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THE ARCHIVES

The Maritime

To Every Creature

Into all the World

Presbyterian.

Preach the Gospel

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WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

AUG. 15, 1882.

NOTICE.

PRESBYTERIAN BOARD OF PUBLICATION,
PHILADELPHIA.

The General Agent of the above great Publishing Society, for the Maritime Provinces is, D. MacGregor, 18 George St. Halifax.

Having the sole Agency for all the Book Published by the Board for Sunday School Libraries, I can offer to Sunday Schools a larger discount than was ever given before, and invite the attention of Ministers and Sunday School Superintendents to the issue of the Board:—

40 large size Books in a case. . . . \$26 50
I can also offer 100 small size
volumes in a Box for. 17 00

LATEST ISSUES.

"Theodore," a story about Baptism.	1 25
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The Westminster Bible Dictionary, with numerous engravings and maps, specially prepared for the Board.	1 00
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The Arnold Family. Paul Morris and Uncle Gilbert, 3 vols., being familiar talks on shorter catechism.	3 50

D. MACGREGOR.

Sole Agent.

(Removed to) 18 George St.

Halifax.

N. B.—The New York Christian Herald, an Illustrated 16 page Weekly Paper, contains the latest sermons of Dr. Talmage and Rev. C. H. Spurgeon, besides the Sunday School Lesson. 1000 copies a week are now sold in Halifax. Subscription \$1.50 per annum.

D. MACGREGOR, Agent.

Halifax.

The British and Foreign Bible Society has just published the complete Bible in the Basuto language at a cost of \$20,000. This is the ninth completed Bible in African tongues.

PRESBYTERIANISM IN NEW YORK.

There are *one hundred and six* Presbyterian churches in New York. The Episcopalians come next, with eighty-two, the Roman Catholics with fifty-eight, the Methodists with fifty-seven, and the Baptists with forty-four. Nobody speaks of New York as a Presbyterian city, but the Presbyterians far outnumber the other denominations, and many of them are princely givers. One-sixth of the Home Mission Fund of the Presbyterian Church of America is raised in that city. The most magnificent benefactions given to Princeton College have been raised in New York. Some of the largest revenues raised by congregations in any part of the world are raised in that city. It is a great pity that so many people who might know better always speak of that great city as a city almost entirely given over to wickedness. Perhaps the most liberal christians in the world are there.

THE OBJECT OF FAITH

Believe the Bible and thou shalt be saved? No. There is no such word written. It is, "Believe on the Lord Jesus Christ and thou shalt be saved." Do not trouble yourself in the first instance about questions connected with the book of Genesis, or difficulties suggested by the book of Revelation. Let the wars of the Jews alone in the meantime, and dismiss Jonah from your mind. Look to Jesus: get acquainted with Him—listen to His word—believe in Him—trust Him—Obey Him. This is all that is asked of you in the first instance. After you have believed on Christ, and taken Him as your Saviour, your Master, your Model, you will not be slow to find out that "All Scripture is given by inspiration of God and is profitable for reproof, for correction and for instruction in godliness." You may never have all your difficulties solved, or all your objections met, but you will be sure of your foundation; you will feel that your feet are planted on the "Rock of Ages."—*Dr. Gibson.*

There are upwards of 6,000 scholars in the Sabbath schools associated with Mr. Spurgeon's Tabernacle, London. The principal school at the chapel has 1,330 scholars, 103 of whom are members of the Church. There are 109 teachers, and these are not eligible for office before they have united with the Church.

The Maritime Presbyterian.

Vol. II.

AUGUST 15th, 1882.

No. 9.

STATE OF THE FUNDS, AUGUST 1st, 1882.

FOREIGN MISSIONS.

Bal. on hand May 1st '82	\$ 727 64	
Received to Aug. 1, '82	751 25	1478 89
Expended to		3523 11

Bal. Due Treas. Aug. 1st 2014 22

DAYSPRING, ETC.

Received to Aug. 1st '82		\$130 63
Bal. due Treas. May 1st '82	334 23	
Expended to Aug. 1st '82	847 20	1181 43

Bal. due Treas. \$1050 81

HOME MISSIONS.

Bal. on hand May 1st '82	\$ 155 32	
Received to Aug. 1st '82	395 00	460 32
Expended to " " '82		266 67

Bal. on hand Aug. 1st \$193 65

SUPPLEMENTS.

Received to Aug. 1st '82		\$ 332 32
Bal. due Treas. May 1st '81	1630 94	
Expended to Aug. 1, '82	874 16	2885 19

Bal. due Treas. Aug. 1st \$2532 78

COLLEGE.

Received to Aug. 1st '82		\$2442 19
Bal. due Treas. May 1st '82	\$3069 59	
Expended to Aug. 1st '82	2252 90	5322 49

Bal. due Treas. Aug. 1st \$2880 50

AGED MINISTERS FUND.

Bal. on hand May 1st '82	\$624 50	
Received to Aug. 1st '82	127 35	752 35
Expended to " " '82		300 00

Bal. on hand Aug. 1st \$452 35

RECEIPTS FOR THE MONTH OF JULY.

Foreign Missions	\$387 50
Dayspring and Mission Schools	60 27
Home Missions	243 20
Supplements	247 35
College	1034 02
Aged Ministers	94 50
	\$2147 14

JEWISH MISSION.

A friend, Pictou Landing \$25 00

P. G. MCGREGOR, Treasurer.

The whole number of Protestant schools in Syria proper is 184, with 341 teachers and 10,335 pupils, among whom are to be found 1,600 Mohammedan girls.

MISS BLACKADDER'S VISIT.

Miss Blackadder has been addressing meetings of the Women's F. M. Societies in Halifax, Shubenacadie, Truro, &c., and giving vivid and interesting descriptions of the work among the Coolies. While she should be allowed quietly to enjoy her well earned rest; yet other places are hoping to be favored with a visit ere her return.

The missionaries are a living link between the Mission Field and the Church at home. There they see and feel the needs of heathenism as they come into daily contact with it; coming home deeply impressed with a sense of these needs they infuse something of their own spirit into the church, and thus what is called their vacation here is often spent more usefully to the mission than had they remained in the field.

These visits home are not merely a luxury to the missionaries, not merely a necessity that they may recruit, but they are a luxury to the church, nay, they are necessary to sustain and increase its interest in the work. And no doubt Miss Blackadder's visit will add another strand to the cord that binds our church to its mission fields.

MR. ROBERTSON.

Recent letters have been received from Rev. H. A. Robertson, shewing that himself and family were well, and his work on Erromanga receiving the Lord's blessing.

He expects to revisit his native land and friends next year, leaving about the close of the present year.

THE FIRST NATIVE PREACHER IN OUR FOREIGN MIS- SION FIELD.

A private letter from Trinidad contains the following:—

"We had a meeting of Presbytery this week. It was an important meeting in this respect that we licensed the first native preacher among the Coolies. Lal Behari, one of Mr. Grant's catechists and a very excellent young man, is now a regularly licensed preacher of the Gospel. In three months we meet for his ordination. He is in the meantime to be appointed as assistant to Mr. Grant."

The licensure of Lal Behari marks an epoch in the foreign mission history of our church. It is about thirty-five years since we broke ground in the New Hebrides. From the first, native agency has been successfully employed, native teachers but recently converted from the lowest heathenism and barbarism, and knowing but the first principles of christianity often exhibiting a self denying zeal and devotion truly praiseworthy, and proving most efficient helpers in the work, yet in the South Seas the converts are, in a measure, but grown up children in intellect and judgement. In Trinidad we have a different people. Though not christianized, they are in a measure civilized. They have keen minds, and some of them are educated, and when christianized are fitted to take and fill their places in any department of life and work.

Lal Behari is one of the early converts of this mission. He has for a number of years been Mr. Grant's right hand man in the San Fernando district. He together with Joseph Annajee has received a systematic and thorough course of christian instruction. The Presbytery prescribed their studies and held examinations from time to time on the given subjects. Their course of study has been at the same time one of practical work. The theoretical and the practical have been well combined and Lal Behari has now been licensed as a regular preacher

of the gospel. With his zeal, and his knowledge, both of native character, of the Hindoo language and religion, and also of christianity, and his long training in evangelistic work in company with Mr. Grant, he will no doubt prove a most efficient minister to his fellow countrymen and a valuable addition to our missionary band in Trinidad.

Joseph Annajee who for long gave good service to Mr. Morton at Princetown and who has been so helpful to Mr. McLeod since his settlement there, who is we may say a fellow student of Lal Behari will probably be licensed so soon as Presbytery can make it convenient.

Let this new departure, this new fruit of our labor among the heathen, stimulate us to more vigorous and earnest effort in prosecuting our Foreign mission work.

THE TRINIDAD MISSION.

BY REV. A. FALCONER.—No. 3.

In his first annual report, Mr. Morton writes as follows:—"We have spoken 'this word' unto them. Some have opposed it—some made light of it; some have heard it gladly, and said, 'It is good.' A few have cursed us, some blessed us and many flattered us. But our mind is to go on cheerfully leaving the result to Him who hath said, 'Son of man speak My words to them—whether they will hear, or whether they will forbear.'" Is not this the experience through which missionaries in general, must at times pass?

Scarcely had Mr. Morton been fairly settled down to his work in Trinidad, when we find him appealing for another labourer. He felt, as he looked over the field, that it was all waiting occupancy, and that it was impossible for him to operate upon it successfully, single handed. What was one missionary among 30,000 people! The Church had set its hand to the work of converting the Coolies, and must go forward. As the result of Mr. Morton's appeal, seconded by the advocacy of the cause in person, by the Rev. Mr. Lambert of San Fernando, before the Board, steps were taken to secure a second missionary.

At this stage we find the church taking a new departure, in the way of securing

labourers for the foreign field. The Synod, at its meeting in 1869, authorized the Board to call themselves, whom they may deem specially qualified to enter upon missionary work. And perhaps it might be well, in this manner, were more generally adopted, and more frequently acted upon by all churches engaged in foreign mission work. Acting upon this authority, we find the following resolution of the Board, unanimously adopted, at a meeting held in December of the same year. "That the secretary prepare a call to be signed in the name of the Board, by the Chairman and Secretary, to be laid before the Presbytery of Picton, at its first meeting, addressed to the Rev. Kenneth J. Grant of Merigomish, to become our second missionary to the Coolies of Trinidad." In due time this Call was presented, and cordially accepted by Mr. Grant, notwithstanding the earnest pleadings of an attached congregation, among whom he had laboured, with very great success, during a pastorate of seven years.

It might be worth while to refer here to a feeling that prevails in some churches, or at least did, in the past, prevail. We trust that it is now pretty generally dismissed, to the indefinite regions, whither beliefs in witches, ghosts, and such shadowy creatures have been relegated. It is the notion that only those, who cannot get situations, or have been unsuccessful at home—who in the expressive Scotch phrase are *stickit ministers*, go to the foreign field. If there be any ground for such an opinion elsewhere most assuredly it is not applicable to the missionaries to the Asiatics in Trinidad. In our last paper, we referred to the cause that led to Mr. Morton's leaving Nova Scotia, and we have seen that he resigned a congregation that, under other circumstances, would have strenuously opposed his going. Mr. Grant we have just observed, was called to the field from among a people manifesting profound attachment. And as to Messrs. Christie and McLeod, they they never sought a position in the home church—the former having been accepted as a foreign missionary, while still a theological student and the latter soon after being licensed, none of the missionaries to Trinidad then could ever be stigmatized with the epithet *stickit ministers*. And from a very intimate acquaintance with your four labourers, and their work here, and I think a fair knowledge of the ministry of the home church, the former I believe, would have no need to hide their heads, in a

general comparison with the latter.

It may be well at this stage, to note the progress that was being made in the work in Mr. Morton's hands up till this date. The year 1869 is remembered as a year of yellow fever, somewhat similar, in its course and sad result, to that of last year, though less severe. It must have been a time of anxiety to Mr. and Mrs. Morton, not yet fully acclimatized, and thus much more liable to be assailed by such. They were however mercifully preserved, and the work went on uninterruptedly. One and sometimes two English services (one in San Fernando for the Scotch Church) and two Coolie services, occupied the Sabbath days; while the general management of school work, and often the drudgery of teaching, visiting and endeavouring to impress the coolies upon the estates, and perfecting his knowledge of the language, constituted, the busy routine of the week. On the 31st December 1869, we find Mr. Morton, writing out his second annual report, having now spent exactly two years upon the island;— "Results are least apparent in connection with the public services. It is true that among those attending these services, more correct notions of God and of duty, are coming to be entertained, and that often there is exhibited an interest in the Saviour's mission of love and mercy. But none have come forward to give up their system of error, and while we see a certain restraining influence to some extent at work, we cannot see that any have been constrained by Divine Grace to turn heartily from their wicked ways. There has been marked progress in good behaviour—less heathenish conduct and language. we have acquired too, during the year a more thorough insight into the system of error which we seek to overthrow—a system inconceivably vile, and working but the deep depravity of its adherents. Looking upon such a religion, the worship of gods, false and impure, and the result as seen in the lives of worshippers, we find new reason to give thanks at the remembrance of God's holiness."

