infirm, unable to work, get a small sum yearly. The fund is partly supported by collections from congregations, and bequests, and partly by rates which are levied upon ministers themselves. Those rates are fifty cents yearly for every one hundred dollars of their professional income, a merely nominal tax.

At the Union in 1875 there was no Aged Ministers' Fund in connection with the Kirk in the Maritime Provinces. There was one in connection with the Presbyterian Church of the Lower Provinces, which at the Union became the property of the United Church.

When Mr. Melville joined the Fund in 1877, he was a minister of the United Church. There was no provision then made for the case of a minister who should leave the Presbyterian Church in Canada, by which he could retain his connection with the fund, neither was he entitled to receive back any part of his contributions to it. The reason of this was that but a small part of the Fund is paid by ministers themselves. A large part of it is raised by congregational collections, and people who contribute to it as a scheme of the Church do so for the support of aged ministers who have given service in that church.

The first approach to such provision for ministers leaving the Union was a year or two later, and in the Western Section. It was as follows:—Rev. John McTavish had been for several years Convener of the Aged Ministers' Fund in the Western Section of the Church, and had rendered great service to it, but accepting a call to a Free Church congregation in Inverness, Scotland, and leaving our Church, he ceased legally to be connected with the Aged and Infirm Ministers' Fund. In 1878, he wrote to the Western Committee asking upon what terms he would be allowed to retain his connection with the Fund. They referred the matter to As-

ssembly, which passed the following resolution:

"The Assembly agree to record their sense of the value of the services rendered by the Rev. John McTavish, formerly of Woodstock, now of Inverness, Scotland, to this Church, in connection with this scheme, and at the same time agree to accord to Mr. McTavish the privilege of an interest in the Aged and Infirm Ministers' Fund, on condition of the yearly payment on his part of the rate required to be paid by ministers, and in addition, the sum of twenty dollars (annually) as an equivalent for a congregational collection."

In 1884 the Assembly passed the following general resolution to apply to all cases:

"A minister resigning his pastoral charge and transferring his services to another church, shall forfeit all claim to benefit from the Fund, beyond repayment of *one-half* the amount paid by him into the Fund, but the Assembly may, on consideration of all the circumstances, grant the application of such minister to retain his claim to benefit corresponding to the number of years of service in this church, on condition that he shall pay an annual rate of not less than \$15.00."

Mr. Melville began paying his rates into the Fund in 1877. He ceased to be a minister of the United Church, June 7th, 1881. He paid, of personal rates, while he belonged to the United Church, \$14.00. After leaving, he continued sending his rates to the Treasurer of the Fund until 1883. He paid, of personal rates during this period, \$11.50. The collections sent by Mr. Melville's congregations to the Fund, were as follows:

April 10, 1878, Kincairdine	\$2.50
Mar. 30, 1881, Nashwaak, etc.	2.00
April 14, 1884, St. Columba Ch.	1.00

Total	\$5.50
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In 1885 a short time after the above rule was passed, Mr. Melville was notified that according to the rule of the Assembly he could only retain his connection with the Fund except on condition of paying an annual rate of \$15.00, from 1881, the year in which he left the United Church. This he declined to do, and thus cut himself off from the benefit of the Fund.

The question then was, how much he should receive back. While in the Union, from 1877 to 1881, he had paid in personal rates, \$14.00. He should receive back

one-half of this amount, or \$7.00. After he had left the Union, he had paid in personal rates, \$11.50. As this had been paid under a misapprehension, it was right that it should all be refunded. This would make \$18.50 of personal rates which he should receive back. To the \$4.50 sent to the Fund by his congregations in New Brunswick he had no right, because they belonged to the Union and remained in it. The congregation of St. Columba, might claim the one dollar which they had given as they were not in the Union, but Mr. Melville had no right to it.

What did the Committee do? In July, 1885, when they knew that Mr. Melville declined to remain in the Fund on the terms laid down by the Assembly for all ministers not remaining in the Union, they gave him an order on the Treasurer of the Fund for \$26.50. This order, it will be seen, includes the whole \$14.00 which he had paid into the Fund before he left the Union, instead of the half of it to which he was entitled. It includes the \$11.50, the whole amount paid by him into the Fund after he left the Union, and in addition, the dollar given as a contribution to the Fund by the St. Columba Kirk, or, seven dollars more than they had any right to give.

With the committee's conduct in thus giving more out of the Fund than the rules entitled them to do, we are not at present concerned, our object is simply to state what happened.

