

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/
Couvertures de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

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

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

Cover title missing/
Le titre de couverture manque

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

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

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

Showthrough/
Transparence

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

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

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

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

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

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

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

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

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

17
M3 P0

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

The Maritime Presbyterian.

CONTENTS.

PAGE.

State of the Funds	227
Unification of the Funds, East and West	227
Death of Rev. Murdoch Stewart	233
Augmentation Scheme	230
Presbyterianism in Amherst	232

THE NEW HEBRIDES MISSION:—

Letter from Mr. Annand	234
------------------------	-----

THE TRINIDAD MISSION:—

Minutes of Mission Council	235
Letter from Mr. Morton	236
Letter from Mr. McLean	237
Synod of the Reformed Church of France	37
Mr. Spurgeon's Jubilee	238
Meeting of Foreign Mission Committee	251
Meeting of Supplementing Committee	251
Missionary Meetings	252
Hope for Japan	254
Mr. Spurgeon on the efficacy of prayer	255
The Sceptical Shoemaker; Family Worship	256

THE CHILDREN'S PRESBYTERIAN.

Letter from a Pastor; Letter from Mr. Lawrie	240
They shall Shine as Stars	241
A Hallowed Sabbath; Sermon to Seamen	241
An Indian's Honesty; Beautiful Sympathy; Bitter Words	242
A Quick Temper; The story of Ram Krishn Panth	243
Light in the Valley	245
All or None; True Manliness	247

AUGUST, 1884.

WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

MACGREGOR & KNIGHTSLIST OF
NEW AND RECENT BOOKS.

1. "The Household Library of Exposition," including 10 Books per vol. \$1 00
2. "Jacobus Notes on the Gospels, Matthew to John, in 3 vols. (per sett.) 2 25
3. "Evangelical Succession Lectures, by eminent men, 2 vols. each 1 50
4. "Lectures on Joseph," by George Lawson, D. D. 1 50
5. "The English Reformation," by Dr. Geixie 1 50
6. "The Westminster Assembly," its History, etc. 3 00
7. "Ecce Terra," by F. R. Burr, or the Hand of God in the Earth . . 1 25
8. "D'Aubigne's Martyrs of the Reformation," by Rev. C. N. A. Bulkley, D. D. 1 75
9. "The Mode of Christian Baptism" by Rev. Samuel Hutchings. . . . 1 00
10. "China and the Chinese," by Rev. John L. Nevius. 1 50
11. "Life in Alaska," by Mrs. E. S. Willard. 1 50
12. A Pocket System of Theology 1 00
13. Hand-books for Bible Classes. . 50
14. Sermons by Philip Brooks. . . . 1 75
15. Bits from Blinkbonny, or a tale of the Mauns. 1 50
16. "Alderyde," a border story of 70 years ago. 1 50
17. "Gertrude Ellersbe, a story of 2 years. 1 50
18. Hogarth's Complete Works, 3 vols. illustrated per sett 6 00
19. Evangelical Succession 1 50
20. Manuel of Forms, re-written and enlarged 75

SUNDAY SCHOOL LIBRARIES

JUST RECEIVED.

A large supply of
OLIPHANT, ANDERSON & FERRIER'S,
Edinburgh.

Address Orders,

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

The membership of the Free Church of Scotland for the year ending May 15th 1884, numbered 322,265, as compared with 314,604 at the corresponding date last year, and 314,027 at the same date of 1882, and 212,429 at May 15th 1881.

THE PRESBYTERIAN REVIEW for July is well filled. There are four leading papers.

I. Rev Dr. James Richards and his Theology, by Prof. R. B. Welch.

II. "The Proper training of young converts", by Rev. T.S. Hamilton. This is a paper on one of the most important subjects connected with Church life and work. Were it scattered broadcast in tract form it would do great good. It is one of the articles that should be read and studied by all.

III. "Melancthon" by Rev. Dr. Schaff A sketch of the life and teachings of the Great Reformer. The name and fame of the author is a guarantee of the excellence of the work.

IV. "The Religious belief of Shakspeare" by Rev. James G. Murray, D.D.

These leading articles are followed by twenty-five pages of "Notes and notices on important subjects connected with Biblical study," after which come eighteen pages of "Reviews of Recent Theological Literature."

THE CHURCH IN JAPAN.

Built into the foundation of a new church at Komatsu, Japan, are two hundred stones which were thrown at the christians, or into their premises, by the enemies of the new faith. The opposition has not hindered the work, but has rather, in other ways than this material method, aided in the establishment of the truth. The Church at Imabari, of which the Komatsu Church is an out station, now numbers 230 members, and at a recent meeting of the women 130 were present.

One of the oldest Missionaries in Japan expresses the opinion that Japan will be a Christian nation within ten years. Another Missionary of long experience allows fifteen years. Can it be wondered at, that with such a prospect before them, the call for instant help, in all possible ways, is most pressing? Dr Davis writes: "I think there are Missionaries on the ground who will see the time when our usefulness, save in exceptional cases will be at an end; when the native Church will have assumed such a position of strength and independence, that it can work better, in most cases, without the foreign element than with it." But this is the time when foreign helpers are greatly needed for the development of native evangelical agencies.

The Maritime Presbyterian.

VOL. IV.

AUGUST 15th, 1884.

No. 7.

STATE OF THE FUNDS Aug. 1884.

FOREIGN MISSIONS.	
Receipts to Aug. 1st '84	\$ 2453 78
Expenditure " " " (including Bal. of \$618 48)	4102 35
Bal. Due Treas. Aug. 1st '84	\$1648 57
DAYSPRING, AND MISSION SCHOOLS.	
Receipts to Aug. 1st '84	\$117 84
Expenditure " " " (including Bal. of \$967 25)	2109 70
Bal. due Treas. Aug. 1st '84	\$1991 86
HOME MISSIONS.	
Receipts to Aug. 1st '84	\$559 88
Expenditure " " "	691 16
Bal. due Treas. Aug. 1st '84	\$131 28
SUPPLEMENTS.	
Receipts to Aug. 1st '84	\$ 2368 91
Expenditure " " "	1549 30
Bal. on hand Aug. 1st 1884	\$1319 64
COLLEGE.	
Receipts to Aug. 1st '84	\$2292 28
Bal. due Treas. May 1st 1884	\$4492 09
Expenditure to Aug. 1st '84	2308 53 6300 62
Bal. due Treas. Aug. 1st '84	\$4508 34
AGED AND INFIRM MINISTERS FUND.	
Receipts to Aug. 1st '84	\$139 12
Expenditure " " "	698 55
Bal. due Treas. Aug. 1st '84	559 48
RECEIPTS FOR THE MONTH OF JULY	
Foreign Missions	\$ 1672 60
Day Spring and Mission Schools	43 78
Home Missions	205 63
Supplements	134 16
College	847 64
Aged Ministers Fund	16 75
French Evangelization	170 28
	\$3088 84

P. G. MCGREGOR, *Treasurer.*

The Synod of the Maritime Provinces will meet two months hence. One important question before it will be that of uniting the Funds of the Eastern and Western Sections, especially the Foreign

Mission Fund, and Supplementing or Augmentation Fund. The question, *shall they be united*, brings up another question,—viz—*Should they be united*, and this brings yet another, will it tend to the promotion of Christ's kingdom to unite them.

The subject should be carefully considered so that at the meeting of Synod it may be intelligently decided. It is not well that the vote should depend upon hastily formed conclusions or upon the passing sentiment of the moment.

A feeling of sentiment may lead some to decide at once in favor of uniting the Funds, the same cause may lead others without much consideration to oppose it. Sentiment is all well in its place but it is generally like the morning cloud, and the early dew, unless it have something on which to rest.

Taking first the Foreign Missions, will the union of the Eastern and Western Funds under one committee help the work of Missions?

One result seems probable. The Eastern section has more missionaries in the field than the West. We have been for a longer time engaged in Foreign Mission work, and our people have had until recently a deeper interest in the work than those in the West.

The addresses and reports of the missionaries are having their effect. Many in the West are deeply interested in our work in the New Hebrides and Trinidad, and if they felt that these were their own missions as well as ours the liberality of the West would be more fully drawn out, and perhaps on the whole more would be given to Foreign Mission work of the church

On the other hand there are probabilities which look the other way.

The expense of working would likely be increased, and this in two ways.

1. Judging from the past action of the General Assembly, and from what was said when this question was discussed at last Assembly, if the Funds be united there will probably be a convener appointed at a salary of some \$2000 per annum.

The feeling that most people have when they give to missions is that they would like as much of the gift as is possible to go directly to the work, and the appointment of such an official may tend to close rather than to open the streams of liberality.

Further, \$500 of our agent's salary now paid from this source. If a paid convener be appointed this will be cut off, and the agent's salary will either be reduced, or the \$500 will have to be made up from some of the other Funds and be an additional drain upon them.

II Committee meetings will be more expensive. At present if any matter of importance comes from either of our mission fields, our Committee can be called together at a trifling expense. If there be but one Committee meeting in Montreal or Toronto, the members of Committee from the Maritime Provinces cannot attend at a cost of less than \$40 to \$50 each, entailing a heavy expenditure on the fund, besides the toil and loss of time.

Or what is more probable, the members from the Maritime Provinces when the time comes will say each within himself, "I think they can do without me." and the whole matter will be left in the hands of the Western brethren, most of them very imperfectly acquainted with the details of our Maritime Foreign Mission Fields.

Whether this transference of our mission work to the West would have the effect of lessening the interest and contributions of our people, is a question more easily asked than answered.

Another possible result would be that owing to the difficulty and expense of calling a meeting of Committee; matters from the Mission Field requiring attention might be allowed to lie over to the detriment of the work, whereas under the present system they can be attended to at once. It may be said that this could be avoided by having an executive that could easily meet for business, but this would be virtually handing over the management of the missions to that executive and the F. M. Committee would be useless. Besides the Committee is itself an executive, appointed by the Assembly to do this work.

With regard to the Supplementing or Augmentation Fund. There are a few facts which should be kept in mind in reaching a conclusion.

The Western Section of the Church is wealthier than the East. A larger proportion of the congregations are paying the minimum stipend than with us, and a smaller proportion require to be aided by Supplement. They have a smaller work to do, comparatively speaking, than we have, and more strength to do it.

The whole number of congregations in the West is 573. The whole number in the East 182.

The number of congregations in the West giving less than the proposed minimum (\$750) when the scheme was launched was 256, of these 223 were settled and 33 were vacant.

The number of congregations in the East giving less than the proposed minimum was nearly 120.

The number in the West giving less than the proposed minimum was 45 per cent. of the whole, while the number that gave the minimum and upwards was 55 per cent of the whole.