Meanwhile Mr. Grant having been on the 29th of March designated to the work, spent a very busy summer (all too busy for the good of his own health) in visiting various sections of the home church. The result of this over-exertion, as we gather from one of Mr. Morton's letters of that period, showed itself, even after his arrival in Trinidad. Few undertakings are more exhausting to a man's physical energies, than the wear

and tear, incident to the constant and hard labour of travelling, visiting and almost daily preaching or speaking at public meetings, during a missionary's visit of the churches. And if the unbounded zeal of some men on the one hand, combined with the unbounded thoughtlessness of some congregations on the other, will lead to the near breach of the sixth commandment, then it becomes the duty of the Board to step in and thwart such a murderous combination by saying, "It is enough." However Mr. Grant still lives, notwithstanding this and subsequent visitations of a similar kind, amongst the home congregations, and doing yet, a full tale of work, though like many others "wearin awa."

Mr. Grant sailed from Halifax for his future field of labor, on the 7th. of November and after a comfortable passage reached Trinidad on the 22nd. of November 1870. After consultation, it was decided that San Fernando, to be chosen as a centre for Mr. Grant's field. The Scotch manse being at the time vacant, it was placed at the disposal of Mr. Grant and his family, it being expected in return that Messrs Grant and Morton would give some supply of preaching to the vacant congregation. This they consented to do, till a successor of Mr. Lambert arrived.

San Fernando is the chief town in the southern division of the island. It is distant from Port of Spain, the capital, about 30 miles, with which it is now connected by both railway and steamer. Unlike Port of Spain it is remarkably flat. It is built on two spurs or hills, rising out from a higher hill at the back, toward the sea. It is consequently somewhat uneven, and rather irregular. Some sections of the town are nicely laid out, and planted with ornamental trees, and command extensive views of the calm gulf and surrounding country. With a population of over 6000, comprising a considerable number of Coolie's and with easy access to a thickly settled country, studed with sugar estates, and consequently containing a large coolie population. San Fernando is one of the very best centres for missionary work on the Island.

Mr. Grant immediately set to work to acquire the language, and took measures to establish a school, which has since done much valuable educational work, and is now in a very prosperous condition with a head teacher who received his education partially at Galt, Ontario, at the expense of Knox Church there, and two subordinate teachers.

We shall conclude our present paper with two brief extracts, one from a letter by Mr. Grant, written shortly after his arrival, and the other from Mr. Morton's third annual report, from which the condition of the work may be ascertained at the close of Mr. Morton's third year in the field.

Mr. Grant writes: "I am full of hope as to the success of our mission. Mr. Morton labours assiduously, and his influence is extensively felt on the estates which he visits. I am sure if our young brethren about to enter the ministry witnessed the scenes which we were compelled to look upon here on Sabbath, that their zeal would be so inflamed that they would plead to be permitted to enter the foreign field."

Mr. Morton closes his report thus;— "And what shall I say of results? To the eye of sense they are nothing, or almost nothing. A few scratches on the surface of a field—some boys taught to read—a number of people taught to question and doubt—a few ready to accept a new avatar, somewhat different from and somewhat better than the old. A certain interest awakened—a certain commotion among the people. As one of the young men expressed it; 'Some of the people are getting afraid that if they listen and advance much farther they will find their old faith subverted, and their minds quite drawn away from it.' To the eye of sense this may appear only a ripple upon the surface of the water; and the labour of three years may appear all but fruitless. But we count results neither the measure of our duty nor the source of our comfort. Our faith is in God, and this with honest labour, is our pledge of future results. We have learned the language—been the means of having some children taught to read the word of life, and succeeded in stirring up public interest in the work. We have visited those who were sick and in prison, and preached the healer and liberator to them; proclaimed the simple and affecting story of the cross to numbers in the sanctuary, in the house or by the way. And beneath the scratches in the field, we believe the seed is not lost. From the fear of some we infer that the tendency and bearing of the truth are being rightly understood by them. From the commotion we hope the leaven is at work, and the ripple on the water may be the first moving of the Spirit. Our work during the year has been very pleasant; and even should manifest results tarry, we are prepared to labour on, in the

same measure and spirit, ours is the lab our, you have delegated that to us; but prayer is the power in your hand, and results, permanent, and blessed, are wrought by prayer."

Letter from Joseph Annajec.

Trinidad, June 26th, 1882.

Dear Mr. Editor:—

Thank you for the Maritime Presbyterian. Our Trinidad Mission work is all going well by the Lord's mercy. Before fourteen years ago no one worked among the Coolies in Trinidad. Some were baptized by Roman Catholic priests but they did not know who Christ is, nor why they became christians in name. If any one ask them a question in religion, they answer "me no sabhee, axem French parson, he will tell you better." If any one ask them why they don't go to church on Sabbath, they say "meno sabhee what the French parson says, then what use to go to the church,"—for the French priests don't know any Hindustani.

A few months ago we began to have some trouble from a priest in San Fernando. In that year I was baptized, Mr. Morton opened a school on Palmyra Estate and I taught there. He afterwards brought the school to Mt. Stewart village which is about a mile from Palmyra. Between Palmyra and Mt. Stewart village, many Coolies rented lots of land and built houses on them and worked on the estates around. Only one creole house was there. They thus made a new coolie village. The children there went to the Mt. Stewart school, because there were not enough there in the new village for a school and the distance was not too great.

Then the priest opened a school in this new village and put one creole teacher in it. Then Mr. Macleod hired a room and we opened a school there for Coolie children and we gathered them all into our school. The priest then dismissed his creole teacher and hired Madras Coolie teacher, he sent a message by his teacher to the Coolies, that if they sent their children to his school from ours, he would give them five shillings a month and make them clever in one year, but except one boy and sometimes one girl and the teacher's own children, often all children coming to our school. The teacher wants to give up the school but the priest did not let him.

Your Obedient Servant,
Joseph Annajec.

THE NEW HEBRIDES MISSION.

Letter from Rev. James Murray.

Mr. Murray was formerly minister of Antigonish. He afterwards went as a missionary of our church to the New Hebrides, but Mrs. Murray being threatened with loss of sight, they were compelled to leave the field. He is now settled at Paramatta, 15 miles from Sydney, New South Wales.

St. Andrew's Manse, Paramatta, June 12th, 1882.

Dear Dr. McGregor.—We are all well here. I had a trip a short time ago to Tasmania, returning via Melbourne, and Mrs. Murray and George spent a month with Mrs. J. G. Paton in Melbourne. We have all derived much benefit from the change. George is learning well at school. He says he is going to be a missionary.

Our church here, i. e., the Presbyterian church, is soon to have a Mr. Murray from Aberdeen as her agent in the New Hebrides. Mr. and Mrs. Fraser, the missionaries of the Tasmanian church went to the Islands by the last trip of the *Dayspring*.

The Gray's are prevented from going in consequence of the illness of Mrs. Gray. They are natives of South Australia.

Mr. Gray who was recently settled in Annapolis, Nova Scotia, was married last week to a Miss Hoshniman, daughter of a gentleman who used to be an elder in the late Dr. Laing's church, Sydney. She is a celebrated singer.

Rev. J. H. Macleod has resigned his charge at Coora, N. S. W., and is now seeking another.

My work seems to be prospering. We have just had completed a new Sabbath school hall and vestry, at a cost of about £560.

Our sustentation fund, you will have learned, I dare say, has been thus far a wonderful success.

Mrs. Murray's sight continues much the same. She makes very good use of what she has, and is thankful that she has not lost it totally. She can do almost as much work as she ever could except reading. She joins me in best regards to Mrs. MacGregor and yourself.

Very truly yours,
J. D. MURRAY.

PRESBYTERIAN FATHERS.

The following is Part I. of the address given by Rev. P. G. MacGregor, D. D., at Mr. Baxter's Jubilee, held on the 11th July at Onslow.

Other congregations have had their Centennial Celebrations, and, at rare intervals, ministers their Jubilees; and the public services connected with these have proved both interesting and useful. It is therefore fitting in every way that the congregation of Onslow and this Presbytery of Truro should suitably mark Mr. Baxter's completion of his century since the commencement of his pastorate.

Sympathizing heartily with the object I cheerfully accepted an invitation to speak, and must now, though with some misgivings, submit my contribution to the interest of this auspicious meeting.

And so our venerable Father has been half a century in the ministry! When he began his work as a preacher in 1831, I think I am correct in saying that His Honor Governor Archibald, whom I am happy to see on the platform, Dr. Ross, President of Dalhousie College, Dr. McCulloch, Dr. Geddie, John Campbell, Charles Robson, and William Fraser, one of the Clerks of the General Assembly, were students, and Sir H. Hoyles, Sir Thomas Archibald, Baron of Exchequer, Dr. Dawson, President of McGill College Montreal, and Messrs. Christie, Byers, John McKinlay, Hiram and Edward Blanchard, J. W. Carmichael, Esq., and some more of us members of a later class were still at school. And yet I feel that I can recall the main lines in his course, not only for fifty years, but a little beyond that starting point.

I went to Mr. Baxter's school, and can remember the very tones of his voice in declaiming *Penna* and *Dominus*, and in conjugating *Amo* and *Docco*. And though it is now the fashion to associate all reminiscences of the schools and teachers of half a century ago with birch rods and leathern taws, I can say, either that such representations are entirely overdrawn—caricatures in fact or Mr. Baxter was a notable exception, and a very paragon of good nature, and pedagogic mildness. Law reigned, indeed it did, but with little show of physical enforcement. It will scarcely be believed, I suppose, that once in a while he appeared amongst us on the playground, and wonderful to tell, initiated us into new games, a kind of learning in which we showed great aptness and proficiency.

Where Mr. Baxter learned these games I do not know, but I suppose he brought them with his first Latin lessons from the Parish School of Annan to which memory will now carry him back, with even more frequency and tenderness of feeling than to its name sake, New Annan, his second home. But this I know, for I remember well that *the campus* where this physical training was encouraged lay around the *old log school house* in New Glasgow, where he succeeded the late Andrew McKinlay, Esq. of Halifax, who there also began in Nova Scotia his career of usefulness and of honor. The very mention of a log school house in New Glasgow contrasts strangely with the graded Seminaries in that town now, and with the hundreds of handsome school edifices in every village and hamlet at the present time.

I will occupy no time with Mr. Baxter's arts or theological course, with his licensure, or probationer's work, either in Nova Scotia or in New Brunswick where he fulfilled a mission around the Bay Chaleau as far as New Carlisle, for I do not consider that I am expected to give details.

In 1832 he was settled at Onslow; but the congregation at that time included Brookfield in one direction and Upper Londonderry in another.

Some 25 or 30 years afterwards Upper Londonderry was separated, so that the people of that district might call a pastor for themselves, when Old Barns, now known as Clifton congregation, was added in the direction and Mr. Baxter's labours extended in another to East Mountain and North River. Dr. Patterson represents Rev. Mr. Dick, first minister on the Shuhenacadie, as saying that his congregation was 36 miles long but the breadth had never been ascertained; but from the account just given of Mr. Baxter's it is doubtful if either the length or the breadth has yet been ascertained.

To discharge fully all the pastoral duties in such a field was simply impossible. To work the congregation fairly was a herculean undertaking, and involved many a weary drive by day and by night, in summer's heat and winter's cold, and worse still through the deep mud of spring and fall. And yet he kept his appointments when many, nearer, failed. Doubtless the work was often done imperfectly but when it was considered that the salary was both limited and irregularly paid and involved the necessity of working land, the wonder is that he did so well; and it was through the co-operation, self-

denial and devotion of a noble wife that he was able to do so much to meet the spiritual wants of his people, and the support and education of a large family.

Leaving his work in the congregation to speak for itself, and a testimony to a successful work might be gathered from every section, I propose a brief review of the period, and of Mr. Baxter's contributions in work, to the general progress and prosperity of the church, the Presbyterian Church of Nova Scotia, and, after union, of the Lower Provinces.

The period to be reviewed must be looked at in its connection with the past and some other reviewer may trace its connection with the future, when the older brethren, and there are only a few of us left, shall have disappeared.

Starting with the beginning of Mr. Baxter's pastorate, I would say *one period had passed away—a second was near to close—and a third about to commence.*

The first was truly a *prehistoric age* for we know little of the sphere, of the work and of the travels of the first ministers, or of the actual condition of the settlements in which they laboured; and for what we do know we are indebted to the inquiries and publications of Dr. Patterson more than to any other man. The period referred to was that of Kinloch, who laboured in Nova Scotia for three years, prior to the American Revolution, and a very few years after the expulsion of the French from Grand Pre and other fat-lands in Nova Scotia—of the first Murdoch, who arriving about the same time, remained labouring in Horton, Windsor, Cornwallis and Musquodoboit where he was drowned when he had shortly passed the meridian of life, in the midst of his labours, and where a suitable memorial stone marks his grave, erected by Mr. and Mrs. Wm. J. Stairs—of Gilmour, expelled from the United States for his loyalty, with his wife, family of small children and infant in the dead of winter, who at length getting to Québec over ice and snow in safety, eventually reached Nova Scotia, living and labouring at Windsor, Newport, Ardoise Hill, and Horton where his tombstone with Latin inscription may still be seen, and his descendants visited,—of Secombe, of Chester, Cock of Truro, and Smith of Loudonderry, whose names and work should be specially dear to this part of our Church; and of Munro, who preached everywhere, chiefly perhaps at Newport and finally at Antigonish, where he died leaving the nucleus of a congregation now

among the most flourishing in the connection.

These were the men who traversed the land when there were in many places no roads, certainly no turnpike or MacAdam, and rarely a bridge or the muddy creeks of the Bay of Fundy waters, or the clearer streams gushing from the granite ranges of the Atlantic coast. They occupied no fine churches, scarcely had a log school house in which to preach and heard not the sound of the Sabbath bell. They knew nothing of well paid salaries or of the comforts of hotels, and were strangers to fine bread and other luxuries—not a mill to grind the corn and wheat but such as were wrought by hand; and often the man of God, weary with hunger and travel and work found a welcome but no comfortable bed on which to rest.