In his letter in the *Record* Mr. Melville states that he was "cut off in July, 1885, by an order offering to repay me out of said Fund a part of what I had paid into it." Again he speaks of them as "trying to cut me off by paying me a little out of the fund." The committee could not cut him off if he would pay the \$15.00 required of him by the rules under which they were acting. By declining to pay that he cut himself off, and the committee then gave him an order, not for "a part," not for "a little" of what he had paid in, but for the whole amount, and in addition, for the dollar that had been paid as a collection, to the Fund by the St. Columba Kirk. This order Mr. Melville did not draw for over two years. In his letter to the *Record* he says: "I have not taken it." Two months after the appearance of that letter, however, in August, 1887, Mr. Melville wrote Mr. Morrison, the Agent of our Church, requesting him to send the

\$26.50, (for which he had received the order, in July, 1885, more than two years before.) Mr. Morrison sent Mr. Melville the amount, and on Sept. 20th, 1887, Mr. Melville writes Mr. Morrison as follows: "Thanks for yours duly received, for which I enclose receipt. This settles amicably and forever my claims against the Aged and Infirm Ministers' Fund."

#### THE WIDOW'S AND ORPHANS' FUND.

This is a fund which, in the Maritime Provinces, is supported by the ministers themselves. There may be an occasional contribution from others but such are not asked for. It is a mutual protection society. If a minister who contributes to it leaves a widow, or orphans, under eighteen, they receive an annuity from it. If he leaves neither one nor the other his heirs get nothing. What he has paid in goes to the benefit of the widow's and orphan's of others, that may be left in need.

At the Union in 1875, the Presbyterian Church of the Lower Provinces and the Kirk, had each a Ministers' Widows' and Orphans' Fund. For some time after the Union, these Funds remained separate. Later on they were united. When this union of the Funds took place, in order that ministers of the Kirk who did not enter the union, might not suffer inconvenience by staying out, the preamble to the Act of the Dominion Legislature uniting the two funds, contained the following:

"That the relation of ministers or congregations of the Presbyterian Church in the Maritime Provinces in connection with the Church of Scotland, who might defer entering, or might not enter the United Church, should be similar in all respects to that of the ministers and congregations who should members of the United Church, it being understood that such ministers and congregations should comply with the terms of the constitution of such Fund."

At the amalgamation of these Funds an opportunity was offered to the ministers of either body who had not been previously in the Fund, to join it, on certain conditions which were the same to both. It was at that time that Mr. Melville joined it, but afterward, in the year 1886, he wrote to the committee, asking his money back, on the ground, as he alleged, that in the matter of the Aged and Infirm Ministers' Fund the Assembly had made an unfair discrimination against the ministers who did not enter the Union.



To this the Committee directed their secretary to reply,

1. That this committee has nothing to do with the management of the Aged and Infirm Ministers' Fund, and that the two funds have no connection whatever.

2. "That in any case the committee cannot return money paid in by ministers upon the Fund, but that

3. "The committee are prepared to guarantee in regard to the Widows' Fund that there shall be no discrimination against ministers of the Church of Scotland not in the Union."

(The committee could easily give such a guarantee. We see from preamble to the Act of the Dominion Legislature quoted above, they could do nothing else.)

The Secretary wrote the above to Mr. Melville, who wrote in answer, asking the guarantee mentioned, to which the committee replied that they "considered the letter containing the above resolution, signed by the secretary in their name as containing all the guarantee required.

With regard to giving back the money paid into the Widows' and Orphans' Fund or any part of it, we may state three points.

1. It is contrary to the rules of the Fund. Rule IX. of the Regulations is as follows:

"Members not making payment of their annual rates on or before the first of July in each year shall be subject to the following fines:—Class 1, ten cents; class 2, twenty cents, for each month thereafter until payment be made; and those who neglect payment for four full years shall from that period cease to be members, and shall forfeit all privileges connected with the Fund and shall have no claim to the money they have paid into it."

2. The Rules of every other institution of the kind are the same as ours, e.g. The Ministers' Widows' Fund of the Established Church of Scotland; that of the Free Church; the Scottish Dissenters Friendly Society; that of the Canada Presbyterian Church, and that of the Presbyterian Church of Canada in connection with the Church of Scotland. In none of these is such a thing ever heard of as paying back any part of the dues paid in by members.

3. If it were allowed that ministers when they find they will not need the Fund could withdraw from it and get their money back, it would destroy the very foundation of the Fund. It is true that

Life Insurance Societies pay a trifle back in the case of persons giving up their policy, but the two schemes are founded on different principles. Life Insurance schemes are based upon the idea that in all cases a certain sum be paid to the heirs, but in the Widows' Fund, all that is paid goes to widows and orphans. Every one who pays in, knows that he pays for them, and if he should leave neither widow nor orphan he ought to feel thankful that he had the assurance for years that if he should have left such they would have been provided for, and he now knows that though he leaves none to be provided for, what he paid in goes to the desolate widows and orphans of his brethren.

We may add that not only was Mr. Melville secured an annuity for his family in the case of his death during the time that he was making his payments but *he is so still*. By the rules he cannot be excluded from the benefits of the Fund till he has been four years in arrears. And even if, contrary to these rules, the committee were to return to him any of the money paid by him into the Fund, it is probable that they would still be responsible for providing for his family in case of his death, as the four years of non-payment have not yet expired.