In the East the number giving less than the minimum was 66 per cent, and the number giving that amount and upwards was only 34 per cent of the whole.

But some of these congregations, both East and West that were giving less than the minimum, will get nothing from the

Supplementing Fund, for to get that aid a congregation must give at the rate of \$4.50 per communicant, (or per family if the number of families exceeds that of communicants,) before they can get anything from the fund, and many congregations if they do that will rise the minimum and upwards by their own efforts.

This however does not materially alter the proportion between East and West. After all conditions are fulfilled the number entitled to receive aid in the West is 145 or 25 percent of the whole. The number entitled to receive aid in the East is 84 or 47 per cent of the whole. And if we count some congregations from which no reliable statistics have been received for some time, the proportion in the East to receive aid is still greater.

It may be said that while in the West only one fourth of the whole number will require aid, and there are three-fourths to aid them, in the East about one-half of the whole number will require aid leaving but half of the whole number to give that aid.

Or looking at it in another way: In the West about \$28,000 is required to level all the salaries up to \$750 and a manse, and there are 328 self-sustaining congregations to do it. In the East about \$12,000 will be required to attain the same end, nearly half as much as is required in the West, and about 98 congregations to do it.

From these figures it is evident that they have a very much lighter task than we have to attain the minimum. They have attained it for the past half year, and can more easily maintain that standing.

A union of the two funds would be the stronger helping the weaker, perhaps enabling us to reach a status in ministerial support, which we may be a long time attaining, is left to ourselves.

On the other hand if united the very magnitude of the field may lead many to relax their efforts and the desired standing may not be so easily maintained.

Further our supplementing Fund while

we have not attained the minimum of even \$600 and a manse, is the long sure growth of years and is steadily increasing, while in the West the scheme is a new thing and they have appealed largely to their rich men for the first year. This is a source of income which cannot be depended upon for continuous support. The scheme will require a little time to settle to its normal level in the West before the aid which can be regularly given to the weaker charges can be known. So far as their ability is concerned they can about as easily reach the minimum of \$750 and a manse, as we can \$600 and a manse. What their willingness will be when the scheme depends upon the congregational contributions for its support remains to be proved.

Rev. Thomas Christie who was for several years one of our missionaries in Trinidad, and who was compelled on account of ill health to give up his work there has entered the service of the Home Mission Board of the Presbyterian Church of the United States, to labour in Southern California. There is probably no place that could be found more favorable to his health.

Recent statistics with regard to Christian work among the Chinese in New York and Brooklyn show that the number enrolled in the Sunday schools of the various evangelical denominations during three months is about 1,000, with an average attendance of over 500, and nearly forty communicants. Only three of the schools or classes in New York are more than four years old.

A Scotch preacher once said: "You never saw a woman sewing without a needle. She would make but poor speed if she only sewed with thread. So I think, when we're dealing wi' sinners, we maun aye put in the needle o' the law first; for the fact is there're sleepin' sound and they need to be wakened up wi' something sharp. But when we've got the needle o' the law fairly in, we may draw as long a thread as we like o' God's consolation after't"

AUGMENTATION SCHEME.

On several occasions since the beginning of the current year the attention of the readers of the MARITIME PRESBYTERIAN has been turned to the New Supplementing Scheme of our Church. In different issues the object aimed at by the Church was stated; the need of a vigorous, universal, and sustained effort to attain that object pointed out; the terms upon which it is proposed to give assistance to the weaker charges indicated; the principles which underlie the Church's action stated; and the regulations which have been proposed for the administration of the funds explained. The last issue contained a statement relative to the progress of the movement in the Western Section of the Church, indicating that so far it has been completely successful; the Committee in charge having been able for the last half year to pay to all pastors of the weaker charges an amount which made their salary equal to \$750. and a manse per annum, and to report to the Assembly the accumulation of a reserve fund of \$17,000, as well as a balance to the credit of the ordinary fund of \$1,323.

It need hardly be said that it is extremely desirable that during the current year the Eastern Section should take its place beside the Western, and it is my purpose in the present article to advert to some of the conditions which require to be fulfilled in order to the attainment of this object. And

I. All the congregations within the bounds which are able by their own efforts to reach the required minimum should endeavour to do so immediately.

The promptitude and vigour with which this class of congregations responded to the Church's appeal was one of the most encouraging features of the movement in the West. Of the 223 charges with settled pastors in that Section of the Church which were reported last autumn as giving less than the proposed minimum, about one third came up promptly to the required amount, simply by an increase of their local contributions. The strain which would be put upon this class of congregations in the Synod of the Maritime Provinces in the effort to reach this point would not be heavy. In a few cases they would need to contribute at the same average rate per communicant as is required from the members of the weakest charge in the Church before it can receive a Supplement. In many cases they would not require to give nearly so much as that. When it is borne in mind that

there are congregations at present giving \$600 \$640. and \$700. per annum, which, if they would contribute at the same rate per communicant as is required from every Supplemented congregation, would pay \$1360. \$1170 and \$1710. respectively, it will be seen that the Church is not asking an unreasonable thing when she is earnestly urging all this class of congregations to come up at once to \$750. per annum and a manse. But not to fix attention upon exceptional cases, it may be noted that the class of congregations which may reasonably be supposed to be able to come up to the proposed minimum is somewhat large. Indeed of the 95 congregations in the Synod of the Maritime Provinces which are at present below the \$750. and a manse, 42 have not complied with the Assembly's Scheme which require an average of \$4.50 per communicant, of which no fewer than 34 by fulfilling it would be raised at once to the required amount, simply by their own effort, and without drawing a single dollar from the general fund.

Now is it too much to expect that all these 34 congregations should at once take their place beside the 60 charges which at present are contributing at least the minimum required by the Assembly as already stated. The effort necessary to enable them to do so would only be equal to that required of the weakest charge in the Church before it can receive a Supplement at all. And the benefits which would result from their doing so are very obvious. They would increase the comfort and probably the usefulness of their pastors. They would cultivate the grace of liberality. They would promote their own self respect. They would rescue our Section of the Church from the reproach of having two-thirds of its pastors paid a smaller sum for support than that which the Assembly has fixed as the minimum for all. They would at once change the proportion of congregations at or above the minimum, from one-third of the whole, to more than one-half. They would furnish an increase towards pastoral support of upwards of \$4000., of which not a single cent would be drawn directly from the Supplementing Fund. And best of all they would give an impulse to the present movement, which would materially aid in carrying it to a successful issue.

To these congregations, of which there are one in the Presbytery of Mirimichi, three in each of the Presbyteries of Sydney, Victoria and Richmond, Wallace and St. John, four in the Presbytery of

P. E. Island, five in each of the Presbyteries of Pictou, and Halifax, and seven in the Presbytery of Truro, we would make our first appeal. We would respectfully urge them by their regard to their own welfare, to the comfort of their pastors, to the prosperity of the Church, not to rest until this very pressing duty has been discharged. Let the elders and managers confer with each other, and consult with the congregations of which they are officials, with the view of effecting the desired object at once, in which case there can be little doubt that, if the matter be properly gone about, they will be able to report a speedy and complete success all along the line.

II. Each of the congregations to be supplemented ought to exert itself to the utmost of its ability.

This is obvious from whatever point of view the matter may be considered. It is perfectly apparent from the number of congregations which will require to be aided. It can scarcely be expected, that, in the meantime this number will fall much below 65 or 70, i. e. a little more than one-third of the whole. It is equally apparent from a consideration of the large sum which will be required to supplement so many charges. Assuming that none of the weaker congregations will lessen the amount of their contributions from local resources, and that those of them which have not hitherto attained to the standard laid down by the Assembly's regulations, at once come up thereto, it will be necessary to raise nearly \$5000. or twenty-five per cent. more than at present, even to level up to \$600 and a manse, and about \$12,000 or three times as much as at present to attain to \$750. and a manse.

Now as this burden will have to be borne chiefly by the self-sustaining congregations it is very clear that in order to induce them to undertake it, they will require to have evidence that the congregations to be assisted are exerting themselves to the very utmost of their ability. There can be no doubt that one thing which has greatly facilitated the efforts which have already been made to aid our weaker charges is the fact that for the most part the members of these charges have done so well in helping themselves. Those who have been called upon to plead on their behalf have always felt that one of the most powerful arguments which they could use in sustaining their plea was, that while the General Assembly invariably insisted on such congregations contribut-

ing at the average rate of \$4.50 per communicant, i. e., an amount just twelve cents less per member than the average all over the Church, as a matter of fact the rate per communicant of all congregations which were supplemented last year was no less than \$6.92, while some of them paid at the rate of \$7, \$8, and \$9, and a few of them as high as \$11, \$12, and even \$14 per member.

Notwithstanding this honourable record however, it would be a mistake for Supplemented charges to conclude that they have already attained to a sufficient degree of liberality. Perhaps indeed some of them are doing about as well as they can be expected to do at present. But it will be necessary for all of them to be continually aiming at higher attainments. There are some eight or ten of those that have been Supplemented in the past which require to increase their liberality, in order to fulfil the condition of \$400 and a manse from local resources so that under the new arrangement they may be placed on the list at all. There are some four or five more of the same class, which have not reached the required average per communicant. And perhaps there may be an element of danger in the likelihood, that some congregations may rest satisfied with barely fulfilling the required conditions. Now against anything short of effort to the extent of ability, it will be necessary for the weaker charges carefully to guard. As the gratifying measure in which the spirit of self-reliance has already been developed has been a most influential consideration in inducing the stronger congregations to give them a generous assistance in the past, so the continuous development of the same spirit will be necessary to secure the continuance and increase of that aid in the future, to the extent that will be required in order to make the movement at all successful. The vigorous action of the same class of congregations in the West, is well fitted to encourage the expectation that what can be done by the weaker charges in the increase of self-support will be done. It is certainly noteworthy that the 145 congregations which in that section of the Church, have received aid for the past year have increased their own contributions for stipend by \$3,565 per annum or an average of \$26 from each.

In view therefore of all the facts of the case we make our appeal with confidence to the weaker charges also.

We confidently anticipate that those of them who have not yet fulfilled the As-

Assembly's conditions for aid-receiving congregations will do so at once. We cherish the expectation that at least some of those that have fulfilled these conditions will advance considerably beyond that point. We shall be disappointed and grieved if a single supplemented charge goes back upon its record, even though its members should not think themselves precluded by the terms of the regulations from doing so. The goal of self support and aid-giving, is that towards which all of them should persistently press forward. The great object of the whole scheme is to help the weak in order that they may become strong, and we think that the fact that during the twenty-one years of the existence of the Supplementing Scheme in the Maritime Provinces, an average of one congregation per annum has passed from the position of an aid-receiving, to that of a self-sustaining charge is no unworthy testimony, at once to the value of the assistance given, and to the disposition of congregations to dispense with aid as quickly as they can. Only let it become increasingly apparent that assisted congregations are growing in their willingness to help themselves, and they will find a corresponding increase in the willingness of the stronger charges to give them help.