Though these early fathers had all their own excellencies, they were far enough from being all cast in the same mould. They were all men of education, and, I believe of piety, of great endurance, and some of them of great devotion and heroism and generally well fitted for the work to which God had called them. Their names should be familiar to our children, and their work in laying foundations held in grateful remembrance.

These men were all gone before the Father, whose Jubilee we are celebrating, had entered on his work. Few then living had seen or known them. The present race has never seen one of them; and their very names, I am sorry to say, are unknown to our children.

Even the *second period* was near its close when Mr. Baxter entered the ministry. *It was an historic age* for we have many facts, dates and details of the lives of these later laborers, and with their names and deeds, many of you are somewhat familiar.

We know who they were, and where they were settled; we know something of their missionary journeys, how they gathered and organized congregations, and formed them elves into Presbyteries and Synods. These include McGregor, Ross, and McCulloch of Pictou, Brown of Londonderry, Waddell of Truro, Graham of Cornwallis, and afterwards of Stewiacke, Dick and Crowe of Shubenacadie, Laidlaw and Sprott of Musquodoboit, Dripps of Shelburne, Robson of Halifax, Kerr of Economy, Thompson of Chatham, and Blackwood of Gay's River. To the same honored list belonged Gordon, Kerr, Nicol, the second MacGregor, and Douglass, all of Prince Edward Island, the

last being a translation from the Onslow congregation. Among the early laborers, McKinlay of Pictou, and Trotter of Antigonish, were men of mark; and of the same Presbytery were Patrick of Merigomish, and Mitchell of River John.* These were men nearly all of whom, some of us who are younger than Mr. Baxter, have seen and heard; and yet when he was buckling on his armour some of these men were retiring from the field. But if some were ceasing from the conflict, others appeared, Caleb-like, as strong for war, as they had been a quarter of a century before.

To have heard and seen and known these men should, and does, count for something. I have heard it said: "We were born too soon. Would that we had lived at a later age." For one, I cannot sympathize with the feeling nor entertain the desire. I am thankful that I have heard and known the patriarchal Brown, the staunch logical Ross, the venerable Waddell, the erudite McCulloch, the polished Robson, the earnest Keir, the missionary Sprott, the impetuous Douglas, the learned Trotter, and other worthies whom I have named.

These were neither common ministers nor common men. In the spirit of a Williams or a Moffat, of a Duff or a Carey, of a Barnabas or a Paul, they left a home and a country, in which they were capable, from talent and acquirements, of taking a good position;—left not in swift steamers or luxurious liners, not with salaries provided and to be remitted, as to our present missionaries, to a day; but to seek out their brethren in poverty, a people described as dwelling solitarily in the woods, to share in their privations and toils, peradventure they might enjoy the privilege,—that privilege, their chief luxury,—of breaking to them the bread of life; thus cheering them in their exile, and pointing them to a Better Country. And what was their work? They preached and prayed, they taught from house to house, they wrought with their hands. Some farmed and some taught, and all wrought and suffered, in holding to their post, and maintaining the standard of truth in their respective spheres.

Omitting for the present all notice of results, I must observe that they all saw that the supply of preachers was wholly inadequate to meet the country's need; and some of the number with far-seeing

* My limits and line of remark do not admit of notice of contemporary laborers in other Churches.

wisdom came to the conclusion and avowed it boldly that it would ever be so if they remained dependent on Churches 3000 miles away; and that they must provide the means of educating and ordaining a native ministry. They therefore projected and struggled to found and maintain, and did found and maintain an institution, the germ of our Dalhousie and Pine Hill, of our colleges at Montreal, Kingston, and Toronto, at which our own young men should receive an education to fit them for the professions and especially for the pulpit.

When Mr. Baxter came on the stage, if you will allow me the expression, these worthies were moving off. Gordon, Laidlaw, Nicoll, and Dick had disappeared some years before this, and they were followed by Dripps in 1828, Graham in 1829, and my father in 1830. The others of the second period were nearly all present at the Synod in 1833, the first at which Mr. Baxter took his seat; but they soon began to pass in solemn procession, as year after year their names were dropped from the Roll:—Ross in 1835, Robson in 1839, Mitchell in 1841, Waddell 1842, McCulloch in 1843, Patrick in 1845, Douglas in 1847, Brown in 1848, McKinlay in 1851, Trotter in 1855, Blackwood in 1858, Keir in 1859, Crowe and Sprott in 1870, Dr. Smith in 1871, and Dr. Roy in 1873.

And so of all the twenty-one ministers and ten elders present at that Synod! so that we may here pause and say: "The fathers, where are they?—These have all gone." I trust I may say gone home; and one only, Rev. R. S. Patterson, has escaped and can tell, how at that interesting meeting they chose Mr. McKinlay, Moderator, and arranged for a more systematic attendance of the students at the Divinity Hall, and for their superintendance by Presbyteries, and for helping Pictou Academy in its difficulties which had begun, and how every session was ordered to procure a book and to keep regular sessional records, and how a committee of Messrs. Robson and McKinlay were appointed to correspond with the Synod of Upper Canada.

Yes one alone remains, and we can all join with him in saying: "For we are strangers before thee and sojourners, as were all our fathers—our days on the earth are as a shadow, and there is none abiding."

In 1832, what I have called period second had not ended. It was, however, nearing its close for the third age was

coming in. For a time they interlap. The fathers were passing off the stage, the sons were coming on. The first four Nova Scotia ministers had been licensed, June 8th, 1824, McLean, Murdoch, McGillivray, and Patterson, followed by other six, numbering ten in all, most of whom were members of Synod, and living in the confidence and love of their people. Their capabilities and course were the best reply that could be given to sneers at native preachers and prophecies of failure.

Of the 21 ministers in Synod, two-thirds were from the old land, and one-third Provincials. At the close of the fifty years the native element has become two thirds and the Scottish or rather British, one-third. Of 164 ministers now in the Maritime Synod, fifty have come from the old country, and about 114 have received their education at home. The whole number who have been ordained after a training in the whole or in the part in our own institutions amounts to about 168. It will thus be seen that this period is one of transition from a Synod mainly Scottish, to one essentially Canadian. And of this new race how many have gone home! McLean, after a devoted life, in 1837, leading the way, followed at intervals by McGillivray and Murdoch of the first class, by Dunbar and Ross of the second, by Waddell, and both the McCurdy's, Daniel and John, of the third, with Geddie and Campbell and Byers, of later standing, all gone; Patterson of Bedeque and Baxte; representing now the first and third class of theological students, and Drs. Ross and McCulloch, probably the fifth.

JEHOVAH—HIS MAJESTY: HIS MERCY: HIS JUSTICE.

BY REV. J. B. LOGAN.

Having put Moses in the cleft of the rock, and covered him with His hand as he passed by, Jehovah proclaimed His NAME—"The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity transgression and sin and that will by no means clear the guilty."—"May the Holy spirit help us to enter into the spirit of the record, and breathe as amidst the holy inspirations which pervade and surround it!"—"Who hath ears to hear, let him hear."

1. The Lord proclaims His MAJESTY:—"The Lord, the Lord God." The name

"Jehovah" was that by which He had declared Himself when His servant received His commission. He meant directly to signify (Cf. Ex. VI: 2-4.) His absolute and independent existence. We must consider the Name as also stating all the incommunicable attributes of His immutability, His omnipotence, His omnipresence, His omniscience. In the proclamation of the Name on this occasion, He delivered a pointed protest against the false gods impiously set up in the perverted imaginations of men, to exchange Him for them; and He claims for Himself undivided supremacy and undivided worship (XXXIV-14), as He also does in other places—"The Lord our God is ONE Lord"—"I am God, and besides me there is none else, and I will not give my glory to another." Thus, let us, my readers, aim to acknowledge and feel in our own contemplation—"The Lord the Lord God." We have before us Him who is without beginning of days or end of years—Him who changes not and is the same yesterday, today, and forever—Him who created by His word and upholds by His arm the fabric of universal nature—Him who sitteth on the circle of the earth—Him who doeth according to His will among the hosts of heaven—and Him who is urging the course of all beings and all worlds till, they shall arrive at their stupendous consummation. This is the Being made known to us—"The Lord, the Lord God." He is indeed clothed with honour and majesty:—"With God is terrible MAJESTY!"

Jehovah proclaims His MERCY: "Merciful and gracious, long-suffering &c. It is indeed interesting to observe such a proclamation as this, delivered in spite of the audacious provocations He had received. We have been much accustomed to look upon the dispensation of the law simply as a dispensation of terror—like the mount from which it was given—fraught with the threatenings and the inflictions of vengeance and within the range of which hope and joy could scarcely come. Yet here is one of many testimonies—perhaps the most impressive of all—that in that dispensation, Mercy was gloriously enthroned, irradiating and guiding the Divine perfections by its own tenderness, and rendering them all wondrous modifications of Love.

The Divine mercy is presented in its operation—"forgiving iniquity, transgression and sin." Mercy: rightly described as "the exercise of good will to those who have merited anger and punishment." Now, we have to take the mercy of God in its highest mode of op-

eration; not as it is seen in the mere communications of temporal good, but as it appears to the interests of the immortal soul—shielding it from its danger and saving it from its ruin. Here it accomplished its grand end through the Mediatorial work of the Son of God, who, in accordance with the Divine purpose has offered a propitiatory sacrifice, applied through faith to the sinner's state and heart, secures the blessing. The ceremonies and sacrifices and priesthood of the law of Moses were all formed with a reference to *this*, and all derived their forgiving power from the fact that they were types of His death, who, "once in the end of the world put away sin by the sacrifice of Himself." Thus under that ancient economy penitent believers could lay claim, "Thou Lord, art good and ready to forgive." There is forgiveness with Thee that Thou mayest be feared." "With the Lord there is mercy, and with Him is plenteous redemption." And to my dear readers, how fully the delightful fact is ratified! Looking back to Calvary, and gazing and musing on the victim of the cross, we hear the voice in its utmost clearness, and we repeat its sweet accents as possessing a charm which opens for us the portals of immortality—"In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace."

The Divine mercy is presented to us also in its *plenitude*—"He is abundant in His goodness—keeping mercy for thousands." And when we speak of the plenitude of mercy, we may consider it as to its *power*: that there is no guilt too heinous for it to cancel; no stain too deep for it to expunge; no dungeon too barred for it to open; no danger too imminent and too portentous for it to chase away. He through whom it is bestowed, saves to the *utmost*; His blood cleaveth from all sin;—it is identified with the energy of Omnipotence, the same resistless power that moves planets in their orbits, and wings seraphs in their spheres.

When we speak of the plenitude of mercy, we may consider it as to its extent. There is its extent as to *space*, for, though apparently contracted, it is associated with a system which, as arranged in the fulness of time, is adapted for universal diffusion, and according to the sure word of prophecy, it is intended to proceed and advance, till it shall have given salvation to every kindred, and tribe, and people, and nation. There is also its extent as to *duration*. It is permanent and imperishable, "from everlasting

to everlasting"—pledged before the foundation of the world; stretching through all the generations of time, without the possibility of exhaustion and decay; certain and unfailing in its efficacy until the consummation of all things, and *then*, mercy shall reign immortally triumphant amid the rejoicings and hallelujahs of the skies!

Jehovah proclaims His *justice*; "and that will by no means clear the guilty." Never must it be imagined that the mercy of God can be proclaimed but in consistency with His Justice. God would not let the tribes of Israel forget His justice, as He now announced Himself to His servant on the Mount. He now unfolded the equality and harmony of His perfections. Had they heard of His mercy only, they would have heard but a part of the truth, and would have been untaught in that momentous judicial sanction which so powerfully assists the regulation of human conduct, and apart from which mercy herself could not achieve her victories. They were told, therefore that if they would indulge in sin—the tendency to which had already been displayed—He would visit that sin upon them, both personally and nationally, by the infliction of His sore displeasure. *In them*, He would vindicate His Justice. (See XX: 5, and Jer. XXXII 18, 19).

But without further referring to the special bearing of the expressions on the Jewish people, let us look, for a moment at the *general principle* which the proclamation involves. For men, anywhere, to dishonour God by the impenitent resistance of His authority and violation of His law, and by refusing to apply for His grace according to the methods by which He has promised to bestow it, this is, for them, to put away the prospect of forgiveness, and to live in inevitable exposure to condemnation and final punishment. The great plan of mercy and forgiveness is one in which Justice forms an essential element and in which the rights of justice are inviolably preserved:—"God is just, while he is the Justifier of the ungodly." Apart from that plan, Justice, (the claims of which, in it were satisfied in the *sacrifice*), exacts those claims from the *sinner*; and the sinner having nothing, wherewith to expiate guilt, must endure its penal consequences in himself and endure the righteous sentence which overwhelms in destruction. The punishment is proportioned to the amount of privilege and opportunity abused; and because in the

'Gospel, the loving-kindness is more clearly revealed, and more tenderly urged, than in the law, therefore the punishment of those who reject the Gospel is more aggravated and severe. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgement and fiery indignation, which shall devour the adversaries. For we know Him who hath said, Vengeance belongeth unto me, I will recompense saith the Lord. And again, the Lord shall judge His people. It is a fearful thing to fall into the hands of the living God." (Heb. X:26-31.)

MINUTES OF THE ASSOCIATE PRESBYTERY OF NOVA SCOTIA.