We may mention that a number of the "Kirk" ministers are enjoying the privileges of this Fund and the assurance that it gives of an annuity to their widows and orphans, if they should leave such, and they are enjoying it on the same terms as ministers in the Union.

Any person wishing to test the correctness of the above statements can do so by examining the books and public records of our Church. The subject was not referred to earlier because it was not thought worth heading, but, in consequence of enquiries that have been made, it has been deemed better to state the facts, not in any spirit of controversy but to shew to our brethren, the good people of the Kirk that these committees, both of which have on them men who were honored ministers in the Kirk before the union, are not so bad as that letter would lead them to believe.

You find yourself refreshed by the presence of cheerful people. Why not make earnest effort to confer that pleasure on others? You will find half the battle gained if you never allow yourself to say anything gloomy.—*Lydia Maria Child.*

## LIVING FOR CHRIST.

BY T. L. CUYLER, D. D.

Very few people possess the gift of rhetorical eloquence, but it is within the reach of every earnest follower of Jesus to rise to great eloquence in character and conduct. The best preaching, after all, is the preaching of the daily life. No sceptic ever attempts to refute that. It is self-evidencing. Richard Cecil confessed that when he tried in his early life to be a sceptic, his godly mother's life was too much for him. He afterwards added to this that "his first feelings of religion were made stronger by seeing that truly pious people had a genuine happiness that the things of this world could not give." Sometimes the pulpit discourse is not clear to the understanding, or impressive to the conscience. But the "living epistle" needs no translation or commentary; every child can understand it.

I have known a poor sick girl to become a "means of grace" to a whole family by her quiet patience, her serene trust, and her tranquil joy under severe suffering. Jesus Christ shone out through her lovely character as a night lamp shines through a transparent porcelain vessel, and fills the apartment with a gentle radiance. A fearless Christian clerk of my acquaintance, makes himself felt in the same way among his fellow-clerks in the store. Without any Pharisaic pretensions or assumptions, he gives them some admirable "object-teaching" almost every day by his square, manly style of conscientious conduct. John Angell James, the famous Birmingham minister, said in one of his lectures, "If I have a right to consider myself a Christian, if I have attained to any usefulness in the Church of Christ, I owe it in the way of instrumentality to the sight of a companion who slept in the same room with me. He bent his knees every night in prayer, and that roused my slumbering conscience and sent an arrow to my heart. For although I had been religiously educated, I had neglected prayer and cast off the fear of God. My conversion followed, and my preparation for the work of the ministry. Nearly half a century has rolled away since then, but that little chamber and that praying youth are still present to my imagination and will never be forgotten, even amidst the splendours of Heaven and through the ages of eternity."

The testimony from the author of the "Anxious Inquirer," and one of the foremost ministers of his day, is most impressive. Observe that it was not what his room-mate said to him, but simply what he did, that wrought so potent an influence. It was genuine life-preaching; the conscious influence of a Christian act. This style of preaching is within the reach of all ages and all conditions of life. Every redeemed man, woman and child, is called of God to this ministry. What are a few thousand sermons delivered every Sabbath, in comparison with the unanswerable eloquence of millions of lives illustrating Christianity from Monday morning to Saturday night all over the land? And the reason, we fear, why the Sabbath discourses do not make more converts, is that there is such an enormous amount of anti-Christian preaching on the part of inconsistent professors.

What can I do for Christ? is a frequent question raised by young converts. The answer is first of all, live for Him. Your conscientious observance of the Fourth Commandment, is your sermon for the Sabbath; and your refusal to touch or to offer the wine glass, is your temperance lecture; your strict honesty in the smallest item, is your rebuke of trickery in trade; your open obedience to your Lord and Saviour, is as eloquent in its way as Spurgeon's best discourse is of its kind. Do you inquire, "Where is my field?" It is all field, wherever you go. Of course, there are direct Christian activities that may open to you in mission schools, prayer-meeting, Young Men's Christian Associations, and elsewhere. But do not compound with your Master for a few hours each week in such special efforts. Preach every day, everywhere, by letting Christ shine out of every chink and crevice of your character; so shall your whole life be full of light. The sermons in shoes are the sermons to convert an ungodly world.

Keep thine eye turned inward upon thyself, and beware of judging others. In judging others a man labors to no purpose, commonly errs, and easily sins; but, in examining and judging himself, he is always wisely and usefully employed.—*Thomas A. Kempis.*

Those that do wrong to their neighbour, do a much greater wrong to their own souls.

## THE CATECHISM AND THE BIBLE.

No Church has a better formula of Bible doctrine than our own, as respects brevity, conciseness, comprehensiveness, clearness and strength. The Westminster Shorter Catechism in all these respects has stood the test of experience and the scrutiny of criticism for generations. All who examine it with unbiassed mind admit its excellence; those even who take exception to much of its teaching, yet concede it to be a model of formidable, compact and systematic statement—an almost perfect pattern of definition.