Nor ought Presbyteries to forget that just at this point in the administration of the scheme, the regulations of the Assembly impose upon them the specific duty of exercising their judgment with reference to the measure of liberality manifested by each congregation that applies for assistance. The mistaken idea has already gained some currency, that the only thing required of a weaker charge in order to entitle it to a place on the list of Supplemented congregations, is to fulfil the two conditions of a minimum contribution from the congregation, and from each communicant.

In point of fact there is a third condition, through which the liberality of the Presbytery, through which the application is transmitted, that it is contributing in proportion to its ability. The very first regulation of the scheme reads thus: "The list of Supplemented congregations shall embrace only such charges as have a pastor's daily called by the people and inducted by the Presbytery, and AS IN THE JUDGEMENT OF THE PRESBYTERY are entitled to assistance in the support of the ministry." This regulation clearly gives Presbyteries the right of determining whether congregations within their bounds are entitled to assist-

ance, even after they have fulfilled the other conditions of the scheme, and very clearly it is a right which they ought to have and to exercise with the strictest fidelity." It can easily be seen that cases might arise in which congregations may be perfectly able to do a great deal more than the other conditions of the scheme require, and yet feel disposed to avail themselves of its benefits whenever they have fulfilled these conditions. It will be impossible however for any of them to do so if Presbyteries exercise their powers, and insist on a liberality in proportion to ability, and it is perfectly obvious that their doing so, will very materially tend to the promotion of the best interests of the scheme.

E. A. M.

PRESBYTERIANISM IN AMHERST.

BY REV. A. B. DICKIE.

The Presbyterian congregation in Amherst has a comparatively recent history in connection with the Presbyterian Church in Canada. On the 31st August 1875 a few families were organized into a congregation and in the short space of four months a pastor was settled over them. But whilst the present congregation has only been nine years in existence yet Presbyterianism has a somewhat ancient history in Amherst.

The first settlers of the town came from the North of Ireland. They left their native land in consequence of heavy taxes which they considered oppressive. In their adopted country they obtained excellent lots of land, and the soil being fertile afforded them an easy livelihood. Being an intelligent and pious people enjoying the stated ordinances of religion in Ireland they keenly felt their spiritual want in their new home. No opportunity was afforded them of meeting together on the Sabbath for the worship of God, and there was no minister to go in and break to them the Bread of Life.

At once an effort was made to secure a partial supply of preaching. A petition was drawn up nearly one hundred years ago setting forth their destitution. A gentleman travelled from Amherst to Pictou and carried the petition to the late Dr. McGregor. The earnest request for supply was considered by the Doctor and he was appointed to preach three Sabbaths. The Journey

was undertaken on horse-back, and for miles through the woods no house could be seen.

Enjoying the services of a Presbyterian minister whetted their spiritual appetites and at once a public meeting was held. At this meeting a certain sum was subscribed and a petition drawn up asking that a minister be appointed to labour among them. This petition was forwarded to Scotland, but the people were doomed disappointment. Often the early settlers of this Province had a feeble response returned from their fatherland to their earnest entreaties for the services of a minister. Owing to lack of men much ground was lost and other denominations now occupy territory that should have been ours. And though we have grown as a church yet if the last census returns be correct we are not making as steady progress as we should, we are not as aggressive as some of our sister churches and hence have not made the same advancement.

In the year 1792 Dr. McGregor again visited Amherst. He found the people exceedingly anxious to obtain a minister and feeling much disappointed that there was no response to their petition. For several years they were still left destitute and their earnest applications to Scotland produced nothing but sympathy. At length two labourers came out, the Revds. John Brown and Duncan Ross. After their arrival in the year 1795 a Presbytery was formed called the Associate Presbytery of Nova Scotia.

At a meeting of the Presbytery in 1796 four calls were laid upon the table Mr. Ross had a call from West River and Princeton, P. E. I. Mr. Brown to Londonderry and Amherst. He accepted the former, and declined the latter. So great was the disappointment to the Amherst people that not a few sold their farms and removed to the United States and other districts in Nova Scotia.

Several years lapsed before a minister was settled. Though several ministers visited them yet there were frequent changes and each change rendered them weaker.

In the year 1827 the Rev. Alexander Clarke of the Reformed Presbyterian Church in Ireland was sent out to labour as a missionary among them. Mr. Clarke was born in the county of Derry, Ireland in 1794, and after reaching Nova Scotia entered upon his labours in Amherst under great difficulties. He found a few families of Presbyterians scattered through out different parts of Cumber-

land County, and in some localities in New Brunswick, and with earnestness and zeal he entered upon the work of gathering them together. At first he met with discouragements, was threatened with starvation, and urged not to attempt building up what was considered a most hopeless cause. With great energy and devotion however he commenced his work and had he been spared three years longer would have spent 50 years in the ministry at Amherst. During 47 years he travelled through summer's heat and winter's cold, undergoing toils and privations unknown to the present generation of ministers.

On more than one occasion his life was miraculously preserved when travelling to perform duty at distant stations. At regular intervals he visited Shemogue 23 miles from Amherst. In the early part of his ministry he travelled on horseback and was always accompanied by his dog. One very dark night as he was reaching Port Elgin his dog showed considerable uneasiness running backward and forward, and at length caught the bridle rein with his teeth, Mr. Clarke immediately dismounted led the horse along to the bridge and found it carried away. Had he paid no heed to the dog he would have been drowned, for the stream was swollen to a great height in consequence of heavy rain.

The physical toil which he endured coupled with discouragements in his work often led him to feel that he must curtail the sphere of his operations. On the other hand when tokens of encouragement were given him, he could not discontinue visits to distant stations until new congregations were formed and other labourers associated with him. More than once he was offered congregations in the United States involving less toil and greater remuneration, but he refused them, preferring Amherst and surroundings. Though few in our church know much of him yet we are not to ignore his work for he certainly succeeded to some extent in repairing breaches and gathering fragments of a church in the localities in which he laboured. Though difficulties of more than an ordinary nature surrounded him, yet he was not without tokens of the Masters approval and sometimes felt cheered amid his arduous toil.

The following incident which occurred during a visit to Shemogue, he ever remembered and often spoke of. After a great storm he left home on a Saturday on horseback to fulfil an appointment. Trees were torn up by the roots and ly-

ing across the track in many places. With great difficulty he was enabled to travel and made slow progress. At one place he found the road blocked by a large tree. With his hands he broke of several branches and succeeded in getting his horse under the tree. His coat however was much torn and being unfit to wear on the Sabbath he preached in a borrowed coat.

The toil and fatigue of this journey led him to resolve that this would be his last visit to Shemogue. Continuing his journey he reached the log hut where he usually lodged, about twelve o'clock on Saturday night. As he approached the door he heard a voice and before lifting the wooden latch he listened. The father of the family had not retired to rest but was pleading earnestly and fervently with God that the minister might be brought to them in safety and that they might enjoy the privilege of meeting together on the morrow for the worship of God. He at once said; I cannot give up this people, and must visit them whilst health and strength is given me.

Mr. Clarke continued to prosecute his labours in this wide field for many years. He built not less than seventeen churches and contributed from his own funds toward their erection. Before his death the congregation was divided and two labourers were associated with him.

He died on the 18th March 1874 aged 80 years. His body sleeps in the old cemetery at Amherst about one and a half miles from the town. A plain but neat monument has been erected over the grave on which is inscribed the fact that his wife, who died several years before him, was the first missionary sent to foreign parts by the Reformed Presbyterian Church in Ireland. He rests from his labours and his works do follow him.

Seventeen months after Mr. Clarke's death a congregation was organized in connection with the Presbyterian Church in Canada. On the 25th Dec. 1875, Rev. Thomas Tallach was inducted over them. The congregation was small yet comprised some earnest zealous ones who were determined to succeed. Despite difficulties and discouragements, with aid from the Supplementing fund advancement was made. Steps were also taken toward the erection of a church. Mr. Tallach continued pastor of the congregation for four and a half years and removed on the 1st of July 1880.

He was succeeded by the Rev. F. W. Archibald who was ordained on January 12th 1881. His ministry though short

was a busy one. At first the audience on Sabbath numbered about fifty but gradually increased. Owing to ill health he was compelled to tender his demission which was reluctantly accepted by the congregation and Presbytery on the 2nd May 1882.

On the 29th March 1883 Rev. D. McGregor was settled and is still the pastor of the congregation.

Since Mr. McGregor's settlement the congregation has increased rapidly. Large accessions have been made this year, to the membership of the Church.

A flourishing Sabbath School is efficiently conducted with an excellent staff of teachers, and an attendance of 80 or 90 scholars. The prayer meeting is held weekly, is well attended and not less than twelve or fifteen take part in the exercises. A supplement of \$125 is given to the congregation, and \$151.65 has been raised for the schemes of the church.

Amherst is one of the important centres which we as a church should well sustain. The town is growing and now comprises a population of 4,500. The neat little church is now comfortably filled, and another lot of land has been purchased so that if required, the building can be enlarged. Some debt is resting upon the church but in a short time will be wiped out. In the congregation few white heads are seen. It consists chiefly of young men who are exceedingly active and energetic. The pastor lives in the hearts of the people, and is indefatigable in his labours.

The Amherst congregation has every reason to thank God and take courage for the future. If the present rapid growth continue it will soon become a self-sustaining congregation, for with its growth there is increase of liberality. What has been done in this congregation affords a striking evidence of the benefit of our supplementing fund, and the necessity of sustaining it well. Let the strong help the weak and the greater will be our growth.

NEW HEBRIDES MISSION.

Letter from Mr. Annand.

Ancisyum, New Hebrides.

24th April, 1884

Dear Dr. McGregor.

I write this note to forward now by the Dayspring on her Northern voyage in hops that she may see some opportuni-

ty of forwarding it to Noumea.

The Missionary vessel arrived yesterday, from Sydney after a long and stormy voyage. She has brought us a fair home mail. Among the letters is one from you, but in it you do not make any reference to our request sent on to the Board a year ago, about our proposed visit home next year. Of course 'silence gives consent' and consequently we may see you in the summer of 1885.

We received no mission goods this year and no certain information that any are coming.