An old Mss. volume about six inches by nine, and an inch in thickness lies before us. It is partly blank and partly written by the hand of Dr. McGregor the first Presbyterian Missionary to Nova Scotia. It is a record of the proceedings of the above named Presbytery and as a leaf from the history of the early days of our church when Nova Scotia was one Presbytery consisting of three ministers with elders which also looked after New Brunswick and P. E. Island, will be read with interest by many. We copy it verbatim:

"James McGregor, minister was sent by the Associate Synod of Edinburgh in Scotland, to Pictou, in the year 1786.

Duncan Ross and John Brown, Ministers, were sent by the General Associate Synod of Edinburgh in Scotland to Nova Scotia in the year 1795, and ordered to constitute themselves with Mr. McGregor into a Presbytery which should be denominated, "The Associate Presbytery of Nova Scotia." The Presbytery was accordingly constituted, but the minutes of the first five years are not on record. Mr. Brown was settled at Londonderry, Mr. Ross at Pictou.

Pro renata, Pictou May 20, 1801.

The Presbytery was constituted with prayer. Present—John Brown, Duncan Ross and James MacGregor, ministers, with Joseph Crow, John McLean, and James McDonald, ruling elders—Mr. Brown was chosen moderator, and Mr. McGregor, Clerk.

Fifteen commissioners from various parts of Pictou congregation were heard on the question whether two ministers be necessary for Pictou and then the Presbytery resolved themselves into a committee, closing with prayer.

After the committee was finished the Presbytery was again constituted by prayer, present, ut supra.

The report of the Committee being called for, the clerk read the following resolutions.

1. That it is necessary to have two ministers in Pictou.

2. That the congregation be divided in two.

3. That a committee be appointed by the people of the different settlements with power to divide the congregation as agreeable as possible and that Mr. Ross and Mr. Macgregor shall be present at the committee and shall use their endeavour to prevent any quarter from being under a necessity of joining themselves to any of the congregations against their will.

4. That the committee meet at Robert Marshalls on Wednesday next.

5. That Mr. McGregor shall lay down his charge of the West side, and Mr. Ross of the East side (since Mr. Ross' arrival he and Mr. McGregor were jointly ministers over all Pictou) according to the division which shall be made.

6. That the commissioners for the next Presbytery at Pictou shall enquire of their constituents if they object to the members from Pictou sitting in judgement upon their resolutions.

7. That a copy of these resolutions be on each side of the congregation for inspection.

The Presbytery appointed Mr. Ross to preach at Douglass the last Sabbath of May and the two first of June. Closed with prayer.

Londonderry, June 22nd, 1831.

The Presbytery was constituted with prayer, Present—John Brown, Duncan Ross, and James McGregor, ministers with James Campbell and James McDonald, ruling elders. The Presbytery appointed Mr. McGregor to preach three Sabbaths at Amherst, and authorized him and Mr. Campbell or Thomas Fulton, if both, or either of them go thither, to hold a Session, along with any members of Session who may be there on the case of Mrs. Berry.

Appointed Mr. Ross to preach one Sabbath at the Shubenacadie meeting house, and another at Nine Mile River, also some days at Miramichi, provided

he can get a passage thither, and Mr. McGregor and Mr. Brown to preach in his place each a day.

Appointed Mr. Brown to preach one Sabbath at Noel and another at the mouth of the Shubenacadie river.

Ordered all these appointments to be filed by the beginning of October.

Appointed their next meeting at Pictou after the Sacrament of the Supper in July.

Closed with prayer.

Pictou, West River, July 13th 1801.

The Presbytery was constituted with prayer, Present—John Brown, Duncan Ross and James Macgregor, Ministers, with James, Campbell, John McLean and Thomas Fraser, ruling elders.

The report of the Committee for dividing Pictou congregation was read but being without subscription the Presbytery returned it to the committee to be authenticated. The commissioners being asked if they were instructed to make any objection against the members from Pictou sitting in judgement upon the resolutions of the committee of the last Presbytery at Pictou, they all replied that they were not.

The Presbytery appointed their next saderunt here to-morrow at nine of the clock.

Closed with prayer.

Pictou, West River, July 14, 1801.

The Presbytery was constituted with prayer. Present *ut supra*. The resolutions of the committee of Presbytery were read a first, second, and third time. The fifth resolution was amended as follows. Mr. McGregor and Mr. Ross shall lay down each his charge of that part of Pictou, which shall be otherwise provided for, with which amendment they were all approved of.

The commissioners for dividing Pictou congregation having returned their report authenticated it was received and is as follows.

Pictou, Middle River, May 27th 1801.

Five plans of division were laid before the committee.

1. The West River and Harbor to form one congregation, and the East River another, and the Middle River to join which ever should give it the greatest advantage.

2. The West River including Scotch Hill and Middle River to form one congregation and the East River and Harbor another.

3. The West River, Middle River and Harbor to form one congregation and the East River another.

4. The West River, Middle River and Harbor except Fishers Grant to form one congregation and the East River and Fishers Grant another.

5. The West River and Middle River to form one congregation and the East River another; and the Harbor including Fishers Grant to be left out of both in order to form a third, but to be applied in proportion to their assessment by the ministers of both congregations until they get a minister.

All these plans were withdrawn one by one but the last and it being put to vote was adopted by a majority of two, exclusive of commissioners for the Harbor including Fishers Grant.

Agreed.

1. That the line of division between the Harbor and the West River begin at McCabes island and thence run Northward in a course which will include Scotch Hill on the West River side.

2. That the line of division between the Harbor and the Middle and East River begin on the Middle River at the upper line of the lot which belonged to the late John Fraser, Esq., and thence run Eastward until it strikes East River at the gut below Robert Dunbars.

3. That the line of division between the Harbor and East River begin at the line between the lots of James Carmichael and James Mackay and continue in the course of that line until it strikes the Gulf shore.

4. That the line of division between East River and the Middle River begin at the boundary line between them and the Harbor and thence run Southward in the line of the division between the East River and the Middle River until it reach Robert Cultons lot, thence to run a course which will include William Fraser on the East River side.

5. That the above division of the congregation commence on the first of August next.

Agreed that the Harbor give security for their share of the pay.

The committee took leave to recommend that the assessments be ready in the first of January, yearly, and that the payments to the ministers be made on the first Tuesday of March yearly, and that there be one term of payments only.

(Subscribed by sixteen commissioners)

The commissioners for the West congregation petitioned verbally that the Presbytery appoint one of their number to moderate in the giving of a call to a minister which petition being granted Mr. Brown was appointed to be modr

ation on Thursday the 23rd current, Mr. Ross offered his call to the Presbytery and they accepted of it.

The Presbytery appointed their next meeting at the East River on Monday after the Sacrament of the Supper in October.

Closed with prayer.

Pictou, East River, Oct. 5th 1801.

The Presbytery was constituted with prayer.

Present—John Brown, Duncan Ross, and James Macgregor, ministers, with James Campbell, John Maclean and Thomas Fraser ruling elders.

Mr. Brown read his proceedings at the moderation on July the 30th and they were approved of.

A call to Mr. Ross was laid before the Presbytery subscribed by fifty-three persons and two witnesses and having twenty-four subscriptions on the back. The call being presented to, was accepted by Mr. Ross.

The Moderator having called if there were any communications from the Harbor to give security for their share of Mr. Ross' pay, none appeared and Mr. Ross presented to the Presbytery a memorial with a protest as follows.

To the Moderator and romanent members of the Associate Presbytery of Nova Scotia, this memorial humbly sheweth.

That the district of Pictou was by a Committee appointed for that purpose divided into three congregations and that the Harbor congregation was to be supplied by both the ministers equally according to the proportion of sermon due to said Harbor congregation by an equal assessment and that said congregation was at this meeting of Presbytery to give security for their share of the stipends, which they having failed to do, the subscriber hereby protests that he is free from any obligation whatever flowing from said resolution and that the said congregation has at present no claim to any share of this labor nor shall until they give their security and when they do so that he shall withdraw his protest.

Pictou, Oct. 5th 1801.

(Subscribed) Duncan Ross.

The above protest was adhered to by commissioners from the East River.

James Campbell presented a petition craving the continuance of Mr. Ross' relation to the people of Wilmot River and as much supply of sermons as consistent with the interests of the Redeemer Kingdom (a third part of Mr. Ross' labor had been appropriated to Wilmot River

hitherto). The Presbytery allowed Mr. Ross to go to Wilmot River two Sabbaths in the year, provided that it did not lessen his supply to other places, and they appointed him to preach one Sabbath at the foot of Shubenacadie River.

Appointed Mr. Brown one Sabbath to the foot of Shubenacadie River, and one at Noel, and Mr. McGregor three Sabbaths to Prince Edwards Island, both as early as possible next summer.

Appointed Monday next as a day of thanksgiving and their next meeting at Londonderry on Monday after the Sacrament of the Supper in June.

Closed with prayer.

Londonderry, June 21st 1802.

The Presbytery was constituted with prayer.

Present—John Brown, Duncan Ross, and James Macgregor, ministers with Joseph Crow and John McLean ruling elders.

Mr. McGregor reported that Mr. Campbell and he had got the case of Mrs. Berry settled to the satisfaction of all concerned.

Mr. Ross was chosen Moderator.

The Presbytery appointed Mr. Brown to Douglass two Sabbaths; and Mr. Ross to Prince Edwards Island some Sabbaths provided he could return before October, otherwise to Amherst three Sabbaths; and Mr. McGregor to Douglass three Sabbaths.

Appointed their next meeting at Pictou, East River, on the fifth of July next. Closed with prayer.

A MISSION ORDER.

Committees of the three Presbyterian Churches of Scotland have prepared the following brief statement of Doctrine to be used in connection with the Foreign Missions of those Churches. The Synod of the United Presbyterian Church has given the document its sanction, and it is expected in due time to receive the approval of the Established and Free Assemblies.

I. The Scriptures of the Old and New Testaments are the word of God, and the only infallible rule of faith and duty.

II. There is but one God—a spirit, self-existent, omnipresent, yet distinct from all other spirits and from all material things: infinite, eternal, and unchange-

able in His being, wisdom, power, holiness, justice, goodness and truth; and He alone is to be worshipped.

III. In the Godhead there are three persons, the Father, the Son, and the Holy Ghost and these three are one God, the same in substance equal in power and glory.

IV. All things visible and invisible were created by God by the word of His power, and are so preserved and governed by Him, that while He is in no way the author of sin, all things serve the fulfilment of His wise and good and holy purposes.

V. God created man, male and female after His own image, in knowledge, righteousness, and holiness, with dominion over the creatures. All men have the same origin, and so are of one blood and are brethren.

VI. Our first parents, being free to choose between good and evil, and being tempted of Satan, sinned against God; and all mankind descending from Adam by ordinary generation sinned in him, and offending in manifold ways against the good and holy law of God, justly deserve His wrath and punishment in this present life and in that which is to come.

VII. To save men from the guilt, corruption, and penalty of sin, God in His infinite love sent into the world His only begotten Son, the Lord Jesus Christ, in whom alone God has become incarnate, and through whom alone men can be saved. He was conceived by the power of the Holy Ghost and born of the Virgin Mary, yet without sin. He was true God and true man. For sinful men He perfectly obeyed the law of God, and offered Himself a true and perfect sacrifice to satisfy divine justice and reconcile men to God. He died on the cross, was buried, and rose again from the dead on the third day. He ascended to the right hand of God, where He maketh intercession for His people, and from whence He shall come again to raise the dead and to judge the world.

VIII. The Holy Ghost, who proceeds from the Father and Son, makes men partakers of salvation, enlightening their minds by the truth of the word of God, convincing them of their sin, persuading and enabling them to receive Christ Jesus as He is offered to them in the Gospel, and working in them all the fruits of righteousness.

IX. God having given His Son to be the Saviour of the world, and sent His Holy Spirit to apply the purchased redemption, commands all men everywhere

to repent of their sins, to believe in the Lord Jesus Christ as their Saviour, to own Him as their Lord, and to live a humble and holy life after His example and in obedience to His revealed will.

Those who believe and obey the Gospel of Christ are saved; and their privileges are—the full forgiveness of sins, adoption into the number of Gods children, advancement in sanctification through the indwelling of the Spirit, and the hope of eternal glory. In all His gracious work, the Holy Ghost uses and blesses all means of grace especially the Word, sacraments, and prayer.

X. It is the duty of all believers to unite in Church fellowship; to observe the sacraments and other ordinances of Christ and to obey His laws; to continue in prayer; to keep holy the Lord's day to meet together for His worship; to wait upon the preaching of His Word; and to give as God may prosper them for the support and extension of the Gospel. The sacraments appointed by Christ are Baptism and the Lord's Supper. Baptism is a sign and seal of our union to Christ, the washing of regeneration and renewing of the Holy Ghost, and our engagement to be the Lord's. It is to be administered to those who profess their faith in Christ, and to their children. The Lord's Supper is a memorial of Christ's death, and a sign and seal of the benefits thereof to believers. It is observed by His people in token of their faith in His sacrifice, their further engagement to serve Him and their communion with Him and with one another. It is also the duty of members of the Church to manifest a spirit of purity and love among themselves and towards all men, to labour and pray for the spread of Christ's kingdom throughout the world, and to wait for His glorious appearing.

XI. At the last day the dead shall be raised, and all shall appear before the judgement-seat of Christ, and shall receive according to the deeds done in this present life whether good or bad. Those who have believed and obeyed the Gospel shall be openly acquitted and received into glory; but the unbelieving and wicked being condemned, shall suffer the punishment due to their sins.

Parties wanting Sabbath School papers would do well to try the MARITIME PRESBYTERIAN, it has food for old and young.

To any parties willing to distribute copies and act as Agents if subscribers offer we will be glad to send free copies for distribution.