Its value to those who study and practice it is incalculable. They know what they believe, and their belief modifies their feelings, judgement and life. Intelligently received, they are ready to defend it as well as to cherish it, and live according to its teaching.

It tells them of "man's chief end," God's rule of faith and practice in "the Scriptures of the Old and New Testaments," the being and character of God, His requirements, the fall of temptation, "the Redeemer of God's elect," the way of life, justification, adoption, and sanctification; "the practical duties of life as contained in the decalogue and Gospel; prayer, faith and repentance, the privileges of believers in this life and that which is to come; God's kingdom and our relations to it, the several petitions of our Lord's prayer—in a word, it gives a condensed but complete summary of our relations to God and to man.

When we insist upon teaching this tried and excellent Catechism in the home and in the Sabbath school we are told: Let the Catechism alone, and teach the Bible. This sounds well, and takes with some persons. The position, however, assumes a conflict between the Catechism and the Bible, which does not exist in fact. We would have more confidence in this argument if it could be proven that the Catechism crowded out the Bible, or occupied a place in the affections, esteem and life above the Bible, or was not founded upon the Bible. Experience shows that in households and churches where the Catechism most dominates, there the Bible is most read, loved and obeyed. No people are better versed in God's Word than the Scotch-Irish, and yet no people are better brought up in the Shorter Catechism.—*Presbyterian Observer.*

## PROFESSOR DRUMMOND.

Most of our readers know who Prof. Drummond is, a young Scotch Professor who is a leader in Evangelical Christian work as well as a leader in scientific thought. He was present at the Convention held by Moody for Christian workers at Northfield during the past summer, and regarding his work at that Convention we clip the following:

In answer to the frequent question, "Who has helped you most in this convention?" "Professor Drummond," was the universal response. Instead of constantly referring to Bible texts, to types and figures, he takes up the broad truths which lie behind the Bible, and lays down strong principles for the spiritual life which remain in the mind and influence the daily life of his listeners as the teaching of almost no other man there. Even Mr. Moody, who, by the way, was for two years aided by Professor Drummond in his Scotch work, takes notes of all his addresses, and openly speaks of the help they give him. At the close of an evening session, in which the speakers were limited to ten minutes each, Mr. Moody called up Professor Drummond, and expressed the feeling of all by adding, "You can talk all night, if you want to." His addresses on "Christian love," on "How to know the will of God," on "How to be like Christ," on "The spiritual law of cause and effect dealt largely with the man-ward side of religion, but were permeated by the thought that the only good a man can do in this world is simply what of Christ he can reflect upon it. At any informal meeting, where he was questioned as to his methods of work, which have been so successful among the students of Edinburgh University, some marked differences from our methods were elicited. He appeals to the intellectual rather than the emotional side, lays down principles, and rarely quotes Scripture, never "invades the personality of man" by forcing him prematurely to declare his intentions in public, uses individuals to work for individuals, and, lastly, never fails to follow up cases of awakened interest.

To be always intending to lead a new life, but never to find time to set about it, is as if a man should put off eating and drinking from one day to another, till he is starved and destroyed.—*Tillotson.*

## TRINIDAD SMALL PESTS.

BY J. H. COLLENS, IN "GUIDE TO TRINIDAD."

You will be a very short time in Trinidad before you have made the acquaintance of the Mosquito. He is persevering in the pursuit of his prey, he is insatiable and he is a great gourmand. If you are clear-skinned, rosy-complexioned, and with a good circulation of European blood coursing through your veins, rely upon it before you have been twenty-four hours in the colony, Mr. Mosquito will have spotted you, breakfasted, dined and supped very much at your expense, taking several courses at each meal. After your first night here you will wake up in the morning finding to your surprise that, in spite of netting and other preventive measures you may have taken, your face is speckled with bumps. Which you have an irrepressible desire to scratch and rub. However you must consider this a compliment. He has given up his every day withered and dried up West Indian fare for what is to him a sort of ice-ship luxury. Leave the bumps to themselves and they will soon be all right or rub a little lime juice (limes are plentiful enough here) on the irritating part, but *do not scratch it*. If you want mosquitos in all their glory go into the woods for a day's hunting, especially near swampy land. They are simply merciless and bite through any amount of clothing. Once, acting under advice, I tried what smearing the face, neck and hands with coconut oil would do. Horrors! the remedy aggravated the disease! After all, there is nothing like putting up with an evil when you cannot help yourself! One variety of torment alleged to be a mosquito causes a painful sore when it bites, and in a week or two a tiny carrot-shaped worm forms in the spot. I lived eight years in the colony without making its acquaintance; at length I got an introduction, and I have no desire to renew the intimacy.