Will you please notify our many friends at home that we are all well, and have enjoyed good health through another summer season. The weather was delightfully fine, until this month, we had a pretty heavy gale of wind lasting five days—a most unusual thing in those islands at this time of the year.

Some of our people have died since I last wrote you, and others have gone away in 'labor vessels.' I have at present 21 attending my candidates class. There is very little change in regular work. Since last writing you, we have got our church seated, which adds much to its appearance and comfort.

We heard lately through a French man of war, that the brethren on the other islands were well, some of them had been suffering with fever, but they were again enjoying health. Mr. Murray of Ambrym is still holding out, and may be permitted to labor for a time there. We were somewhat disappointed on the arrival of the Dayspring here to see that she had no passengers on board, excepting the captain's wife. The McLaren's are not coming and Mr. Paton has gone home to Britain on a visit. We have no letter from Mr. Robertson but I presume that we shall see something in the papers about his movements, and when we may expect them back again to the islands.

Mr. and Mrs. Lawrie, our fellow laborers on this island, are well.

It seems that the New Hebrides are to remain asheretofore, independent of all civilized governments. The labor traffic still goes on. A vessel was lately here from the Hawaiian Islands for 'labor.' She took away thirteen from this island. They will be for nearly four years and possibly some of them will never return. Thus our population goes on decreasing.

Kindest greetings from us both to Mrs. McGregor, yourself and family, as well as to all our friends to whom we cannot

now write. This note only is now despatched to apprise you of our welfare. Yours in haste.

J. ANNAND.

EXPLANATION.

The letter acknowledged by Mr. Annand was written on Dec. 7th, with letters to Dr. Steel and to Mr. McKenzie, giving accounts for the year, and notices of salaries sent.

On the 18th of January I wrote again giving statements of boxes shipped near the end of December, with invoice of what they contained, but the boxes though sent by the A. Ian Line to Liverpool, and consigned to an Agent to forward them by the first Steamer to Sydney were too late, and my letter by San Francisco, also failed to reach Sydney in time for the Dayspring.

We learn by experience, so hereafter such packages must go in November, at least a month earlier than hitherto although in fact boxes have repeatedly left Halifax after Christmas and caught the Dayspring about April 1st.

P. G. MCGREGOR.

THE TRINIDAD MISSION.

Extracts from Minutes of Mission Council.

Arouca, April 11-14th.

Present, Messrs. Morton, Grant, Hendrie, McLeod and Wright, and by invitation, Rev. Alex. Falconer.

Mr. McLeod reported progress in church-building at Princetown. Mr. Wright, having previously obtained the consent of the several members of Council to borrow money at six per cent interest (with the expectation of its being raised within a year by friends) to purchase land and build thereon a school-house in Calcutta village, reported that he had done so and his action was approved.

Mr. McLeod reported that he purchased a lot of land with house on it, in Lengua, for \$80, in a more suitable place for the school. His action was approved, and Mr. Morton was authorized to sign the deed of sale of former school land and house in Lengua, the proceeds to be expended on the newly purchased premises.

Mr. Morton reported the completion of the Arouca school-house and that the school will be transferred to it after Easter holidays, and that applications will be at once made to have it placed on the

list of assisted schools. His action and report were approved.

Mr. Morton was authorized to secure land from Government in Tacarigua, and, if his estimate for 1884 be passed, to build thereon a school-house.

Mr. Grant reported the purchase by him of a railway shed at Plaisance Bridge for school purposes, at \$120, and cost of refitting at \$35; that the roofing of Harmony Hall school-house cost \$105; that the new Oropouch Church cost \$1119.86; that the materials of the Monkey Town school-house used in erecting this church realized \$200; that he received for this church the sum of \$498.59, leaving a balance of debt on the church of \$422.26.

Mr. McLeod reported that the L. F. M. S. of Durham N. S. were prepared to pay \$50 or \$60 towards some missionary object in Trinidad, and referred the matter to the Council, who agreed that Mr. McLeod advise them to pay it to the F. M. B. towards the salary of Miss Sempie.

Mr. Grant laid plans of a new house for the San Fernando Missionary before the Council. The Council, while not agreed to accept any of the proposed plans in their entirety, agreed to ask the F. M. B. for a grant of two thousand five hundred dollars, to build a house for the San Fernando Missionary.

Agreed to authorize Mr. Morton to apply to the F. M. B. for a lady-teacher from Canada for Arouca, it being expected that the necessary funds will be supplied without applying to the F. M. B. for a further grant for this purpose, and without obtaining any further aid within the bounds of the Synod of the Maritime Provinces.

Mr. Grant reported his intention to go to Canada with his family—according to previous intimation—about the end of April, and that Presbytery had made the necessary arrangements for supply in his absence.

The following minute was passed: This Council, in reference to the departure of Rev. K. J. Grant, desire to express their appreciation of him and of his labours in the San Fernando district of the Canada Presbyterian Mission to East Indian immigrants in Trinidad, and hope that he and his family will be much benefited by the furlough, and in the Providence of God return in due time with renewed vigor to resume his labours.

Mr. Grant tendered his resignation of the Chairmanship of the Mission Council, which was accepted. Mr. McLeod tendered his resignation of the Secretaryship of the Mission Council, which was

accepted. Mr. McLeod was appointed Chairman, and Mr. Wright Secretary of the Mission Council.

Letter From Mr. Morton.

Tunapuna, April, 30th.

Our new building at Aruca was opened for public worship on the 11th instant. The house was well filled and Mr. Hendrie of St. Joseph assisted by preaching from 1 John v. 20.

It was a day of good cheer. The mail had arrived on Saturday, bringing word that my estimate of expenditure for 1884 had been passed; thus authorizing an increase of £50 sterling to extend the work. This was hoped for if not confidently expected. But our hopes went no further.

Very charming then was the news that the debt on Tunapuna buildings was to be immediately removed. We at once announced that the new building would be painted on the outside, and that the proposed building at Tacarigua, just half-way between Tunapuna and Arouca, would be proceeded with without delay.

This new building will be pushed forward as quickly as possible on account of the approaching wet season. The land has been given by the government on favourable terms. The building will stand in a long narrow village on the Royal Road. Four estates lie in a circle around it and there is a railway station about three minutes walk from it. One of these four estates, Orange Grove, has a population of 500 East Indians. On it Miss Morton, assisted by two natives conducts a Sunday school which has an attendance of about forty.

But a school on an estate will never draw the children from other estates and only to a limited extent from villages. We need to get a neutral ground to get a good attendance at week day schools, and the same remark holds true of a building for services for adults.

This is the busy season when men work hard and long. There is no marked increase in the attendance at the regular services, but in going out among the people there seems to be an increased interest in the story of our Saviour's love and this, perhaps, more markedly among the women than among the men. Oh that the awakening and quickening Spirit would come down to convince of sin and lead these lost souls to seek for mercy! I am happy to report that latterly the

improvement in my health has been more marked. My strength has in a large measure returned and but little of my cough remains.—J. M.

Extract of letter from Mr. McLeod.

Our ordinary work is going on as usual. The mission families are well, as far as I know.

The low price of sugar is weighing on proprietors, planters and shippers.

The wet season is drawing near.

The church at Princetown is now being covered in. I purchased the roofing yesterday.

Mr. Morton spent Friday night with us, being down supplying San Fernando for Mr. Grant.

Mr. Wright writes from Couva, April 16th: 'At California, last week, I met with rather an unusual experience. I was holding a wayside service with some Brahmins. A creole came along and rudely snatched the Testament out of my hand and commenced haranguing the people. I told him I would not have interruption. He got very abusive. I told him to walk on or I would take legal steps. The Coolies were anxious that I should permit them to 'hck 'im.' He went off. One of the Coolies said to me, 'Sahib, did God make that man?' I think I may safely say that I have the confidence and good will of the Coolies in Couva. The planters too I find very obliging and generous to me and to the work. Mr. Grant is going home. I trust he will have a good passage and much success. A new house for him is an absolute necessity. I question if there are many who would go on, year after year, suffering as he has done, the inconvenience and danger of living in a house where you can tear down rotten stuff from the beams by handfuls, and with a cane dislodge the end of the rafter. I hope he will get a new house.'

Our readers will remember that the General Assembly has voted \$2500 from the fund of the Western Section to build Mr. Grant a new house.

**UNOFFICIAL GENERAL SYNOD
OF THE REFORMED CHURCH
OF FRANCE.**

By the Rev. H. LUNDIE, M. A.
This Synod met on the 11th June, in

the picturesque and historic town of Nantes. The Synod consisted of eighty seven members delegated by the twenty one local Synods which in their twenty circumscriptions cover the whole territory of France and Algeria. Of these eighty seven members, seventy-eight were actually present.

The clergy and laity have about equal representation. If an odd number is delegated from a local Synod, the laity gets the advantage. Not a few of the lay members are amongst the most devoted, effective, and beloved members of the Synod.

There are 590 "official" parishes in the Reformed Church. Of these 419 churches or "evangelical minorities," have adhered to the Unofficial Synod. Thus the strength of the Church lies with the evangelical portion; and the number of adhesions gradually increases. It is not to be inferred that the remainder are all of the rationalistic school, for there are a certain number of pastors of evangelical sympathies in that remainder who from fear of division, from timidity of temperament, and other causes have not yet given in their adhesion.

Every morning before the Synod formally opened there was a prayer meeting for half an hour, with short prayers by the brethren, sometimes called on by name, sometimes rising spontaneously to lead the devotions. This was mingled with brief readings from Scripture by the Moderator, occasionally accompanied by brief words of faith or exhortation or gratitude. During the meetings of Synod, a large folio Bible, placed on a revolving easel on the desk of the pulpit above, and behind the platform, stood open towards the assembly; it dominated the church, and was the true and visible sign of the principles and spirit of the Synod. Below it was the platform occupied by the Moderator and the freely elected secretaries of the Synod. Before the platform stood the "Tribune" which, in serious discussion, every speaker had to occupy, thus securing that all should hear—a hint not unworthy of consideration by ourselves. The public occupied the deeply-recessed cave-like galleries to right and left. The Protestant public are not numerous in Nantes. The marvel is after the cruel persecutions through which they passed, not that they are few if they exist at all.

As regards the number of Protestants in France generally, it is now estimated at six or eight hundred thousand. I remember the time when it used to be

placed as high as two millions. But that probably was far above the truth. It must be borne in mind that when France lost Alsace, its Protestant Church parted with some three hundred congregations.

The work of the Synod is conducted with great care and detail. Committees are appointed at the commencement, to which questions are referred, and on every serious matter a report is given leading up to a 'conclusion' which is proposed as the deliverance of the Synod.