THE Children's Presbyterian.

THE BEST FOR GOD.

For the Children:

A heathen mother in India who had daughters but no son prayed earnestly to the gods that her reproach might be taken from her. One day there was rejoicing in her house for a boy and girl were born to her. The girl was blind from birth.

Let me tell you what the poor mother did. There came a festival day and a child was to be sacrificed to a heathen god. You at once say what a cruel practice! How little love these heathen have. Paul you know tells us in the Epistle to the Romans that they are without natural affection.

This poor mother however though ignorant of the plan of salvation yet in her conduct teaches us an important lesson. She did not sacrifice her blind girl but her beloved boy. She put him to death by offering him as a sacrifice.

One day a missionary was passing the house and saw signs of grief in the home. He asked why they were sad and when told said why did you not give the blind girl baby if either must be sacrificed. Is that the way she replied you give to your God. I thought the best was to be given to the gods. O, if I had only known that your God would have been pleased with my blind girl I might have spared my boy.

What a keen rebuke this heathen mother gives to us. There is a voice in her cry which ought to reach us. From her conduct we may learn a lesson.

You look at the teaching God gave the Jew. He was to bestow the best upon God. The best of the oil the wine the wheat and of the first fruits were to be offered unto the Lord, and surely with more light greater privileges and blessings more is expected of us.

God then children wants from you the best service you can give him. Not the smallest contributions least love and work and zeal we can afford but the great-

est. This we cannot render until our hearts change and then our service becomes whole hearted.

In the history of the boy Samuel there was a time when he did not know the Lord. Though he knew of him yet he was not fitted for his service. One night a change took place God made himself known to him. He intended that he should be a great man do a great work in the world and bring forth much fruit in his life. This he never could have done unless he had learned to know the Lord. From the night that he heard the voice calling him he commenced performing good deeds.

Then children when you have sought and found Jesus you will feel that you cannot do too much for him. The best for God will then be your motto. His service will be to you a happy service. You will try to please him in your lives and conduct and glorify him on earth. When done with earth you will enjoy him for ever.

THE DEVIL'S WAY.

The devil never opposes a good movement or a good man squarely and as a whole. It is always by detail. If it is temperance, "O yes, he is a warm friend of temperance; not, perhaps, an ardent friend, but a sincere friend; only, is this the best way?" If it is proposed to shut up the liquor stores at 8 of Saturday evening, "Well they ought to be closed; but is it of vital importance to close them at 7.50; or even at 8.10. Just 8 o'clock is either too early or too late." He will always find some little matter of detail to make a fight over and to divide the people upon. He never says: "The minister is all wrong in urging us to be just and humane and Christlike." O no. But "a good man, I suppose; and I am not prepared to deny the truth of what he has said; but what a voice! and how badly his hair is cut! and he gave the wrong intonation in the hymns." He is a very shrewd devil. — *National Baptist.*

QUIET LIVES.

Christ's lowly quiet workers unconsciously bless the world. They come out every morning from the presence of God, and go to their business or their household work. And all day long they as they toil they drop gentle words from their lips and scatter little seeds of kindness about them; and to-morrow flowers of God spring up in the dusty streets of earth and along the hard paths of toil on which their feet tread.

More than once in the Scriptures the lives of God's people in this world are compared in their influence to the dew. There may be other points of analogy, but especial noteworthy is the quiet manner in which dew performs its ministry. It falls silently and imperceptibly. It makes no noise. No one hears it dropping. It chooses the darkness of night, when men are sleeping and when no man can witness its beautiful work. It covers the leaves with clusters of pearls. It steals into the bosoms of the flowers, and leaves a new cupful of sweetness there. It pours itself down among the roots of the grasses and the tender herbs and plants. And in the morning there is fresh beauty everywhere. The fields look greener, and the gardens are more fragrant, all life glows and sparkles with a new splendor.

And is there no lesson here as to the manner in which we should do good in this world? Should we not strive to have our influence felt rather than to be seen or heard? Should we not scatter blessings so silently and so secretly that no one should know what hand dropped them?

DIED FOR US

"Our Lord Jesus Christ, who died for us."—1 Thessa. v. 9. 10.

Died for us? Who else ever did as much for you? Who else ever loved you as much? Only think, now, what it really means, because it is really true, and surely it is most horribly ungrateful when one for whom such a great thing has been done does not even think about it.

You would think it hard to be punished for some one else's fault; but this is exactly what our dear Saviour did—let himself be punished for your fault, instead of you.

Suppose some cruel man were going to cut off your leg, what would you think if

your brother came and said, "No; chop mine off instead?" But that would not be dying for you. And our Lord Jesus Christ died for you.

It was the very most He could do to shew His exceeding great love to you. He was not obliged to go through with it; He might have come down from the cross at any moment. The nails could not have kept him there an instant longer than He chose; His love and pity were the real nails that nailed him fast to the cross till the very end; till he could say, "It is finished; till He "died" for us.

It was not only because He loved His Father that He did it, but because He loved us; for the text goes on; "Who died for us, that, whether we wake or sleep, we might live together with Him." So he loved us so much that He wanted us to live together with Him; and as no sin can enter His holy and beautiful house, He knew our sins must be taken away before we could go there.

And only blood could take away sin, only death could atone for it; and so He bled that we might be washed in His most precious blood; He died, "that whether we wake or sleep, we might live together with Him."

"There is a word I fain would speak,
Jesus died!

O eyes that weep and hearts that break,
Jesus died!

No music from the quivering string
Could such sweet sounds of rapture
bring;

Oh, may I always love to sing,
'Jesus died! Jesus died!

THE LAST FLIGHT.

"Sorrow and sighing are often the Christian's convoy on earth, but they quit him for a better convoy the moment the disembodied spirit escapes from its earthly tabernacle.

O think!—to step on shore, and that shore heaven—to take hold of a hand and find it God's hand—to breathe a new air and find it celestial air—to feel invigorated and find it immortality! O think!—to pass from a storm and tempest for one unbroken rest—to wake up and find it glory!

"My heart is resting, O my God!

I will give thanks and sing;

My heart is at the source

Of every precious thing."

—Mrs. Charlesworth.

PRAYER AND DANCING.

A "dancing" professor of religion felt it his duty to try to win one of his many associates to Christ.

"O,—," said he, "I long see you a Christian; do come to Jesus, won't you?"

"For what?" was the blunt rejoinder.

"Why, for salvation, Don't you want to be saved?"

"Yes, I do; but what particular sins do you want me to be saved from?"

"Why, we are all sinners, you know."

"Yes, I know; but I do not cheat, lie, swear, nor use tobacco. What lack I yet?"

"Do you pray?"

"No; do you?"

"Yes," said the "Name-To-Live," "I pray for you."

"For me! when, I'd like to know? Monday night you were at the dance; Tuesday night I met you at the ball, and we didn't get home, you know, until four o'clock in the morning; Wednesday night I saw you at the sociable, and like the rest of us you 'carried on like sixty'; Thursday night I don't know where you were, but if cards could testify they would tell what you and I were up to until two o'clock Friday night, and now it is Saturday, and for the life of me I can't tell what time you've had for prayer this week, or when you could have felt like it. O, I forgot. Your church holds a prayer meeting every Thursday evening, does it not?"

"Yes."

"And was that where you were last Thursday night?"

"Yes, certainly."

"Did you pray for me there?"

"I tried to," was the faint response.

"Well, I don't want to hurt your feelings; but for conscience' sake don't do that again. If you pray for anybody pray for yourself. You claimed, when you were converted, to have had more happiness in one hour than you had in your whole life before, and if that had been true I should have been a Christian long before now; but as far as I can see, you seek your happiness just where I do—in the world; and if it is right for you it can't be wrong for me."

So saying, he departed, leaving his friend to ponder upon his ways, and wonder how effectual and fervent the prayers of one could be who was trying faithfully to serve God and mamma, or how much such prayers would avail in the salvation of lost souls.

THE GREAT MASTER.

"I am my own master!" cried a young man, proudly, when a friend tried to persuade him from an enterprise which he had on hand; "I am my own master!"

Did you ever consider what a responsible post that is?" asked his friend.

"Responsibility—is it?"

"A master must lay out the work he wants done, and see that it is done right, He should try to secure the best ends by the best means. He must keep on the lookout against obstacles and accidents, and watch that everything goes straight, else he may fail."

"Well."

"To be master of yourself you have your conscience to keep clear, your heart to cultivate your temper to govern, your will to direct, and your judgement to instruct. You are master over a hard lot, and if you don't master them they will master you."

"That is so," said the young man.

"Now I could undertake no such thing," said his friend. "I should fail, sure, if I did. Saul wanted to be his own master and failed. Herod did Judas did. No man is fit for it. 'One is my master, even Christ.' I work under His directions. When He is Master all goes right."—*Dr. Bacon.*

A BOY I CAN TRUST.

I once visited a public school. At recess a little fellow came up and spoke to the teacher. As he turned to go down the platform the master said, "That is the boy I can trust; he never failed me." I followed him with my eye, and looked at him when he took his seat at recess. He had a fine, open, manly face. I thought a good deal about the master's remark. What a character had that boy earned! He had already gotten what would be worth more to him than a fortune. It would be a passport into the best firm in the city, and what is better, into the confidence and respect of the whole community. I wonder if the boys know how soon they are rated by other people? Every boy in the neighbourhood is known, and opinions are formed of him; he has a character either favorable or unfavorable. A boy of whom the master can say, "I can trust him; he never failed me," will never want employment. The fidelity, promptness and industry which he shows at school are in demand everywhere and prized everywhere. He who is faithful in little will be faithful in much.—*Bank of Hope Review.*

BURYING ALIVE IN AFRICA.

That Africa needs the light and love of the Gospel, the cruel practice described in the following sketch by Archdeacon Crowther clearly shows: "A slave who professed to be a doctor, was decoyed from a neighboring village under pretence that he was appointed to offer sacrifices to dead men, for which a goat was also brought to the village Alenso. On arrival at the house where the corpse was laid out, the goat was taken from the slave-doctor, and he was at once pounced upon by two stalwart men and bound fast in chains. What an amount of treachery abounds in the worship of Satan!

The poor man saw at once that he himself, not the goat was to be the victim.—He calmly addressed the people around, saying he was quite willing to die, and need not put him in chains. A pipe was brought to him, which he smoked, a new cloth replaced his rags, and while he was having his last smoke the daughter of the deceased chief stood before him and began to eulogize her dead father, telling of his former greatness and achievements. The address was directed to the victim, as if to her dead father, that he might repeat the same to the inhabitants of the spirit world when in attendance there.

The news of the intended sacrifice was soon circulated. It reached the ears of the missionary, Rev. J. Buck, who, with some Sierra Leone friends, hastened to the spot.

A large hole had already been dug; the poor man was led into it and ordered to lie on his back with his arms spread out.

The missionary and his friends used all possible arguments, entreaties and pleadings for his release, but in vain. They offered bullocks for sacrifice instead of the man, but these were flatly refused; and while they stood entreating, the corpse was brought and placed on the poor slave. He was then ordered to embrace it, and obeyed. The missionary and his friend turned away from the horrible sight as the grave was being filled, burying the living, *as a sacrifice*, with the dead."

CHARACTER.

Many people seem to forget that character grows; that it is not something to put on ready-made with womanhood or manhood; but day by day, here a little and there a little, grows with the growth, and strengthens with the strength, until, good or bad, it becomes almost a coat of

mail. Look at a man of business—prompt, reliable, conscientious, yet clear-headed and energetic, when do you suppose he developed all those admirable qualities? When he was a boy? Let us see how a boy of ten years gets up in the morning, works, plays, studies, and we will tell you just what kind of a man he will make. The boy that is late at breakfast, late at school, stands a poor chance to be a prompt man. The boy who neglects his his duties, be they ever so small, and then excuses himself by saying "I forgot! I did not think!" will never be a reliable man. And the boy who finds pleasure in the sufferings of weaker things will never be a noble, generous, kind man—a gentleman.

THE PERSONALITY OF SATAN.

The Rev. Dr. Wilson, a clergyman of the Episcopal Church, and a Professor in Cornell University, in an article entitled "Reason and Authority in Matters of Religion," which appears in a late issue of the *Church Review*, denies the doctrine of the Personality of the Devil, and asserts the only Tempter man has to contend against is *his own lusts*.

In answer to this Dr. Clover puts his argument in the form of a syllogism, presenting as his premise what Scripture teaches, and all Christians believe, viz., that Christ was without sin; and claims that, this admitted, the logical conclusion is irresistible, and proves Dr. Wilson to be in error.

1. Christ was without sin.
2. Christ was tempted of the devil.
3. It follows, therefore, as a necessary conclusion, and as the Catechism of the church teaches, that there is another Tempter besides the "lusts of the flesh," viz., the devil."

DEAR PAPA.

A friend of mine said to me, "All the money you ever handled couldn't buy that little piece of paper." With that he handed a manifold soiled scrap on which I could at first see nothing. At length I deciphered in rude, disjointed letters the two words, "Dear Papa." He had discovered it in the play-house of his little daughter, who died only a few days ago. Sometime when, in the midst of play her little heart had turned towards him she had scrawled these two words—and then having borne testimony of her love threw the paper away.

SABBATH SCHOOL LESSONS.

(Compiled from Hughes' Studies in Mark.)

Aug. 20. Mark XII: 1-12.

Parallels, Matt. 21: 33-46.
Luke 20: 9-19.

Golden text, Psalm 118: 22.
Catechism, 68-69.

TOPIC: The Wicked Husbandmen.