Another little pest smaller than the last is the sand fly. It requires a pretty good eye-sight to see these little creatures though they may be swarming in the atmosphere around you. It is not until you have felt a series of itchings now on the face, now on the hand or on any part of the body which may be exposed, you make the discovery that sand-flies are bothering you. They will however only annoy you at early morning and in the evening, if at all. They have their favour-

ite localities in the island, preferring, like the mosquito, marshy spots. The country people set fire to "bush," that is dried leaves and twigs or cocoanut husks, anything that will smoulder well, and the smoke drives away the enemy. It is an open question which of the two evils is the lesser. Sand-flies are not often met with in town itself.

There is a still more diminutive pest in the shape of *bete-rogue*. A beast he is in truth, and withal red, though you cannot often get a glimpse of him. He makes an attack on your legs; socks or stockings being no obstacle to him, and as you cannot easily discern him, you scratch away until you produce an excoriation, and your fancied evil becomes a reality. The *bete-rouge* frequents coarse grass, disturbing grazing animals considerably, who, poor things, get this wretched little torment on their noses as well as on their limbs. Happily we are not troubled very much in Trinidad with this creature, but I mention it in order that you may recognize it should you meet with it.

We have another curiosity in the shape of the, (*pulex penetrans* or penetrating flea) an insect of the flea type, but rounder in shape and with a harder epidermis. It is very small and buries itself in the feet, generally in the toes. At first the sensation is rather pleasant and suggests mild chilblains to you. In the next stage it begins to be aggravating, and you had better eject your new tenant in as summary a manner as possible. Some of the creole and coolie servants are adepts in the arts of extracting "jiggers," and when the operation is well performed the sensation is charming. The object the chigo has in inserting itself, is to deposit its eggs, and the grand thing is to get out the bag of larvæ intact. When you see Lutchmee the Coolie or Lucinda the black butler triumphantly displaying the little round bag whole and entire on the point of a pin or needle, you feel that an operation has been successfully carried through which involved skill, delicacy and not a little science.

Besides these tiny robbers and assassins, we have some larger ones, such as scorpions, centipedes, ants and spiders. Taking them in inverse order the only harmful spider is the hairy legged gentleman—the tarantula. I have seen two kinds, the black and the white. I believe the bite is rather severe though I have never

known of any case. On one occasion when ascending an out door staircase leading into my house, I felt something alive had fallen upon my neck from a tamarind tree whose branches hung over head. Not being blessed with optics at the lack of my cranium, I quietly hurried in and getting my better half to find out what it was, I was rather disconcerted to hear it was a tarantula. However my wife deftly whisked it off, and—nothing ensued except the death of the interloper.

Ants are abundant and harmless enough, the most common being "Crazy ants," so called from the apparent aimlessness of their zig-zaggy movements. I need scarcely say, that there is a great deal of method in their madness, as you will see for yourself. Spill any eatable on the ground, and the scouts of these industrious little fellows will spy it out in a few moments, report upon it to their superiors, and in no time, a whole army will be clearing it up, taking it away—*forage* for the future. Some morning you may find your rose-tree stripped of its foliage, and looking about you will discover a long line of ants marching away in file, each with his leaf or part of one stuck up like a sail or banner. These are "Parasol" ants. Some ants bite a little, others sting, one larger than the rest and more accomplished, does both.

Centipedes are more common than scorpions, and some of them are pretty large, from eight to ten inches long. Fovls are extremely fond of them, and catch, kill and eat them with dexterity. These and scorpions too both bite or nip rather badly, but one rarely hears of a case.

Cockroaches and mole-crickets are ugly in appearance, but so common that you will soon get used to them. The former are extremely voracious, and having marvellous digestive organs, are not over particular whether their *pabulum* be old newspapers, books, the lining of your beaver or your patent leather boots; all is grist that comes to their mill. It is said that once when times were very bad, and cockroaches like other animals were hard put to it to sustain life, they even went so far as to devour the edge of a razor! I do not vouch for this. Mole crickets have, an objectionable habit of knocking against you in the course of their flight. A friend of mine who is a naturalist assures me that they have gizzards. Here I feel that an apology is due for my ignorance. From observation I am tolerably familiar with

the habits and ways of these little specimens of animal life, but mine is the knowledge gained by experience and not from books. I am scarcely able to give the scientific name of one of them. If I am asked the question "what is the mosquito?" I answer "A sort of gnat." And conversely. This is doubtless disgraceful in a Dominie, but I will venture with all humility to suggest that perhaps I have as real an acquaintance with them from what I have picked up by using the powers of observation the Creator has given me, as if I had staid at home and read a dozen books.