MR. SPURGEON'S JUBILEE.

A great event has been the celebration of Mr. Spurgeon's jubilee. This summer he attained his fiftieth year, and the event was marked by a demonstration of affection and appreciation on the part of the numerous friends and admirers of the popular pastor. The celebration of Mr. Spurgeon's Jubilee embraced two meetings in the Metropolitan Tabernacle.

A meeting of the Tabernacle church and congregation was held on Wednesday a less formal occasion, which was characterized as 'a sort of family party.' The Tabernacle, which, seats over 6,000 persons, was filled, and the proceedings were of a most enthusiastic character. Mr. Spurgeon presided, and when he appeared on the platform he was greeted with much applause, accompanied by waving of handkerchiefs. Three generations of the family (whose pedigree appears to be traceable to the year 1662) were on the platform—the father, the Rev. John Spurgeon, a hale old gentleman, a retired Congregational minister; the brother, the Rev. J. A. Spurgeon, co-pastor at the Tabernacle; and the son, the Rev. C. Spurgeon, a pastor at Greenwich.

Mrs. Spurgeon, now restored to health, occupied a seat in one of the platform pews. The platform was crowded with representatives of the different institutions in connection with the Tabernacle, which, according to a lengthy list read out during the evening, comprise a ministers' college, an orphanage, almshouse, a book fund, a colportage association, an evangelistic association, and quite an array of missions and Sunday-schools.

MR. SPURGEON'S ADDRESS.

Mr. Spurgeon's address was brief, and was made early in the proceedings. He said he was overwhelmed in gratitude, and buried in mercy. The blessing which

the Metropolitan Tabernacle had enjoyed for so many years must be entirely attributed to the grace of God, and God's Holy Spirit among them. They had believed in prayer up to the hilt; they had not prayed as they ought to, but they had so prayed as to prevail. He owed the prosperity he had had in preaching the Gospel of Christ to the Gospel he had preached. (Hear, hear.) There were some who would have it that there was something particular about the man; but he begged to say that there was nothing particular about the man that could account for his long-continued success.

The American critics, who were very acute, did not account for his success on the ground of oratory, asserting that they had scores of better preachers in America—(laughter)—but they said it was evident he preached the Gospel as the majority of their celebrated men did not preach it. (Cheers.) He had tried to indoctrinate his dear friends with the doctrines of grace, whereof that of substitution was the root of the rest.

He wished death to fine preaching, and that the words of man's wisdom should be brought to nought. But when all else fell, this would stand—God's good will to man, and His sovereign choice of His own people. His congregation had been fed with the pure gospel of God. He did not believe that the dry, dead gospel of some men would have touched their hearts as His gospel.

As to his preaching, Mr. Spurgeon humorously remarked that he would not go across the street to hear it; but in this he said, he differed from both his wife Mr. Moody. The well-known evangelist said a few words before attending his mission on the Thames Embankment. Mr. Moody represented himself as much indebted to Mr. Spurgeon. Soon after he was converted—25 years ago—he said he was interested in reading of a young man preaching in London with great power, and a desire seizing him to hear Mr. Spurgeon, he came over to England in 1867, and the first place he came to in London was the Metropolitan Tabernacle and he followed Mr. Spurgeon up to the Agricultural Hall. He did not expect then himself to be a preacher, but afterwards he set to work himself. In 1872 he again visited the Tabernacle, and had been since many times in it, and never without a blessing to his soul. He had been a reader of Mr. Spurgeon's sermons for the last 25 years, and what had cheered his heart was that they give no uncertain sound. (Cheers.)

A list was then read of bodies in various parts of Great Britain, and also in Canada, the United States, and France, from which addresses, telegrams, and resolutions of congratulation had been received by Mr. Spurgeon. Addresses were presented to Mr. Spurgeon from the Church, the Pastors' College, and the Sunday-school, and from some French Pastors.

On Thursday the celebration of Mr. Spurgeon's Jubilee drew together a crowded assembly, about 5,500 in number, to the Metropolitan Tabernacle, and the welcome given to the great preacher when he made his appearance was as on the night previous, of a most enthusiastic description. A letter of congratulation to Mr. Spurgeon was announced to have been received from the Prime Minister, but as Mr. Gladstone had marked the missive 'private,' its contents were not revealed.

THE EARL OF SHREWSBURY.

who was received with applause, and who spoke with a strength and clearness of voice which reached every part of the vast building) said that, this being the fiftieth birthday of their admirable and invaluable friend Charles Spurgeon, it was right, it was indispensable that he should have the testimony of his congregation, and he had it—(cheers)—but it was equally right and indispensable that he should have the testimony of outsiders like himself. (Hear, hear.)

Mr. Spurgeon, stood as a marvel before them. Of his 50 years, no fewer than 31 had been spent in the ministry, which he began in his nineteenth year. He had continued what he was when he began—a plain, true, simple man, not puffed up by success, but rather humbled, and animated to press forward in his noble career, which God in His most merciful providence had marked out for him, for the benefit of mankind. He (the noble lord) wanted to tell them what they outsiders thought.

The numerous institutions that had arisen around the Tabernacle showed what a powerful administrative mind their friend possessed, and, constructed as they had been by his genius and superintended by his care, they were more than enough to occupy the minds and hearts of some fifty ordinary men. Of all these institutions, that in which Mr. Spurgeon shone the brightest was the college, and he (the earl) undertook to say that his worthy friend had produced a larger number than any one else in the country of men to preach the Word of God in its

simplicity and force, and in a manner adapted to all classes, more especially to the masses who needed to be instructed in the elementary principles of Christian truth. He spoke from experience having heard Mr. Spurgeon's preachers at different times at special services in theatres. The Spurgonian style of preaching was a colloquial mode of address abounding, after the manner of our Lord, in illustration and parable.

The masses did not like stilted sentences, long periods or big words, or elaborate efforts of oratory; but they liked a preaching that went to the heart, that directed them to the love of God, and told of a personal Saviour. He admired Mr. Spurgeon for his humility and for his consistency of doctrine, which was Jesus Christ and Him crucified.

A great number of preachers in the present day, both in the Church of England and in many Nonconformist bodies 'never mentioned hell to ears polite.' He wished to God they would mention it a little more. They talked excessively of the love of God, and said little of the fearful issues awaiting the impatient.

As a man, Mr. Spurgeon was one of the most admirable, amiable, loveable fellows he (the earl) ever knew in the whole course of his life. Whatever Spurgeon was in private that he was in the pulpit, and what he was in the pulpit, that he was in private life; and a kinder, better, honest, nobler man never existed. They could not wish him another jubilee, but they could wish that the rest of his life might be spent according to its beginning, increasing in usefulness, in depth of feeling, in powerful preaching, and in winning souls, and that his path, as the path of the just, might shine more and more unto the perfect day.

Addresses were then delivered by Canon Wilberforce, Mr. William McArthur, and other speakers.

Mr. Spurgeon expressed his thanks and explained that on this occasion, as some of the contributors had subscribed on condition that the money should not be handed over to some institution but retained for his personal use, he felt bound to accept a portion. When £8,000 was presented to him on the occasion of his silver wedding he returned the whole for the benefit of the Tabernacle almshouses, and afterwards received applications from various persons who wanted the money. He gave notice that such applications would be equally futile on the present occasion. Of the sum he

now gratefully accepted he should return £1,000 for the Tabernacle House; make a contribution to St. Thomas's Hospital, from which some of their people had benefited; and dispose of £1,000 towards various philanthropic objects.—*English Presbyterian.*

A SERMON TO SEAMEN.

The *Century* for June gives the following as the substance of a sermon by Chaplain Jones at Sailor's Snug Harbour on Staten Island. 'Let go that stern line' was the text:

I once stood on the wharf watching a brig get ready for sea, began the Rev. Mr. Jones. The top-s'ls and courses were loosed, the jib hung from the boom, and the halyards were stretched out ready to run up. Just at this moment the put sprang from the wharf to the quarterdeck, inquiring as he did so of the mate in command:

'Are you all ready?'

'All ready, sir,' said the officer.

Then came the command:

'Stand by to run up that jib! Hands by the head braces! Cast off your head-fast, and stand by aft there to let go that stern-line! Let go! Man the top-s'l halyards—run em' up, boys—run 'em up! Does the jib take? Haul over that star-board sheet!'

She pays off fine—there she goes, and—

'Hilloa! Hilloa! What's the matter? What's false there? Starboard the helm! Starboard?' shouts the pilot. What holds her? Is there anything aft there? Why, look at that stern-line! Heave it off the timber-head! Heave off that turn.'

'It's foul ashore, sir!' says one of the crew.

'T' u cut it, cut it! D'ye hear? Never mind the hawser! Cut it before she looses her way.'

By this time there was a taut strain on the hawser. A seaman drew his sheath-knife across the strands, which soon parted, the brig forged ahead, the sails were ruu up and trimmed to the breeze, and the brig Billow filled away.

So, too, when I see men who have immortal souls to save bound to the world by the cords, the hawser, of their sins; then I think of that scene and feel like crying out: Gather in your breast-lines and haul out from the shores of destruction. Fly, as Lot from the guilty Sodom! O, let go that stern-line.

THEY SHALL SHINE AS STARS.

I do not know that Mary was a strong-minded woman, or that she was wealthy or beautiful; perhaps she did not move in the best society; but there is one thing I do know—she could love. Wherever the gospel of the Son of God is preached that story is told out. I suppose Mary forgot all about herself, but she loved the Master and she poured that ointment out upon him. Eighteen centuries have rolled away, but the name of Mary of Bethany is as fresh as ever it was. I suppose there is no women's name so fresh as hers except the name of Mary, the mother of the Saviour. I can imagine some men, when Christ was on the earth, prophesying that that story would be told in the nineteenth century; and not a man on the face of the earth would have believed it. We look back on the days of miracles, but we forget we are living in the days of miracles. Missionary societies in New York and London have put the story of Mary into two hundred and fifty languages, and have sent out millions of copies of it. That story will live as long as the church of God is upon earth. She made her name immortal by that one act. Nothing you do for Jesus Christ is small. We want to-day men and women who are willing to do.

I suppose if the reporters had been living in the days of Mary, and heard on the streets of Jerusalem that she had broken that alabaster box upon him, they would not have thought it was worth noticing; but it has outlived every thing else that took place then. If they had seen that widow cast those two mites into the treasury of the Lord they would have said, 'There will be no one in Jerusalem that will care for that.'

But see! Eighteen centuries have rolled away, and that story has outlived every thing else that occurred there.—*D. L. Moody,*

A HALLOWED SABBATH.