I. CHRIST'S REPRESENTATION OF CIVIL AND ECCLESIASTICAL LEADERS OF THE PEOPLE—"HUSBANDMEN."

1. *A position of great trust.*
2. *A position of peculiar opportunity.*
3. *A position of solemn responsibility.*

II. CHRIST'S REPRESENTATION OF THE MANNER IN WHICH THE JEWISH LEADERS, BOTH CIVIL AND ECCLESIASTIC, ABUSED THEIR TRUST.

1. *They appropriated the fruits of God's vineyard to their own selfish indulgence.*
2. *They grossly ill-treated God's messengers.*
3. *They heinously killed God's son.*

III. CHRIST'S REPRESENTATION OF THE INEVITABLE DOOM OF SUCH MEN.

1. *God will destroy them.*
2. *He will give over the vineyard to other men.*

PRACTICAL LESSONS.

1. Positions of trust, both civil and ecclesiastical, are God-given.
2. Every position of trust when properly used, will be of advantage to the one holding it and to the glory of God who gave it.
3. For every position of trust God holds its possessor to a strict and solemn accountability.
4. For every abuse of such positions the penalty will be certain and severe.

Aug. 27. Mark XII: 13-27

Parallels, Matt. 22: 15-33.
Luke 20: 20-40.

Golden text, 1. Tim. 4: 8.
Catechism 70, 71, 72.

TOPIC: Pharisees and Sadducees Silenced.

I. THE CONSPIRACY OF THE JEWISH RULERS AGAINST JESUS.

1. *In its unscrupulousness*
 - (1) Seen in the character of the deputation selected.—V. 13.
 - (a) The relation of the Pharisees and Herodians is noticeable.
 - (2) Seen in the character of the plot instigated.—Vs. 14, 15 (f. c.).
 - (a) This question was the great political issue of the day.
 - (b) To sanction, or to refuse to sanction, tribute was fraught with danger—from the people on the one hand; from the government on the other.

2. In its hypocrisy.

- (1) Seen in the complimentary manner in which they came.—V. 14.
- (2) Seen in the self-condemning character of their compliments.

3. In its persistency.

- (1) After the Pharisees were defeated on the political question, the Sadducees came with their theological question—the Resurrection.

II. THE MANNER IN WHICH OUR LORD SILENCED HIS ENEMIES.

1. *Manly.*—"Why tempt ye me?" "Bring me a penny."
2. *Self-evidencing.*—"Whose is this image and superscription?"
3. *Logical and just.*—"Render to Cæsar the things that are Cæsar's" etc.
4. *Instructive.*—(1) In regard to one of the most delicate yet important issues of all times: The relation of Religion to the State. (2) In regard to one of the most interesting of all questions: the conditions and relations of the future life.—Vs. 25, 26.
5. *Courteous, while candid and just.*

PRACTICAL LESSONS.

1. The bankruptcy of human nature in all that constitutes true manliness when inspired with hate and prejudice.
2. This bankruptcy is the natural result of sin.

3. Its only real remedy is the salvation which the persecuted and crucified Jesus is able to bestow.

4. The marked contrast between the character and spirit of the Lord Jesus and those by whom He was persecuted.

5. The example which Jesus has here and elsewhere given of the treatment of enemies should be followed by us.

Sept. 3. Mark XII: 28-44.

Parallels, Matt. 22:34-24:15.

Luke 20:39-21:4.

Golden text, Deut. 6: 5.

Catechism 73, 74.

TOPIC: Love to God and Men.

I. AS REQUIRED BY GOD'S LAW.—Vs. 29-34.

1. *This law twofold.*

(1) Toward God.

(2) Toward man.

2. *This law all-comprehensive.*—Vs. 30.

(1) The heart—representing the affections.

(2) The soul representing the physical life.

(3) The mind—representing the intellectual faculties.

(4) The strength—representing the utmost of possibility.

3. *This Law fundamental.*—"There is none other greater," etc.

(1) None greater in the realm of the moral universe.

(2) None greater in the reflex influence upon the obedient—ennobling, elevating, and, bringing into our being the fulness of joy.

II. AS MANIFESTED IN DAVID'S LORD BECOMING DAVID'S SON.—Vs. 35-47.

1. *This mystery of love—Christ's incarnation and all it implied impenetrable to these carnal Pharisees, Sadducees, and scribes.*

2. *This mystery of love known only to those whose eyes are anointed by the Spirit of God.*

3. *This mystery of love the exemplification of the fundamental law and the example to us.*

III. AS CONTRASTED IN THE CONDUCT OF THE SCRIBES AND PHARISEES.—Vs. 38-40.

1. *The law was violated by them in its letter.*

2. *The law was violated by them in its spirit.*

3. *The violators of this law exposed to extreme penalty.*—V. 40.

IV. AS EXEMPLIFIED IN THE POOR WIDOW'S TWO MITES.

1. *It was a manifestation of her love to God.*

2. *It was a manifestation of her love to her fellow creatures.*

(1) Because the gifts thrown into the treasury were for the maintenance of the temple service, which was for the common good.

(2) Because it was one of the few avenues by which she could do ought for her fellow-creatures.

PRACTICAL LESSONS.

1. How easily understood are the fundamental laws of our moral being.

2. How all-comprehensive are these laws in demand, and yet how beneficent in design.

3. The examples of obedience and of disobedience to the Law in the mission of Christ and the conduct of His enemies full of suggestion.

4. The divine inspection of our most insignificant acts and the divine approval of the manifestation of our love in the minutest thing, should teach us the double lesson of fear and of hope.

Sept. 10. Mark XIII: 1-10.

Parallels, Matt. 24: 1-8.

Luke 21: 5-24.

Golden text Pro. 22: 3.

Catechism, 75, 76, 77.

TOPIC: Calamities Foretold.

I. THE CAUSES OF THESE CALAMITIES.

1. *Consider first the causes of the destruction of Jerusalem, with its untold sufferings*

(1) Natural—their rebellion against the Roman government, and their persistent refusal to accept the terms of surrender.

(2) Moral—they had rejected and crucified their Messiah; they had become utterly immoral and unworthy the

special privileges granted them of God.

1. *Consider the nature and extent of these calamities.*

(1) Those connected with the destruction of Jerusalem.— Cf. JOSEPHUS on the "Wars of the Jews."

(2) Those connected with the second coming of Christ.— Cf. Zech. 14: 1-21; Rev. 11: 1-19; Matt. 24; 37-39.

PRACTICAL LESSONS

1. Acceptance of Him secures salvation, with all that that implies.

2. Rejection of Him will be followed by condemnation everlasting, with all that that implies.

3. Christ ever holds out before His disciples and the people the possibility of being deceived by others in respect to all things.—He says, "take heed."

4. True disciples of Christ need not be alarmed in the midst of the most terrible convulsions, political, commercial or physical.—"Be ye not troubled."

5. Suffering for Christ's sake must be expected; but "Be not anxious."—"Ye shall be hated of all for my name's sake; but he that shall endure to the end, shall be saved."

6. The prophecies of the O. T. are not fancy pictures, but predictions of events that must be fulfilled. They should then be carefully studied.

7. What incentives here to study and practice God's word.

THE LATE MRS. D. B. BLAIR.

The late Mrs. Blair, whose maiden name was Mary Sibella McLean, was the second daughter of Captain Hector Hugh McLean, of the 93rd regiment, and Ann McLeod. She was truly a daughter of the Church, for on the mother's side she belonged to a family of whom several generations in succession were ministers of the Presbyterian Church, both in Scotland and in America.

Her great-grandfather was the Rev. Archibald McLean, minister of the parish of Kilfinichen and Ross, Mull about the middle of the last century. He was an eminent minister of the Gospel, and was commonly known among the people by the name of Mr. Archibald.

Her mother's father was the Rev. Neil McLeod, of whom Dr. Samuel Johnson said that "he was the clearest-headed man that he had met with in the Western

Islands." He married Margaret McLean daughter of Mr. Archibald whom he succeeded as minister of the parish of Ross, Mull, and was the father of the Rev. Alexander McLeod, D. D., of the Reformed Presbyterian Church, New York, whose son was the Rev. John Neil McLeod, Mrs. Blair's cousin.

The Rev. Dr. McLean, president of Princeton College, New Jersey, was her mother's cousin, being a descendant of Mr. Archibald. A cousin of her grandfather, Neil McLeod, was Rev. Norman McLeod, minister of Morven, towards the end of last century, whose two sons were ministers in the Church of Scotland, viz Dr. Norman McLeod of Campsie and latterly of St. Columba, and Dr. John McLeod, of Morven, who succeeded his father. Each of these also had sons in the ministry, one of whom was the late Rev. Dr. Norman McLeod of the Barony Church, Glasgow.

All these eminent servants of the Lord in the Gospel have joined the General Assembly and Church of the first-born, it may be therefore truly said that she has been gathered to her people.

Captain McLean was the son of Lachlan McLean, of Bun-essan, commonly called Lachlan-Ban (i. e. Lachlan the Fair). When the Captain retired from the army he lived for some time at Cairnsaig on the south side of Ross, Mull, his family consisting of three children, viz., Margaret Burnet, Lachlan Allau, and Mary Sibella the youngest.

Mary Sibella was born at Carsaig, on the 9th of Nov. 1821. When she was ten years old her father removed to Campbellton, in Kintyre, in order that his children might have an opportunity of attending the Academy or High School taught by Dr. Brunton in that place and thus receive the benefit of a good education. Here they continued for some years attending the high school, and after leaving school Mary went to England to live with a near relative in Yorkshire. When Mrs. McLean became a widow she returned to Mull with her two daughters, Margaret and Mary, and for a time resided with her widowed sister, Mrs. McLean, of Ardinaig in Ross, Mull. Here they lived at the time of the disruption in 1843, and from their well-known sympathy with the evangelical party, they cast in their lot with, and became zealous advocates of the principles of, the Free Church of Scotland.

In the winter of 1844 Mary became acquainted with him who was destined to be her future husband while he was in

the isle of Mull as a Home Missionary between Brolos and Torosay. In 1847 or 1848 Mrs. McLean with her daughters removed to Oban where the eldest, Margaret, met with George Grierson, teacher of the High School of that place to whom she was married. After this Mr. Grierson removed to Perthshire to teach the High School set up at Aberfeldy by the late Marquis of Breadalbane. Mrs. McLean, his mother-in-law, with Mary her daughter accompanied him, and lived with him at Aberfeldy during the space of two years.

While they were here the Rev. D. B. Blair returned from Nova Scotia in Nov. 1850, and after nine months on the 26th day of August, 1851, he and Mary Sibella were united in the bonds of marriage by the Rev. Donald Clarke, Free Church minister at Aberfeldy. In the month of September they sailed for Nova Scotia in the good ship *Mic-Mac*, and landing at Halifax were warmly received by the late Dr. Forrester and his excellent wife. After a long and wearisome journey over Mount Thom to Pictou, they ultimately arrived at Barney's River, where they took up their permanent residence, and lived together in peace, love and happiness nearly thirty-one years, until death suddenly severed the connection on the morning of Tuesday the 6th June 1882.

On Monday morning the 29th May she was in her usual health, but on Wednesday evening, the 31st, she was seized with erysipelas of the most malignant type in her left arm, and when her husband returned home from the Synod on Saturday he found her in bed very sick. He said to her "I never saw you so sick, I fear the time of separation is come." She replied, "It looks like it. I never felt so weak, my strength is all gone."

Dr. Murray was sent for to see her on Monday, and she rejoiced when he came. Being at this time unable to speak, on account of swelling in her tongue, she asked for a slate and wrote down the question. "Is there any hope of life for me, or do you think it is death?" The Doctor told her that there was little or no hope. This intelligence she received with calm resignation and wrote again, "Will the struggle be long, or will I suffer much?" The doctor said to her he thought it would not be very long. She then wrote down on the slate. "I am glad to see you, doctor, and obliged to you for telling me so plainly your opinion of my case." The doctor then asked her what were her views as to the future, and immediately she wrote down the

words, "The future is bright, bright, all bright."

At three in the morning she fell into a heavy sleep and continued so till a little after eight o'clock on Tuesday morning when she silently breathed her last without a struggle and her spirit went to God her Saviour who redeemed her with his precious blood.

She was beloved by all who knew her.—
Pres. Wit.

THE CONGREGATIONAL PRAYER MEETING.

BY REV. F. W. ARCHIBALD.

It is really surprising what a low idea many of our people seem to have of a prayer meeting. The complaint we hear on all hands is "how few of the congregation are to be found in their places at the week evening congregational prayer-meeting." I have before me the "minutes" of our General Assembly for 1880. Let me give a few facts from the appendix in reference to this matter:

<i>Communicants on Roll.</i>	<i>Attendance at Prayer Meeting.</i>
100.	40.
100.	30.
46.	70.
224.	60.
20.	15.
176.	75.
80.	50.
348.	85.
74.	40.
215.	75.
72.	50.
140.	50.
193.	100.
165.	30.

I have taken these from one of our leading Presbyteries. It embraces city, town, and country charges. Ought we not in all fairness to expect out of a communion roll of 348—to say nothing of adherents and children—more than 85 at the congregational prayer meeting? This congregation has not the excuse to plead of being a scattered country charge; but on the contrary, is a city charge ministered to by one of the ablest Presbyterian preachers in the Maritime Provinces. Only one out of every four of the communicants attend the weekly prayer meeting.

Take a town charge instanced above, we find an attendance of 75 out of a communion roll of 215. The case is a little better here. One out of every three atten-

That is to say for every one who attends. two go elsewhere, or remain at home.