Many of the American people are highly indignant at the conduct of Cardinal Gibbons at the recent Constitutional Centennial celebration in Philadelphia. Bishop Potter, an Episcopalian, was to offer an opening prayer, Cardinal Gibbons another prayer at a subsequent part of the proceedings, and Dr. Witherspoon, a Presbyterian, was to pronounce the benediction. Cardinal Gibbons remained off the platform until after Bishop Potter had offered prayer, then in gorgeous robes, accompanied by a number of bishops, swept in great state to the platform, causing no little confusion after the ceremonies had begun, then closed his prayer with a benediction to imply that in his opinion at least the religious services of the day began and ended with him, and when at the close of the proceedings, Dr. Witherspoon in accordance with the programme, pronounced the benediction, the Cardinal took no notice of it, and of course his suite did not rise, as did all others, nor uncover nor pay the slightest heed. This whole proceeding is regarded by nearly all the Protestant bodies as a piece of bold assumption on the part of the Papacy, and a wanton insult to the religion of the great body of the American people. It is but a part, however, of the regular policy of Rome, and in keeping with her principles. It is not against the people who belong to the Catholic Church that a word should be said. They should be pitied and loved. But the principles of the Papacy are a constant menace to freedom, to liberty of thought, word and deed. Where Rome reigns, freedom dies.

Either make the tree good and his fruit good; or else make the tree corrupt and his fruit corrupt, for the tree is known by his fruit.

## THE CIGARETTE MUST GO.

## A PHYSICIAN'S OPINION.

Dr. William A. Hammond says, "To young boys it is poison." Excessive smoking will stunt the growth of the young and sow the seeds of diseases which will develop in later years. If a boy begins to smoke a great deal early in life the effects on his body will, by affinity, reach his mind; he will lose energy and steadiness of purpose and will become a vacillating, weak man, unfitted for the struggle of life. Cigarette smoking is like whiskey drinking; the appetite increases just in proportion as the body becomes unable to bear it. Dr. S——, who attended General Grant during his last illness, says:—"The cigarette has spread the habit among all classes, and comes within reach of the bootblack as well as the millionaire. Cigarette smoking induces a condition of the heart and digestive organs which may cause death at any time. The effect may not be noticeable for years in a man, but it is not long in making its appearance in a boy." Dr. Loomis, Jacob Sharp's physician, also says he regards the cigarette as a dangerous article, since its moderate use generally degenerates into excess.

## "WHY DON'T YOU SAY 'AMEN'?"

A few years ago, as Charles G. Finney was holding a series of meetings in the city of Edinburgh, many persons called upon him for personal conversation and prayer.

One day a gentleman appeared in great distress of mind. He had listened to Mr. Finney's sermon on the previous evening, and it had torn away his "refuge of lies." Mr. Finney was plain and faithful with him, pointing out to him the way of life clearly, and his only hope of salvation. The weeping man assured him that he was willing to give up all for Jesus, that he knew of nothing he would reserve—all for Jesus.

"Then let us go upon our knees and tell God of that," said Mr. Finney. So both knelt, and Mr. Finney prayed:

"O Lord, this man declares that he is prepared to take thee as his God, and cast himself upon thy care, now and forever."

The man responded, "Amen."

Mr. Finney continued:—"O Lord, this man vows that he is ready to give his wife,

family and all their interests upon thee."

Another hearty "Amen!" from the man. He went on:—"O Lord, he says that he is also willing to give thee his business, whatever it may be, and conduct thy glory!"

The man was silent—no response. Mr. Finney was surprised at his silence, and asked:

"Why don't you say 'Amen' to this?"

"Because the Lord will not take my business, sir; I am in the spirit trade," he replied.

The traffic could not withstand such a test as that. The Lord will not take such a business under his care.—*The Pacific.*

## KEEP ON PRAYING

"Do you think," I asked, "that the Lord will let me see in this life, the salvation of the souls for whom I pray?"

"I can not say as to that. When I was a child in the old country," she continued, "my faithful teacher used to say:

"I have prayed too much for my class for any of them to be lost."

"I was a thoughtless girl at the time, and remember wondering at it, and thinking it a very self-confident remark. She is so sure.

"I shall have them all," she would say; "I shall say to Christ at the judgment:

"Here am I and the class thou hast given me."

"And were they all converted?"

"Yes; she did not live to see it, but my eyes have seen it—the last sixteen gathered into the fold."

The Presbytery of Halifax has agreed that Mr. Watson who has been laboring in Annapolis, be ordained in Park St. Church Halifax, Nov. 23rd, and appointed as an ordained missionary to Annapolis and vicinity. The people there agree to pay \$440 and upwards towards his support. Mr. Cairns has accepted the call to Scotsburn, &c., Pic. Pres., and will be settled early in December.

The great city of London, with nearly five millions of inhabitants, has no mail delivery on the Lord's day, nor is the mail carried on that day in the rural districts, although there are over four thousand post offices in them.

## THE ATMOSPHERE OF THE HOUSE.

BY REV. THEODORE L. GUYLER.

A family of our acquaintance has been plunged into the depths of grief by the death of a beloved daughter. Her untimely sickness was produced by the poisonous air engendered by an ill-constructed pipe in the dwelling. A few years ago a score of students in one of our most celebrated colleges, were all prostrated at the same time by the same cause; bad sewerage had poisoned the air, and they unwittingly drew in the subtle infection at every breath.