The benign influence of a hallowed Sabbath will diffuse itself along the week will sweeten the atmosphere of your home, and tell its tale of blessing in domestic harmony and growing indoor comfort. It will send you with elastic step and a clear calm head, with peaceful conscience and unruffled temper to your Monday morning's employ. It will keep a sharp thorn out of your dying pillow; and if it lead you to the tomb of a risen Saviour will more than reconcile you to your own.—*J. Hamilton, D. D.*

THE Children's Presbyterian.

LETTER FROM A PASTOR.

My Dear Children.—

You are always interested in the Dayspring, and show your interest every year by collecting with your cards for her support. For the past 20 years you have provided money to keep her afloat, and three times a year she now visits all the missionaries in the New Hebrides.

This year we are told on her way to Sydney, she called at New Zealand. The Presbyterian Church in New Zealand is engaged with us in the great work of converting the heathen in the South Sea Islands. It was thought that the Sabbath School children and the friends and supporters of the Day Spring would like to see her. In the month of February she arrived having on board five natives of the New Hebrides, who read and sang in their native language. Four of them were men, and one a woman, and all who saw them were much interested in them. They were shown many things which surprised them very much, and not less than 13000 children and adults came to see your mission vessel.

The first Sabbath after her arrival there was a gathering in a large hall at which 3000 children nicely dressed were present. This was a new sight to the natives at which they gazed with intense interest and were not a little astonished. In their own land no factories have yet been built. They were taken to visit one in New Zealand, and it was to them a wonderful sight. To see the workmen placing the raw wool into the machinery and taking it out finished cloth, both amused and surprised them.

A great many children passed through the Dayspring's cabin, whilst she remained at the wharf. The officers were very polite, treated them kindly and explained everything they saw. And although a great number of young persons visited her, yet they all behaved well. Nothing was injured and not a single article was stolen.

Perhaps some of you ask what good will result from the trip of the Day

Spring last winter to New Zealand. The natives would go back to their homes telling of the strange things they saw and of the kindness of the people. They would see what the Gospel had done for the land they had visited and be able to tell their own people of its blessed effects. Being intelligent and ready to notice and talk of things and objects seen, they would have wonderful stories to tell after reaching home. And then the people of New Zealand will now be more interested in the Dayspring and the work in which she is engaged.

These five natives, children, were specimens of the change wrought in the hearts of some of the poor heathen in the New Hebrides. Through the labours of our missionaries coupled with the working of the Holy Spirit, the change was wrought. You, money and prayers also helped in this work. Your efforts assisted in turning them from fierce cannibals into peaceful and gentle christians. Just think of it a few years ago the people of Erromanga were all heathen and some of them murdered our missionaries, now on that same isle you will see the natives sitting under the trees reading their Bibles. Have you not much to encourage you to work for the Dayspring. Is she not engaged in a noble cause, the missionaries could not do without her for she greatly assists them in their work.

In the past year you contributed well. The sum of \$1216.66 is your proportion of her maintenance. Try and see how much you can do this year with your cards that the knowledge of Jesus may be spread in heathen lands. What you raise on your cards also assists in supporting the mission schools in Trinidad, of which we may say something again.

D.

NEW HEBRIDES MISSION.

Letter from Mr. Lawrie

TO NORTH LEITH FREE CHURCH SABBATH SCHOOL.

Aneityum, Dec. 6th 1883.

My Dear Young Friends,—

It always warms my heart to hear about you, because it was while trying to do a little work for Jesus in the Sabbath school that I was being in some measure prepared for my work among the poor natives of Aneityum.

I know that you have an interest in the *Dayspring*. To show what a blessing she is to us missionaries, I may mention that, apart from visitors brought by the *Dayspring*, we have only been visited at our own house by three strangers during our residence of nearly five years. The first was a German, the second was a Dutchman, and the third was an Englishman. By this you can see the great benefit you confer by helping to keep the *Dayspring* afloat, bringing new missionaries, new stores, new books, and ever-welcomed letters.

While there has been a great deal of sickness and death among the natives this year, as a family we have been kept in good health by a loving Father in whom we trust.

On Sabbath last, when I came out of the church, a fine young man, whose name is "Nataurau," came to me and said, "I have taken a sore head; I wish you to give me some medicine." He then laid his Bible on the veranda, and said he wished me to speak to him. He continued saying that he had been secretly indulging in bad habits, and he wished to give them all up; and he finished by asking me to "*Aupteenig ahelen nefaiaiy an nohatay*;" literally translated, "Tell me the way to heaven.

I was delighted. I spent nearly two hours with him, and took him over the same ground that Jesus led Nicodemus (John iii). He seemed to go away happy, trusting in his Saviour. This is the second case of the same kind which I have had recently. These are not common, and so are the more welcome and encouraging when they do come.

Praying that you may all become happy Christians, I remain your sincere friend.

JAMES H. LAWRIE.

AN INDIAN'S HONESTY.

An old Indian once asked a white man to give him some tobacco for his pipe. The man gave him a loose handful from his pocket. The next day he came back and asked for the white man. "For," said he, "I found a quarter of a dollar among the tobacco.

"Why don't you keep it?" asked a bystander.

"I've got a good and a bad man here," said the Indian, pointing to his breast. "And the good man says: 'It is not mine; give it back to the owner.' The bad man says: 'Never mind, you got it, and it is your own, now.' The good man says: 'No, no! you must not keep it.' So I don't know what to do, and I think to go to sleep; but the good and bad men keep talking all night, and trouble me; and now I bring the money back I feel good."

Like the old Indian we have all a good and bad man within. The bad man is Temptation, the good man is Conscience, and they keep talking for and against many things that we do every day. Who wins?—*The Missionary World*.

BEAUTIFUL SYMPATHY.

A little girl went to her Sabbath school, and when she came home her mother asked her what she had done at school, and in the simplicity of her soul she said:

"Oh, dear mother, I am afraid I have done nothing; for you know there was little Mary Curtis, whose baby brother was buried this week, and she was so sorry, and she cried so that I cried with her, and I took her hands in mine and kissed her, but it took all the lesson out of my head; and poor Sarah Miles, who is always behind with her lessons, had them this morning quite perfect, and she was so happy that, although she got more marks than I did, I was quite glad, too."

"My dear," said the happy mother—"you have fulfilled the apostle's injunction; you have wept with those that wept, and rejoiced with those that rejoiced."

BITTER WORDS.

A single bitter word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household, while a smile, like a gleam of sunshine, may light up the darkest and weariest hours. Like unexpected flowers which spring up along our path, full of freshness, fragrance and beauty, so kind words and gentle acts and sweet dispositions make glad the sacred spot called home. No man should know humble the abode, if

it be sweetened with kindness and smiles the heart will turn lovingly toward it from all the tumults of the world; and home, if it be ever so homely, will be the dearest spot beneath the circuit of the sun.

A QUICK TEMPER.

What did I hear you say, Theodore?—that you had a quick temper, but were soon over it; and that it was only a word and a blow with you sometimes, but you were always sorry as soon as it was over?

Ah, my boy, I'm afraid that was the way with Cain. People almost seem to pride themselves on having quick tempers, as though they were not things to be ashamed of, and fought against, and prayed over with tears. God's word does not take your view of it, for it says expressly that "He that is slow to anger is better than the mighty;" that "Better is he that ruleth his own spirit than he that taketh a city," and, "Anger resteth on the bosom of fools."

A man who carries a quick temper about with him is much like a man who rides a horse which has the trick of running away. You wouldn't care to own a runaway horse, would you?

When you feel the fierce spirit rising, do not speak till you can speak calmly, whatever may be the provocation. Words do lots of mischief. Resolve, as God helps you, that you will imitate our Saviour, who was always gentle, and when he was reviled, reviled not again.—*Child's World.*

THE STORY OF RAM KRISHN PANTH.

Dear Children:—

The following history was written, in Hindi, in hope that those who see the former sinful state of Ram Krishn Panth may turn to the Lord Jesus in whom he found pardon and peace. It has been translated into English by Mrs. Morton of the Trinidad Mission; that Christians may be better able to feel for the poor Hindoos whom the Missionaries in Trinidad are trying to teach to love the Lord Jesus.

There was once such a famine in Bengal, that many people fearing starvation, left the country in search of some more prosperous place. Among these was a Brahman, named Mohan Banrazi, with his wife Latchmi, and three very small children. Travelling along weary with the way, and at the point of starvation, they ate the green leaves of the trees. At last the poor woman and her infant children became so weak that all hope of saving them was gone; and when a storm of hot wind began to blow, and the intense heat caused the ground to burn like fire, they could go no farther, and lay down beneath a tree on the side of the road. A long time they remained in this pitiful state, too exhausted and too hopeless even to draw water from a neighboring well to quench their raging thirst; and none came to their assistance. Then the father, mother, and two children died.

One boy named Ram Krishn Panth survived, weeping beside their remains and ready also to die of hunger. At length a Brahman named Gopi Nath passed by that way, and taking pity upon the child said to him "Don't cry, my son come with me, God has given me no children, I will care for you as for my own." Saying this he took him to his house, bathed and fed him, and night and day instructed him out of his holy books and taught him to worship his gods. In that village under a fig tree was placed an image of Gauesh. Gopi Nath was a worshiper of it, and keeping Ram Krishn Panth always with him taught him the mode of worship, and the stories of its very wonderful deeds. He also entertained the ignorant people who came there to worship, with stories such as this. "Gauesh talks to me in the night, and has denounced upon a certain person poverty and suffering from neglecting to worship and offer gifts to him; and such a one's child died for this reason that he did not bring him any offering." Thus deceived the people were afraid and offered frequently hoping much good from their worship.

Ram Krishn Panth witnessing all this was much astonished, because he always accompanied the pundit to the idol's place, slept with him and also watched with him, yet he had never heard anything. So he became convinced that the pundit's words were false; but thinking it would not profit him to expose the falsehood he continued hearing it in silence, thus witnessing before the people that it was all true and that he too had heard

the idol speak thus to the pundit. In this manner some years passed.

One day, having gone to the Bazaar on some business, during his absence Gopi Nath suddenly died. On his return finding him dead, he began to fear that the suddenness of the death might cause people to accuse him of having poisoned him out of avarice. Alarmed at the thought he ran away from the place. Not knowing in his fear and confusion which road he took, he arrived at the banks of the Ganges, where some Brahmans, returning from pilgrimage, were resting and preparing their evening meal. Some were kindling fire, others were kneading flour, some were offering up rice to the gods, and one among them lay sleeping. Just as Ram Krishn Panth approached, a black snake coming out of his hole crawled up to the sleeping Brahman, and was about to bite him when Ram Krishn Panth seeing it, sprang forward and killed the snake with a stick. The Brahman awaking, trembled at the thought of his danger, and being much pleased with Ram Krishn Panth, said to him, "I thank you very much that you have saved me from the jaws of death. Whence did you so fortunately come here?" Then he told him his whole story, of the famine, the death of his parents, of remaining with Gopi Nath and his sudden death.