To take a country charge. Communicants 100, attendance at prayer meeting 30. Brethren, these things ought not so to be.

In only one case in this presbytery is the attendance at prayer meeting greater than the number of names on the roll. Taking the figures as they stand, the result is, that *more than one-half* of our church members do not attend prayer meeting, while in certain individual congregations, the attendants of communicants is only one in three: one in four: and in one case only *one in five*. This is going on the supposition that all who attend are communicants, which experience teaches us is not the case.

With these facts before us we must conclude that the prayer meeting is considered of very little account by many professing Christians. Very little thanks are due to those who attend public worship on the Sabbath. They cannot engage in their usual employment upon this day, and by attending church at least once, a part of the day is passed quite pleasantly, provided the sermon is not too long.

On the week day evening the case is different. Places of amusement are open. the merchant thinks he cannot leave his business, or the farmer his particular work. The mechanic wishes to have recreation. Christian people have even been known to give dancing parties on the prayer meeting evening. Talmage was not far wrong when he said that some people in leaving the church Sabbath said, "Good bye religion I will be back next Sabbath." Surly, surely, we ought as Christians to be able to set apart one evening each week for prayer to Almighty God.

The attendance at prayer meeting is a good test of the amount of vital godliness in any community. In all cases of "revival" of religion, the attendance at the prayer meeting increases, and more are found willing to "take part" in the meetings. And what is the result of prayer? One result is that we bring God to our aid, and when we do this we have the *arm of omnipotence* on our side.

Long ago Jehovah declared to Jeremiah "call upon me (literally implore aid from from me) and I will answer thee and shew thee great and mighty things which thou knowest not."

A few weeks ago I heard the expression used, "Oh, it is only a prayer meeting." *Only a prayer meeting!* What

great work of grace has ever been accomplished without prayer? Prayer *moves God to move the universe*. The "laws of nature," of which we have heard so much, are not the *chains* by which God is bound, by simply the *channels* in which he generally acts. They are subject to Him and not He to them.

"Prayer, ardent, opens heaven: lets
down a stream
Of glory on the consecrated hour
Of man, in audience with the Diety."

NOTES FROM THE IRISH GENERAL ASSEMBLY.

The Rev. T. Y. Killen, of Belfast, Ireland, is the Moderator of the General Assembly of the Presbyterian Church of Ireland, for the Present year.

Dr. W. Fleming Stevenson, the retiring Moderator, preached a grand sermon on the subject of *Missions—propagation, expansion and universal penetration of the gospel of Jesus Christ*.

The constant drain of emigration begins to tell on the numbers on the communion-roll of the churches. The Presbyterian Church of Ireland has lost between seven and eight thousand members since the year 1874. There has been an increase in the same time in the Funds of the Church and the average salary of the ministers is now between \$900 and \$1,000. The Sustentation Fund has increased by a small sum this year.

It was mentioned in the Moderator's speech, as a matter of congratulation, that while the book of Dr. Robertson Smith on the Pentateuch was in its first edition, the reply of Dr. Watts had come to a third edition.

The majority against the use of instrumental music in worship, in the Irish Assembly was precisely 15, in a total vote of 705.

There are twenty ministers in the Irish Presbyterian Church who have been over fifty years in the ministry.

The Commutation Fund of the Irish Presbyterian Church, growing out of the surrender of the Regium Donum at the Disestablishment Act, amounts now to nearly \$3,000,000. Upon this sum there is chargeable at the present time annuities of the liabilities amounts to over \$1,425,000. The surplus of assets over liabilities amounts to over \$1,560,000. Evidently the Presbyterian Church of Ireland is, in this respect, a solvent institution.

HOME MISSION FIELD IN NEW BRUNSWICK.

The following extract of a letter from one of the ministers in New Brunswick will give some idea of the necessities of the vast Home Mission field, and the need for more vigorous effort if the Presbyterian Church is to strengthen her stakes, and lengthen her cords in that Province.

"Now with a few words regarding the necessity of a Church Erection Fund to the future growth and development of Presbyterianism in New Brunswick, I will close this rambling letter.

And first I will refer to an example in the past, showing how the growth of Presbyterianism has been retarded by the want of such a fund, and then shew the need of some of our weak congregations and mission stations in the present.

A congregation not a great many years ago in a central part of our province was compelled to mortgage their church. After some time the mortgage wanted his money but the congregation was not able to raise it. They sent a deputy to Presbytery asking for advice and assistance, but that body not having any funds at its disposal were unable to do anything. The result was that the church was sold to meet that claim and the congregation turned out of doors.

That building now belongs to another denomination into the communion of which the greater part of the congregation, once Presbyterian, have gone. And now they have, I have been informed, the most flourishing congregation in the Province.

A Presbyterian congregation in Providence, R. I., last year, was similarly situated. Their church was largely in debt. They felt they could not meet their claims, and talked seriously of allowing their church to be sold when through the intercession of Presbytery the Board of Church Erection stepped in and gave them a grant which so stimulated the people that in less than six months they had paid every cent of their indebtedness.

We have also in our Province other churches which would either have decayed and fallen away, before they were completely ruined, had not the auctioneer's hammer had not the pastors gone outside of their own congregations to collect the funds necessary to complete the building.

And still further, we have within the

bounds of our Presbytery, the Presbytery of St. John, a young minister settled as pastor over a congregation which does not own a house of worship. Their pastor, an earnest and devoted young man, told me some time ago that they intended to make an effort to build a church but he feared the result as there were none in his congregation wealthy, and they found it pretty difficult to fulfil their engagements to him at present; they are either compelled to worship in school-houses, private houses, public halls, or await the convenience of other denominations which are kind enough to allow them the use of their churches for the time.

Then again we have groups of mission stations within our bounds where the work of our missionaries and catechists is greatly retarded for want of suitable houses in which to hold divine service; not only is their work retarded, but, in many instances, whole families, who have profited by their labours, are lost altogether to the Presbyterian Church for want of a home. Some of those groups of mission stations, were we in a condition to encourage them to build churches by giving them a small grant, would very soon call pastors and in a few years become self-sustaining congregations."

THE MAGDALEN ISLANDS.

Away in the Gulf of St. Lawrence situated 50 miles from P. E. Island and over 100 miles from Pictou lie the Magdalen Islands. They are said to be thirteen in number and were discovered by Cubot on St. Magdalenes Day, hence their name.

Upwards of 90 years ago several persons from Nova Scotia and some families the descendants of Acadian French emigrated to these Islands. Their situation as a fishing station being very favourable doubtless formed a source of attraction and induced these families to settle in this isolated region. Whilst their chief source of wealth lies in the sea yet there are fertile spots where grains and the potato flourish well though agriculture cannot be extensively pursued. Large quantities of fish are caught every season by American and Nova Scotian fishermen in which they are well remunerated.

The population is about 5000 who are chiefly Roman Catholics the Protestant portion numbering five hundred.

The spirit unit wants of the former are ministered to by French priests and schools have been established where the

French language is taught and spoken. Those who adhere to the Protestant religion are supplied by the church of England. A missionary in connection with that church labours among them. Three churches have been built, and service is held in private houses on different islands. The mode of communication is chiefly by boat or on foot and much zeal, courage and perseverance is required to supply this people with the means of grace. Few have any idea of the toil and hardship that the faithful servant of God must undergo in breaking to them the Bread of Life. Their isolated circumstances also renders these islands the most lonely mission station in the world. During four months in summer a steamer runs weekly from Picton by way of Georgetown, P. E. Island. The rest of the season there is no communication with the mainland neither letters nor newspapers reach them they are entirely shut out from the outside world.

To supply the spiritual destitution of the Magdalen Islands one missionary is inadequate and our own church might turn her attention to this field. Some of the resident families are Presbyterians from P. E. Island and parts of Nova Scotia. Lobster factories have lately been erected and young men from some of our congregations spend the summer season in fishing. The French element of the population which largely predominates also demands attention. Much physical toil and self denial will be required on the part of the spiritual labourer. Toil and self denial however in the Master's service brings a sweet reward.

A missionary or colporteur from our French Evangelization Board fired with zeal and love for souls would here find a field where he might be exceedingly useful. The mission would be an arduous one and there might be little reward for his toil now. But if diligently seeking souls for his hire his recompense at last will be sure. A deputy from the Church might visit the island and if reported favourably upon operations could be commenced next season. Seed has been scattered and fruit appeared, a fact that gives encouragement to prosecute the work.

A. B. D.

THE GRACE OF FIDELITY.

Dr. Nicolls, of St. Louis, Mo., made a grand speech in the Sunday school meeting in Springfield, Ill., of which the concluding words were as follows:—

"One more word and I am done. I have said something about the means of the work, but let those of you who are Sabbath school teachers also bear in mind the importance of the qualification of fidelity in the service, for I know of no grade more needful to the Sabbath-school teacher than the human grace of fidelity that marches steadily on in sunshine and rain when no banners are waving and when there is no music to cheer your weary feet no crowd to applaud you, simply bent upon duty, loyally true—that is one of the grandest qualifications for a Sunday school teacher, and when brother Worden gets out his Sunday-school Teacher's License I hope he will be sure to put that in." (Applause.) For it brings grandeur of character and brings about glorious results.

"Down in the lower part of the city the old smith keeps hammering away at the cable-chain. He could make ten more links a day by skipping his work; but each link must be truly wrought so he hammers on, in and out through the long days, until his work is finished and he passes away and lies under the green sod in the church-yard. The chain too passes until it is found upon the deck of a noble ship, coiled limp and rusty around an anchor, and the passengers march up and down, spurning it with their feet as they pass, for it seems to be in their way. But the day of sunshine goes by. The night comes on. The wind whistles in growing fury, and the mad waves leap like mountains. The yards snap, the masts give way, the vessel is driven a waif on the raging sea until in the light of the morning dawn a howling reef-loom, before which the vessel drifts, a hopeless wreck. Little bower anchor, great bower gone. "Stand by men; let go the sheet-anchor!" Out it falls into the seething surge, still limp and listless as it runs out, till at last the vessel is brought to bay, when the limp chain stands out in the tempest stiff as an iron-bar, so taut it seems to ring a song of triumph. It is the old blacksmith fighting the storm. (Great applause.) Clink, clink, clink, he hammers on, till out in the night it is one man against sea, wind and storm, and the one man wins because fidelity is his. (Applause.) The storm passed by, the skies are clear, and three hundred men gather to sing thanksgiving to God for deliverance. Think you the old blacksmith hears anybody quote some other man as earning the meed for his faithful work? "Teacher, day by day in faithful work you are forging a chain that holds some-

thing more precious than the noblest vessel that ever floated at sea—the human soul; and by-and-by, when there comes some furious storm of temptation with its mad rage to drive the soul on eternal ruin, that which you have wrought—your faithful work—is stronger than cable chain with links of steel to hold that soul steadfast in its hour of trial, and when it is saved, something of the victory is yours. To-night there sits near my side a venerated father who was my teacher in my youth and I thank God that the lessons I caught from his sermons and his teachings in the Bible-class have been to me an anchor-chain in many an hour of danger.

PRESBYTERY MEETINGS.

Presbytery of St. John.

This Presbytery met on Tuesday, 11th ult.

Rev. J. C. Burgess was elected Moderator.

Arrangements were made for the supply of St. Andrew's Church subject to the approval of Presbytery.

Agreed to apply to the Aged and Infirm Minister's Fund for a retiring allowance for Rev. Dr. Bennet.

Rev. Mr. Burgess, of the committee on Grand Falls missions, reported that he had visited the Presbyterians at Grand Falls. He could not find a single Frenchman who was connected with the Presbyterian Church. He reported unfavourably on the French mission. He had also visited Van Buren, and reported very encouragingly.

On recommendation of special committee it was agreed that the call of Glassville and Florenceville to Rev. Henry Crawford be not sustained.

Mr. Brawley was appointed under certain condition, as missionary to Nerepis.

At the request of Rev. J. McG. McKay and Kenneth McKay it was agreed to hold meetings of Presbytery for visitation at Woodstock on the evening of the second Tuesday of September. Mr. Crockett to preach and on the following morning at Richmond, Messrs. Mowatt and Johnson to preach.

Mr. Burgess was appointed to exchange with Dr. Bennett at a time to be agreed on by both, to preach and to declare the pulpit of St. John's Church vacant.

Agreed to grant Rev. Dr. MacIsaac six months leave of absence to visit Great Britain and Ireland.

Letters were read from two stations asking that the Lord's supper be dispensed in them. The matter was referred to a committee who decided to send letters of instruction to the different missionaries requesting them to dispense the communion.

Rev. Dr. Bennet called attention to the state of the church at Golden Grove. The building is much out of repair, but services can be held in the Orange Hall.

It was decided that Mr. McLeod be appointed to see what could be done in Golden Grove and Rothesay regarding the formation of a church at these places and the support of a missionary, with a view of laying the whole matter before the Home Mission Board.

Rev. Dr. Bennet stated that he had collected for a travelling missionary the sum of \$73 and had about \$10 of expenses. He was willing to pay the balance to any person to whom the Presbytery might appoint, by whom it might be transferred to the ladies' committee, who had asked for it. The Moderator was appointed to receive the money, and a vote of thanks was tendered to Dr. Bennet for his services.

It was decided to request that collections be taken up in all the churches, except those in which personal subscriptions are taken.

A committee was appointed to examine the accounts of the treasurer of the Presbytery fund.

On motion it was decided to remove certain entries appearing on the record book of the session of St. Andrew's Church regarding the Forbes case.