But physical health is not more susceptible to atmospheric influences, than is the spiritual health of a household. It is the *home atmosphere* which usually determines the character of the family. Some homes are sweetened and purified by a family altar, and the cheerful affection and the pervading influence of God's Word; and the children inhale religion at every breath. The glory of New England in her best days was the Puritan home. Let any man read the beautiful description which the veteran missionary, Dr. Goodell, gave of the humble cottage—"without a carpet on one of its floors, or a lock on one of its doors"—in which he was reared by his godly father and his patient, loving mother. That prayer-consecrated home made him a missionary of Christ. Such homes have contributed the best blood to the American pulpit and the American State. The Christly atmosphere of the house penetrates into the core of character.

This subtle atmosphere of the household, which is apt either to convert to Christ, or to pervert to fashion, worldliness, or open impiety, is usually created by the parents. They are chiefly responsible. It is their province either to poison or to purify. If the whole trend of the household thought and talk runs toward money-worship, or towards fashion-worship, or towards social convivialities, or in any other similar direction, it is the father and mother who give the pitch. It is exceedingly difficult to make the best preaching or Sabbath school teaching effective on character, amid such a domestic miasma. Almost as soon attempt to grow pineapples in Greenland, as to rear the plants of grace amid such godless surroundings. The parental influence goes through the house like the poison-gas from the sewer pipe.

Dr. Horace Bushnell in his unrivalled volume on "Christian Nurture," has pithily said that "Whatever fire the parents kindle, the children are found gathering the wood. They help either as apprentices or accessories. If the mother is a scandal-monger, she will make her children tattlers and gossips and eaves-droppers. If she directs her servants to say at the door that she is 'not at home,' the children will learn to be polite liars." If the father begins the Lord's day with his huge, Sabbath-desecrating, secular newspaper, it will go through the family. If he puts a decanter on his table, the boys will be apt to hold out their glasses for a taste. That millionaire who in one part of his will bequeathed his costly wine-cellar to his heirs, and in another clause disinherited one poor dissipated son for his drunkenness, revealed the secret of the poison-gas which he had let in from that cellar! Parental ill-temper often sours the atmosphere of a home, so that both children and servants can hardly escape being snappish and irritable: How can cheerful, healthy piety breathe in the malarious air of a home saturated with ir-religion? It was the wretched air of Eli's house which ruined Hophni and Phineas; it was the godly atmosphere of Hannah's home which produced a Samuel.

Not only is a family influenced by the pervading moral atmosphere, but the school and the college are to a great degree subject to the like influence. Williams College in its early days had the missionary spirit in its very walls. Dr. Arnold created an atmosphere at Rugby, which bred a high sense of manliness and honor in nearly all his pupils. The breath of Mary Lyons still permeates and sweetens, yes, and sanctifies, the halls of Mount Holyoke Seminary. It is fatal to fashion and frivolity, and nourishes the unselfish consecration of womanhood to life's holiest aims. In some schools nearly every pupil has been converted to Christ during the course of study, if they had not been Christians when they came there. An influence was in the air, moulded the teachings, and penetrated like oxygen into what may be styled the lungs of the soul. Churches do not differ so much from each other in written confessions and creeds, as in their spiritual atmosphere. It is said that nearly all who go into the ministry from Mr. Spurgeon's church and theological training-school, carry with them the

*animus*, which under God that mighty apostle of evangelical truth has diffused around him. In short, the chief influence of Christianity is in purifying the tainted atmosphere of human society. The Lord Jesus Christ never intended to take His disciples out of the world, but to keep them from being poisoned by making them purifiers.

#### PLEASING SERMONS.

The struggle of the pulpit to please the pews ought to stop at certain well-defined limits. Its proper use is to help the preacher to the ears of the people; it should be arrested when this rhetorical purpose is accomplished. There are pews that want to be pleased—just pleased, straight through to the end of the sermon; and there are preachers whose highest ambition is to please with every sentence, and every thought. The taste of such pews is unhealthy, and the pleasing qualities of such preachers out of place. Put the standard of preaching as low as possible, and assign it merely the duty of promoting the proprieties, decencies and honesties of life, and even on this lowest possible theory a sermon which can be described best as “a pleasing discourse,” “a discourse that greatly pleased the people,” is a very melancholy parody of the real business of preaching.—*Zion's Herald*.

The Presbytery of Victoria and Richmond met at Port Hastings, Sept. 7th, for the ordination and induction of Rev. Donald McDonald. Mr. McLeod preached, Mr. McDougall addressed the minister, and Mr. McMillan, the people.

The Austrian government has decided that American missionaries have no right to conduct worship in halls or chapels, but are strictly limited to “house worship.”

There are 24 mission presses in India, Ceylon and Burmah; 3,420 works in 31 languages and dialects, issued in ten years; 12,000,000 other works printed.

The native Church in Indore gave last year \$2.38 per member for foreign missions.

#### LOVE THE CHIEF GOOD.

BY. PROF. DRUMMOND.