The Brahman, Narayan, hearing of all his misfortunes, said "Do not be anxious; I am a great priest in the temple of my own village; come with me; I will make you my disciple and teach you the rules and manner of worship." Hearing this Ram Krishn Panth was much pleased and quite prepared to go with him. Having finished cooking they ate their evening meal, and not caring to stay in a place where so frightful a danger had presented itself to one of their number they got into a boat and proceeded on their journey. At last they arrived at Narayan's own village on the banks of the Ganges where was a very great temple to which Brahmans and Hindoos of high rank, came from great distances and made great offerings, when Narayan also received large gifts. He repeated for them numberless incantations, and began to teach Ram Krishn Panth the forms of worship, wonderful stories of the idol of that shrine, and of lust and evil kinds of pleasure which were neither fit to hear nor to speak. Hearing them Ram Krishn Panth's mind became filled with evil fancies and he began to think thus: "If the gods and goddesses did such wicked things where is the sin of it?" And thus think-

ing, his mind began to run on to all sinful ways. At last one day having gone to the Bazaar he saw a crowd, and thought to be some show he went near and saw a Christian minister preaching, and heard him say, "Whether Hindus or Moham medans, Jews or English, we are all sinners, because we have broken God's law and disobeyed him all our life. This is sin." He then told them about Jesus Christ coming into the world to save sinners. Ram Krishn Panth hearing was very angry and said, "This is all false. Jesus Christ is only the God of the English as Ramchandra is of the Hindus." The minister answered, "Be not angry my brother. Try my words by the touchstone of wisdom and see if they are true or false. It is known of Ramchandra that he only became incarnate to kill Rawn, and by killing him what gain was there to men as sinners? It is necessary that a Saviour came to destroy sin, not to kill sinners. Now think who is such a Saviour Ramchandra, or Jesus?"

Many more good words the Christian minister spoke, and then gave many books to the people. Ram Krishn Panth received two books, which he carried home and told everything to Narayan, who said, "Never go near him again or you will lose caste." Hearing this Ram Krishn Panth did not show him the books; but as he had opportunity he read them with much thought, and the story of Jesus Christ's sufferings to save sinful men made a very great impression upon him. But those thoughts were scattered by an event that happened at that time. A great queen who came to the temple with her sick son in the hope that by worship and offerings he might be healed, made this promise. "If my child recovers I will offer great gifts to the temple, and to the priests, and in the eyes of the idol will place two diamond jewels of great value." So there were great ceremonies at the temple and Ram Krishn Panth's mind was distracted by the queen and her attendants, so that he forgot to think about the Lord Jesus.

The queen's child by change of air and water began to recover, but she believed it was by the incantations of the priests and hastened to fulfil her promises. She gave great gifts to the temple, and to the Brahmans, and in the eyes of the idol placed two precious diamonds. When the report of this got abroad, crowds of people came great distances to see the diamonds, and Ram Krishn Panth who constantly saw them and heard the people talking about their value, began to be

covetous in his heart and to think. "If I take these diamonds and escape from this place they will support me for a lifetime." He also thought, "To steal is wrong." For many days in this state of uncertainty, greed and conscience battled within him. Greed said, "To steal such things is no sin because no one is their owner." Conscience said, "Every sort of stealing is sin."

At last greed conquered conscience and he set himself to watch for an opportunity to steal. Narayan slept close to the idol at night. Ram Krishn Panth entered the temple in the darkness and began to take out the diamonds. He startled Narayan who falling on a stone became senseless, and Ram Krishn Panth escaped with his diamonds. The whole night he fled, and in the morning reached a wood where he hid himself in the thick bushes, and when night again came on he fled again. One day thinking himself quite safe he opened the diamonds and saw that the diamonds were false, nothing but glass beads. (Perhaps Narayan had taken the true diamonds out of the eyes of the idol and put in the false.) He threw them away and repented heartily that he had sinned so fruitlessly. He now believed the Minister's words, "Covetousness is sin, and the desire of the covetous is not fulfilled.

He was about to take his way out of the wood, when he saw a large tiger standing in the road. He was much afraid and said to himself, "This is the fruit of my stealing; even the beasts of the forest want to catch me." As he stood trembling the tiger walked away. Recovering from his fright he resolved in his mind that he would never thus sin again. Travelling on from thence he came to a great city. In weariness and hunger and thirst he sought for a servant's place but found none. Thoughts of stealing again came into his mind, but he resisted them and went on his way till he met with a man named Isadas, (servant of Jesus), to whom he told his state. Isadas said, "Brother come to my house for I am a servant of Christ, and his commandment is that we help the hungry and thirsty. So he took him to his house and set food before him, and then as his custom was gathered the household and read from the bible a chapter, which told of the love of Christ to sinners, and then prayed specially for Ram Krishn Panth, that the Lord would have mercy upon him, and show him the way of Salvation. Isadas then showed him a place to sleep, and the next day gave him a servant's place, and every day taught him the re-

ligion of Christ. At last Ram Krishn Panth began to feel the truth in his heart and said to Isadas. "Now I love Jesus because he first loved me and has forgiven my sins; how shall I show my love?" Isadas answered him, "By confessing his name in baptism, putting away sin, and obeying his commandments." Soon after that on Sabbath in the village church he was baptized by a missionary and continued all his life long to serve the Lord Jesus.

LIGHT IN THE VALLEY.

Dear Children:—

The following true story taken from the *Canada Presbyterian* shows the blessedness of a trust in Jesus. It makes glad in life and comforts and sustains in death.

"Miss Hettie Maclean, daughter of Mr. John Maclean, St. Mary's, Ontario, was taken suddenly ill with inflammation on Saturday morning, May 24th, which resulted in her death on the following Saturday morning; and though called to endure intense suffering she manifested most remarkable patience and cheerfulness throughout all her illness. On Sabbath morning her father realizing her dangerous condition felt it his duty to inform her so that she might not be surprised should the efforts to check the disease prove unavailing, to which she instantly replied: "Papa I am happy; I am saved; I am not afraid to die. I would like to stay with you; but, if it is God's will, I am ready to go.

When it became evident that the disease was still making progress, she with the most perfect composure gave her sister instructions as to the disposition of her things and from that time until the end her mind was completely at rest. She repeatedly expressed herself perfectly satisfied either to be restored to health or to be called into the presence of her Saviour. She was always glad to see her companions when they called and their grief at the prospect of parting did not in the least disturb her but rather induced her to speak to them words of earnest exhortation to live a Christian life. Her great anxiety was not for herself but rather for others especially her mother that she should not overtax her strength in waiting on her.

She greatly enjoyed listening to familiar portions of the Scripture read to her, and would speak freely of her confidence

in the Saviour's love and power to save; while her faith and joy continued to increase in strength and brightness so that she had no fear of death, but always spoke of it as simply going home to Jesus.

On the afternoon preceeding her death, knowing that the end was not far distant, she called each member of the family to her side and bade them farewell, after which her thoughts and her words were chiefly directed to her Saviour, pleading with Him that He should speedily come and take her to Himself. Towards the evening she repeatedly sang very sweetly some familiar hymns and requested, that the friends standing by should join with her which they attempted but could not continue for weeping. She then requested that one should go to the piano while all sang 'Nearer my God to Thee,' and after a little while she sang in a very sweet voice 'Safe in the arms of Jesus.'

While tossing with pain her father asked her if she still suffered, when she replied: 'Oh ps my poor body is burning hot;' and shortly after with beautiful simplicity she prayed. 'Gentle Jesus, have pity on a poor little girl and take me home to Yourself.' As death drew near her power of speech became weaker, yet in a clear calm voice she said she was now going down into the dark valley; and then she slowly prayed with uplifted hands and beaming face: 'Dear Jesus! please take my spirit and lay it on your own dear bosom.' She continued frequently to engage in prayer watching eagerly and joyfully for the coming of her Lord. And while thus occupied she quietly fell asleep in Jesus.

"HE CANNA STAUN THAT."

Many a time has Satan succeeded in his efforts to overcome frail humanity, but in no case could he have done so if always and ever his victims had known how to use the 'sword of the Spirit, which is the word of God.' 'It is written,' said our Saviour, in the wilderness. How much to the point is the following:

'What's wrang wi' ye noo? I thoct ye were a' richt,' said a ragged boy to another. 'What's wrang wi' ye noo?'

'Man, I'm no richt yet,' replied the other; 'for Satan's aye tempting me.'

'And what dae ye then?' asked his friend.

'I try,' said he, 'to sing a hymn.'

'And does that no' sent him awa?'

'No, I'm as bad as ever.'

'Weel,' said the other, 'when he tempts you again try him wi' a text; he canna staun that.'

"I WON'T."

'I will not,' said a little boy, stoutly, as I passed along. His tone atrack me. 'What won't you do?' I stopped and asked. 'That boy wants me to 'make believe' something to my mother, and I won't!' he said, in the same stout tone. The little boy is on the right road. That is just one of the places to say 'won't.' I hope he will stick to it. 'Won't is not a pretty word for children, but it is the right one when asked to deceive.'

THE NAME IN THE BOOK.

Arthur Wills had received a new book as a gift from his mother. There it lay, when its wrappers were removed, in its pretty binding of gray and gold, with beautiful colored pictures. He turned to the fly leaf and his countenance fell.

'There is no name in it,' he said.

'But it is yours,' returned his mother.

'Why do you want your name in it?'

'To show other people I have a right to it: to show them who gave it to me. Mother, it is nothing without your writing.'

Mrs. Wills smiled affectionately upon her boy, and taking a pen and ink wrote his name upon her gift. Then she asked:

'My son, is your name in the Lamb's Book of Life?'

The boy hesitated.

'I don't know, I'm sure,' he said.

'Then you may know it, dear, if you will but obey our blessed Saviour's call. The apostle Paul speaks of some whose names are in the Book of Life. They knew it, and he knew it and told it to others. God offers us salvation as a free gift. If we take it he will inscribe our names in His great record as the saved. I read a beautiful story of a soldier who, when he was dying, opened his eyes and looking up brightly, exclaimed, 'Here!' On being asked what he wanted he said, 'They are calling the roll-call in heaven, and I was answering to my name!' Dear Arthur, will you pass muster there?'

ALL OR NONE.