A *pro re nata* meeting of the Presbytery of St. John, was held in the city of St. John, on the 20th inst., to receive Mr. Robert Nairns trials for license.

A certificate from the Clerk of the Presbytery of Halifax was read, stating that Mr. Nairn had submitted to that Presbytery part of his trials and that they as a Presbytery had sustained the same and further that he at his own request was transferred to the Presbytery of St. John within the bounds of which he was labouring, for license should his further examination prove satisfactory. Mr. Nairn was examined in Hebrew and Greek gave an exposition of the parable of the laborers in the vineyard Matt. X, 1-16, and delivered a popular sermon from Hebrews IV: 15, all of which exercises were sustained as highly commendable. He was then by prayer solemnly licensed to preach the gospel, suitable words of counsel and advice were

given the young brother by the moderator.

Presbytery of Truro.

The Presbytery of Truro met at Onslow, on Tuesday the 11th July. There was very little business before the court. Rev. A. F. Thompson was appointed moderator for the current year. A number of commissions appointing representative elders were sustained.

On motion of Rev. Dr. McCulloch the Presbytery recorded their heartfelt sympathy with Rev. James McLean and his son-in-law, Rev. J. A. Logan, in their recent sad bereavement of a daughter and wife. Mrs. Logan was highly esteemed and greatly beloved by all who knew her.

A very encouraging report was given by the Rev. E. Ross of his labors at Parsboro. A commissioner from the mission station of North River was present, asking to have that station united with Goldstream congregation. The next meeting of Presbytery will be in Truro on the first Tuesday of September.

The jubilee of Rev. J. J. Baxter was celebrated in the evening. A sumptuous tea was provided by the ladies of Onslow congregation for the presbytery and friends. Rev. James McLean presided at the meeting. An address was read by Rev. J. H. Chase, a purse was presented by Mr. Baird, elder, and Mr. Baxter read a suitable reply. Speeches suitable to this occasion were made by his Honor Governor Archibald, Rev. Dr. McGregor of Halifax, and Revs. Jas. McLean and E. Ross. The evening was very agreeable and profitably spent by the large audience assembled in the Church for the occasion.

Com.

Presbytery of Pictou.

This Presbytery held an adjourned meeting in the vestry of United Church on Tuesday the first inst.

There was but little business, and but few members were present.

Dr. Fraser one of the Clerks of Assembly, Messrs. Simpson of Poplar Grove Church, Halifax, S. C. Gunn of P. E. I., and Maxwell were present as corresponding members.

A letter was read from Rev. A. Maclean Sinclair withdrawing his resignation of his charge.

Application was received from the Vale

for moderation in a call to Rev. Isaac Murray D. D., of Charlottetown P. E. I. Mr. McGregor was appointed to preach at the Vale and moderate in the call on Wednesday 16th inst at 7 p. m.

MISCELLANEOUS.

Britain.

Mr. S. Morley, M. P., suggests that large halls should be erected in London, not identified with any particular Church system, but with all evangelical denominations, for the preaching of the Gospel to the lapsed masses.

Mr. Balfour of Liverpool, who from time to time has so liberally aided the missions of the Board in Clide, gave on a recent visit to Beirut \$1250 to the Syrian Protestant College, \$2000 for the support of schools in the Lebanon.

The astounding fact is given in the "Congregationalist" that Mr. Walter C. Jones has given to the English Church Missionary Society for the development and use of the native churches of Japan and China £72,000 or \$360,000, making the late gifts of himself and his son to the Lord's treasury £130,000, or \$650,000.

From a circular issued by Mr. Moody, it appears that after completing their work in Scotland, he and Mr. Sanky will visit the principal towns of England, and take a run over to Paris and Ireland. Next spring they will sail for America for a brief change, prior to entering upon a twelve months' campaign in London.

On the 3rd ult the Salvation Army had a great gathering at the Alexandra Palace. In the course of the day a letter was read which had been addressed by the Queen to Mrs. Booth, in which Her Majesty expressed her satisfaction at the efforts made to win many thousands to the way of temperance, virtue, and religion. The Queen, however, declined to contribute to the fund now being raised for the purchase of the Grecian Theatre.

United States.

About fifty children of the 400 missionaries that have been appointed by the American Board are now labouring in the foreign field.

The Union Theological Seminary, in New York city, will erect new buildings

on the west side of Fourth avenue between Sixty-ninth and Seventieth streets. The buildings will cost about \$230,000.

For Missions.—The Board of Foreign Missions of the Presbyterian Church of the United States proposes to spend \$640,000 in its work this year. The Board of Home Missions strives for \$200,000, and ought to have every cent of that sum. Here are more than a million of dollars asked for by two missionary organizations.

In 1870 the Mercantile Library of Philadelphia concluded to open its Library and reading-room to subscribers on Sunday. For a time there was a large attendance, but in 1881 the average number of visitors on Sunday was 538 against 1,027 on other days. The librarian has no evidence that anyone has become a subscriber because it was open on Sunday.

In the report of the Presbyterian Board of Church erection it is stated that the money given to the Board in the last ten years by Mr. Robert L. Stuart, of New York, and his brother, the late Alexander Stuart, has secured completion of not less than two hundred and seventy-six churches, in which probably not less than 28,500 worshippers are found every Sabbath.

India.

In the Methodist Missions of North India the Sunday-schools have increased during the past ten years from 34 schools with 1,102 scholars to 222 schools with 9,000 scholars.

The Baptist Missions in Burmah date from 1814, and they have grown to comprise about 450 churches with 25,000 members, and all the needful appliances of college, theological seminary, schools of every grade, and a mission press.

The higher schools of Ceylon are doing a good work. In Jaffna College fifty out of seventy-three students have renounced Paganism for Christianity, and these educated men will be an immense power in the land.

Japan.

In the Presbyterian boys' school in Tokio, Japan, there are ninety-five students, nearly half of whom are Christians. There are at present eight or ten applicants for baptism from this school.

The success of missionary effort in Japan is remarkable. One of the most recent proofs is the fact, stated by a missionary at Tokio, quite common to hear children in the streets, singing "*Ah Iyean di su*."—Jesus loves me.

At a Buddhist meeting held lately in Japan, the special object of which was to protest against Christianity, one of the speakers said, "Of late the progress made by this sect has been marvellous, and may be compared to a fire sweeping over a plain, which constantly increases in power."

The Lutheran missionary Journal says: "The population of the world is 1,424,000,000. Of this population 856,000,000 are heathen; 170,000,000 are Mohammedans; 8,000,000 are Jews; 100,000,000 are Roman Catholics; 84,000,000 are Greeks; 110,000,000 are Protestants.—There are 740,000,000 more heathen than there are Protestants; 74,000,000 more Roman Catholics, and 54,000,000 more Mohammedans than Protestants. If the Protestant religion is the true faith—if it is the representative of the Gospel, 'the power of God unto salvation'—then there are 1,252,031,000 who are unevangelized—without the faith that saves."

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THE MACLEOD.

"The patriarch of the Levitical family of the Macleods, the venerable Dr. John Macleod, of Morven, uncle of Norman Macleod, died on the 30th ult., in the 82nd year of his age. He had been for several years the father of the Established Kirk of Scotland, having been ordained in 1824.

For nearly sixty years he occupied the pulpit in which his father had ministered before him for half a century. This length of service alone would have made him a notable man; but he had personal qualities which made him remarkable. When he was in his prime he stood six feet six in his stockings; and in the land of the Gael, notable for its manly men, there was not a nobler-looking man. His majestic appearance, with which his character was in happy accord, caused him to be playfully spoken of by his friends as the 'High Priest of Morven.'

Like all the Macleods' he had a fine gift of humour. On one occasion, meeting a well-known Free Church minister, he remarked, in his usual pleasant way, 'I hear you are about to join the Church of Scotland.' 'God forbid,' said the zealous Free Churchman. 'Well, sir,' rejoined the Doctor, 'that was what I said myself when I heard of it.'

When he was presented to the parish of Lochbroom, feeling was running very high in that quarter on ecclesiastical matters, and an old woman whom he met said, 'I am told, Dr. Macleod, that there is a law passed that we need not take any minister unless we like him.' 'Yes,' said the Doctor 'but there's a law passed that no minister need come to you unless he likes, either.'

Dr. Macleod, left two sons in the ministry, one the minister of Govan, Glasgow, the other, of St. Stephens, Edinburgh.—*Christian Leader.*

THE IRVINGITES.

A strange movement, the origin of which has gained a lasting memorial in English letters through the association of its founder with eminent literary men and from his own remarkable genius, is on the point of expiring. The "Catholic Apostolic Church," so-called, founded by Edward Irving, was placed under the government of twelve "apostles," but with no provision for appointing successors, for Irving taught that these apostles

would guide the church to the end of the world. Two only survive, and as they are in extreme old age the church must naturally fall to pieces. The Irvingites are perplexed as to what is to become of themselves and of their magnificent church in London. Their ritual, with the exception of the unintelligible "tongue," is nothing if not Roman, and it is rumored, says the *London Life*, that already a negotiation has been initiated between the Roman hierarchy and the Irvingites, or a section of them, for the submission of the sect to the Vatican—a very satisfactory haul, and one which, if accomplished, will give the Cardinal the object of his ambition—a metropolitan cathedral. Poor Irving little dreamed of such an outcome of his inspiration.—*Phil. Pres.*

A GOOD SUGGESTION.

The Rev. Titus Coan, for a long time a missionary in the Sandwich Islands, in his "Life in Hawaii," tells of the experiences of 1838-39, when 1,705 persons were baptised and gathered into the Church at one time. "We advised them to abstain from the use of tobacco, *ava* (a narcotic root)," he says, "and from all intoxicants. Like all savages, they are almost to a man addicted to the use of these articles, especially tobacco, and we supposed that it would be next to impossible to persuade them to abandon these habits. All over Hilo and Puna, during that mighty work of the spirit, multitudes pulled up their tobacco plants and cast them into the sea or into pits, and thousands of pipes were broken upon the rocks or burned, and thousands of habitual smokers abandoned the habit at once and forever. I have been surprised at the resolution and self-denial of old men and women who had long indulged in smoking, in thus breaking short off." Would it not be a good idea for Dr. Coan to come to this country and do a little missionary work here in this direction, "beginning at Jerusalem"?—*The Christian Register.*

At Cumnock, Ayrshire, a census shows that while the total church attendance was 1,212, the people who entered the public-houses on Saturday evening, between six and eleven o'clock, numbered 1,925. The figures, it is explained, represent only those who entered the front doors of the public-houses; and it is said that some of the houses do as much business at the back-door as at the front.

AN INCIDENT OF THE WAR.

The following pathetic account is from a sermon by Rev. P. B. David, published in the *Norfolk County Gazette*:

It was just after the battle of Williamsburg, where hundreds of brave fellows had fallen, and where hundreds more were wounded, that a soldier came to the tent of a delegate of the Christian Commission and said:

"Chaplain, one of our boys is badly wounded, and wants to see you right a-way."

Hurriedly following the soldier, says the delegate. I was taken to the tent of a delegate, I was taken to the hospital and led to a bed upon which lay a noble young soldier. He was pale and blood-stained from a terrible wound above the temple. I saw at a glance that he had but a few hours to live upon earth. Taking his hand I said to him:

"Well, my brother, what can I do for you."

The poor soldier looked up in my face, and placing his finger where his hair was stained with blood said:

"Chaplain, cut a big lock from here for mother—for mother, mind, chaplain!" I hesitated to do it. He said:

"Don't be afraid, chaplain, to disfigure my hair. It's for mother, and nobody will come to see me in the dead-house to-morrow."

I did as he requested me.

"Now, chaplain said the dying man, 'I want you to kneel down by me and return thanks to God.'"

"For what?" I asked.

"For giving me such a mother. O, chaplain, she is a good mother; her teachings console and comfort me now. And chaplain thank God that by His grace I am a christian. O! what would I do now if I wasn't a christian? I know that my Redeemer liveth. I feel that His finished work has saved me."

PERSONALITIES AND ILL-REPORT.

Keep clear of personalities in general conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with persons. Personalities must sometimes be talked, because we have to learn and find out men's characteristics, for legitimate objects; but it is to be with confidential persons. Poor Burns wrote and did many foolish things.

but he was wise when he wrote to a young friend:

"Aye, tell your story free, off-hand,
When wi' a bosom crony;
But still keep something to yourself'
You'll scarcely tell to ony."

Do not needlessly report ill of others, There are times when we are compelled to say:

"I do not think Bouncer a true and honest man."

But when there is no need to express an opinion let poor Bouncer swagger away. Others will take his measure, no doubt, and save you the trouble of analyzing him and instructing them. And as far as possible dwell on the good side of human beings. There are family-boards where a constant process of depreciating, assigning motives, and cutting up of character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in men, God knows. But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.
—*Dr. John Hall.*

PRECEPT AND PRACTICE.

A good story is told of an excellent American minister who, happening one day to pass by the open door of a room where his daughters and some young friends were assembled, thought, from what he overheard, that they were making too free with the character of their neighbors; and after their visitors had departed he gave his children a lecture on the sinfulness of scandal.

"But, father, what shall we talk about?"

"If you can't do any thing else," replied he, "get a pumpkin and roll it about; that will, at least 'be innocent diversions.'"

A short time after, an association of ministers met at his house, and during the evening some discussions on points of doctrine were earnest, and their voices were so loud as to indicate the danger of losing their Christian temper; when his eldest daughter, overhearing them, procured a pumpkin, and entering the room gave it to her father and said:

"There, father, roll it about."

The minister was obliged to explain to his brethren, and good humour was instantly restored.