How do you learn to love? Love is governed by the law of cause and effect. If we fulfil the condition we get the results. “We love Him because He first loved us.” Because He first loved us, we love all men. Stand before Him and you will be changed into His image. Look at the great sacrifice of Christ and His life of love and you must love. It is a simple case of induction like a piece of iron and a magnet. Remain by Christ and you will become a permanent magnet, and like Him you will draw all men to you whether they be white or black. Give up the idea that religion comes by chance. It comes by natural law, or rather supernatural law, as God's laws are supernatural.

Where is the wisdom of the ancients? The school-boy to-day knows more than Newton did. The old encyclopedias can be bought for 10 cents a volume. He said he had recently heard Sir William Thompson say that the steam engine is passing away. Behind every workshop you will find a pile of iron which was a machine, once the pride of the village. We know in part and prophesy in part; we see through a glass darkly. The world passeth away, but the Word of God endureth forever. When all things have passed away love remaineth. Covet that and give your life for it, and have the character, which is described, that you be created in His image. Why do you want to live to-morrow? Because you love some one. There is no other thing to live for but love. To live is to love. If love dies, a man has no contract with life, no reason to live, and he dies—by his own hand. How many will join in reading the chapter (1 Cor. xiii.) once a week for three months, and then once a month? Get those ingredients fixed in your mind, and then you will have love. No greater misfortune can befall a man than to grow old unloving and unloved. The final religious test at the great assizes is not merely how I have lived, but how I have loved.

India has thirty-six missionary societies of all Christian denominations. There are 791 missionaries and 530 ordained native ministers. Converts, 149,755. A gain, since 1881, of 133 missionaries and 32,383 native Christians.



## THE SECRET OF SUCCESS.

Complaints are often made, and surprise expressed by individuals who have never found a blessing rest upon anything they have attempted to do in the service of God. "I have been a Sunday-school teacher for years," says one, "and I have never seen any of my girls or boys converted." No; and the reason most likely is, you have never been really anxious about it. You have never made up your mind that, in dependence on the power of God's Spirit, *converted they should be*; and that *nothing should be left undone until they were*. You have never been led by the Spirit to such a degree of earnestness, that you have said "I cannot live unless God bless me. I cannot rest until I see some of those dear children saved." Had it been so, you would not have been disappointed. I give you an illustration:

A pious young lady was requested to teach a class of girls in a Sabbath-school. She accepted the invitation, and engaged in the work. She was seen to be very earnest, faithful, and affectionate with her youthful charge. In a little while one scholar after another became thoughtful, serious, and anxious, until every member of her class was converted. She was then requested to take another class, and had not been long in it before similar effects were produced, and ultimately every member of this class also believed in Jesus. She was finally induced to give up this class, and take another one of children, in which again she had not labored long, when the same results followed as before, every pupil having been brought into the Shepherd's fold.

Her work was now done. She fell asleep in Jesus. After her death her friends; on examining her journals, found the following resolution:

"Resolved, That I will pray once each day for each member of my class by name."

On looking further into this faithful teacher's journal, they found the same resolution rewritten and readopted with a slight addition, as follows:

"Resolved, That I will pray once each day for each member of my class by name, and agonize in prayer."

On looking still further into the journal, the same resolution is found rewritten and readopted with another slight addition, as follows:

"Resolved, That I will pray once each day for each member of my class by name, and agonize in prayer, and expect a blessing."

## RIGHT FEELING.

Dr. Phillips Brooks gives some advice on the question of feeling in religious meetings. He says: "See clearly that you value no feelings that is not

THE CHILD OF TRUTH AND THE FATHER OF DUTY."

Feeling, to be worth anything, must be.

## PRODUCED BY TRUTH.

not by music—not by stagy tricks of oratory—not by direct attempts of any kind to work up emotion—not by half-truths, which are the most dangerous and deadly form of error, but by truth—God's truth.

But Brooks says feeling should be the

## FATHER OF DUTY

as well as the child of Truth. The feeling that does not move a man to give up his sins and discharge his duties, probably does him more harm than good. When he cools off he probably becomes more hardened than ever. The most hopeless man on this earth is one who says he has been converted a dozen times and has fallen from grace each time. The hardest field on this earth to work in is one that has been burnt over half a dozen times by bogus revivals. Feeling there may have been—any amount of it perhaps—but the feeling was not the father of Duty. The people did not come out of the excitement resolving in God's name to be better citizens, better neighbours, better husbands, better wives, better parents and better children. If they did so resolve the resolution did not last long enough to crystallize into duty.

The steam that escapes through the pipe of a locomotive, and hisses and fizzes as it passes into the air, does no good in the way of driving the iron horse. The steam within that moves the wheels and puts the whole train in motion is the power that does the business. Feeling that does nothing but escape is of no use, no matter how much noise it makes in escaping. The kind of feeling needed is the kind that moves the wheels of duty in every department of life. The more we have of that kind the better.