We had listened to a solemn sermon, my young friend and I, and as we walked home I said to him:

'Why is it that you cannot be convinced and become a Christian?'

'O,' he replied gaily, 'I am convinced. There's nothing the matter with my head; the difficulty is with my heart. I don't want to be one—at least not yet. I have ambitious plans for life which it would be very bitter for me to forego, and I would have to forego them if I became a Christian.'

'Why so?'

'Because it is not in my nature to halve things. It must be all or none with me. Now, if I become a Christian—I don't mean one of your mere professors, but an out-and-out follower of Christ—I could see no stopping-place between that and becoming a minister; and a minister I will not be. It would be to abandon the cherished ideas of a lifetime. The traditions of my family lead me into politics, and there I must find my arena—not in the narrowness of the pulpit.'

After some urgency on my part we separated, and this peculiar subject was never renewed between us again. Years passed away, and the same friend and I met at a large social gathering. After a little desultory talk he suddenly and somewhat bitterly turned to me:

'Do you know I am an utterly disappointed and thwarted man?' I expressed my surprise.

'Yes,' said he, 'all paths in life seem closed to me. You know with what high hopes I began my career, which was to end in noble statesmanship. The fortunes of war soon put an end to that. Then I sought military distinction, and threw myself with all my soul into the terrible struggle. My health was utterly wrecked before I had seen one year of service. I turned, after the close of the war, to literature—my education at least remained to me; and that hope has collapsed of late, and you see me now a thwarted and broken spirited man.'

My thoughts went back to the deliberate choice that brilliant mind had made on that well-remembered Sabbath night. I wondered if my friend's did the same; if it did he gave no sign.

Only a few years went by, and in silence and sorrow my friend went out of life into the great hereafter. Whether the heart that had so long held out, despite the conviction of the head, yielded at last, who dare say? If it did he left no record of it.

TRUE MANLINESS.

Every young man considers it high praise to be called a 'r' only fellow': and yet how many false ideas there are of manliness!

Physical strength is not the test. Samson was endowed with tremendous bodily powers. He was a grand specimen of humanity. See him rending the lion as he would a kid, or carrying away the gates of Gaza! But he was a weak creature after all, unable to resist the wills of an artful woman.

Great intellect is not the test of true manhood. Some of the most intellectual men who have ever lived were not manly. Lord Francis Bacon was a prodigy of intellect. The sciences sat at his feet extolling him as their benefactor; yet we see him led down Tower Hill, a prisoner, for swindling.

Fast living is not true manliness. Some men think that to strut, and puff, and swear, is to be manly. To some the essentials of manliness are to "toos off their glass like a man," "spend money freely like a man," "smoke like a man," forgetting that virtue is true manliness. Temperance, chastity, truthfulness, fortitude and benevolence are the characteristics and essentials of manliness.

To be manly is to be honest, generous, brave, noble, and pure in speech and life. The highest form of manliness is godliness. Some one has said "An honest man is the noblest work of God," but the man who is honest toward God and toward his fellow-man—in short, a Christian man—is the noblest work of God.—*John B. Gough.*

PRESBYTERY MEETINGS.**Presbytery of Halifax.**

The Presbytery of Halifax met at 10 o'clock on Tuesday, July 8th., in Poplar Grove Church.

There were fourteen ministers and four elders present.

Commissions were sustained in favor of the following elders: Robert Murray, Chalmers Church; Dr. Cogswell, St. Matthews; Daniel McLeod, Richmond; W. J. Burgess, Kentville; G. M. Ewan, Yarmouth, and Edmund Calkin, West Cornwallis.

Professor Forrest was elected Moderator for the year, and Mr. Simpson, Clerk.

Mr. James Anderson, M. A., accepted

the call from Musquodoboit Harbor. The Presbytery received his trial discourses and cordially sustained them. His ordination was appointed to take place at Musquodoboit Harbor Church, July 23rd, at 6.30 P. M. Mr. Bayne to preach, the Moderator to preside and induct, Mr. Morrison to address the minister, and Laing, the Congregation.

Mr. George Fisher declined the call from Carleton and Chebogue. The Presbytery expressed sympathy with the congregation in their disappointment.

It was agreed to grant moderation in a call at West Cornwallis, and Mr. Logan was appointed to preside, it being left to himself to determine the time.

Rev. William Hamilton, a minister of the Original Secession Church of Scotland, but who has been laboring for the past three years in connection with the Free Church of Scotland, presented a number of certificates which were satisfactory, where upon it was agreed to ask the Home Mission Board to place Mr. Hamilton's name on the roll of preachers.

Arrangements were made for the supply of Little River congregation, and assistance was promised until the arrears due the late Pastor are cleared off. Mr. Layton is to dispense the communion there on the 27th.

Mr. McNab reported that he has fulfilled his appointment and notified the congregation of Kempt and Walton of the call to their Pastor. The congregation however, failed to appear by representatives, and there was no word from Mr. Murray; whereupon it was agreed to ask all parties to be prepared for a settlement of the matter at next meeting.

Committees were appointed for the year on missionary meetings, Sabbath Schools, state of religion, and temperance.

The next regular meeting was appointed to be held on September 9th at 10 o'clock in St. Matthew's Church, Halifax. Adjourned to meet July 23rd. at Musquodoboit Harbor for Mr. Anderson's ordination and induction.

ALLEN SIMPSON, *Clerk.*

Presbytery of Truro.

The Presbytery of Truro met at the Presbyterian Hall, Truro, on Tuesday July 8th.

Fourteen ministers and seven elders were present.

The Rev. Alex. Cameron was appointed Moderator for the ensuing year. Arrange-

ments were made for the induction of the Rev. William McMillan into the congregation of St. Paul's, Truro, in the event of his accepting the call to that congregation.

The Presbytery took up the call from the congregation of Woodstock to the Rev. James Sinclair. The Rev. J. McGregor McKay, appeared as commissioner from the Presbytery of St. John urging the claims of the congregation of Woodstock. A large number of commissioners were present from the congregation of Upper Londonderry, stating the attachment of that congregation to their minister and their desire that he should continue with them. At the close of the meeting Mr. Sinclair intimated his declination of the call, whereupon the Presbytery expressed their acquiescence in this decision and their sympathy with the congregation of Woodstock in their disappointment.

The Presbytery proceeded to the consideration of other matters of business which occupied the attention of the court until a late hour in the evening, and also for a short sederunt on the following morning.

The Presbytery adjourned to meet at Economy on Monday, Sept., 1st, at 7.30 p. m., at Bass River, Sep. 2nd, at 11 a. m., and at Portauquique on the same day at 7 p. m.

J. H. CHARE, *Clerk.*

Presbytery of Miramichi.

The Presbytery of Miramichi met at Bathurst on the 15th July.

Mr. James Murray was elected as Moderator for the ensuing year.

Commissions of ruling elders were received from the sessions of Blackville, Campbellton, Dalhousie, Bathurst, Redbank, and Douglastown.

Committees were appointed to examine session Records. The condition of the station of New Bandon occasioned considerable discussion, and it was strongly insisted that if said station is to continue to enjoy the support of the church, its members and adherents must do more to help themselves in regard to the support of ordinances.

Messrs. Herdman and Russell were appointed to superintend the theological exercises for the student catechist, and as subject was named—the Position and Teachings of John the Baptist.

Satisfaction was expressed that the

church property at Metapedia has now been deeded to the congregation, and Mr. Herdman was instructed to see that the Title Deed be completed in legal form.

Respecting the Augmentation Scheme reports were received from those committees, which had visited the congregations of New Richmond, Dalhousie, Campbellton, Douglstown, and Redbank. The two first named congregations have brought their contributions to suspend up to \$750 and thus relieve the scheme of all burden, Dalhousie even making its increase of \$100 to cover retrospectively the last two years.

With Douglstown much sympathy was expressed on account of the calamity of the late fire, and it was cordially recommended for a grant from the Augmentation Fund.

The following were named as conveners of committees to receive and digest the several synodical reports:—for that on Sabbath Schools, Mr. Quinn; State of Religion, Mr. Herdman; Temperance, Mr. McKenzie; statistics, Moderator and Clerk; Supplements, Mr. Herdman.

It was agreed that the next regular meeting be held at Newcastle on the 16th of August at 10.30 a. m. Standard Time, and those committees, by which the remaining congregations are to be visited, are expected to have their work completed and reports forwarded prior to said meeting.

JOHN McCARTER, *Clerk.*

Presbytery of Lunenburg and Shelburne.

A meeting of this Presbytery was held at Bridgewater, on the 15th.

Mr. Crawford was appointed moderator for the next Assembly year, and presided during the meeting.

In the matter of Augmentation it was agreed that in the first of the year payments to be made from the Augmentation fund on the first of October and the first of April, this Presbytery would urge congregations within the bounds to make semi-annual contributions to that Fund previous to these dates.

Mr. Crawford laid on the table a Subscription list from Riversdale congregation amounting to \$118, with the promise of more—besides lumber and labor—to be paid during the winter, for finishing the inside of the Church at Riversdale according to the plan approved of by Presbytery for the proposed Church at "The

Rocks." The cost of finishing the church will exceed \$300 and the congregation asked the Presbytery to recommend their application to the Hunter Fund for a free grant of \$150.

On motion of Mr. Miller, seconded by Dr. Calder, it was unanimously and heartily agreed, That Presbytery recommend the Committee on the Hunter Fund to grant the sum of \$150 to Riversdale congregation for the purpose of finishing the inside of the Church at Riversdale, on condition that the congregation raise not less than \$150 cash.

On motion it was unanimously agreed that Presbytery re-appoint Rev. Henry Crawford as ordained missionary over Riversdale, etc., and express deep gratification with the progress made both financially and spiritually in that charge. Mr. Crawford's first year closes on the first of August.

Two weeks leave of absence was granted to the Clerk, to begin with the middle of September.

Next meeting to be held at Mahone Bay on Tuesday, September 9th at 2:30 o'clock, p. m.

Sessions will please bear in mind that all Session Records are required for examination; and (2) Elder's commissions should be presented at that meeting.

D. STILES FRASER, *Clerk.*

Presbytery of Pictou.

The Presbytery of Pictou held an adjourned meeting at New Glasgow on the 29th July. There were present Messrs. Sinclair, Moderator, Dr. Murray, R. Laird, Wm. Stewart, E. A. McCurdy, and R. Cumming, Ministers, and Messrs. C. A. Harrington, G. W. Underwood, Hugh Ross, Thomas McPherson and James Ross, Ruling Elders. Mr. D. McGregor of Amherst was also present as a corresponding member.

The call from Antigonish and Stellarton.

The call from Antigonish was found to be unanimously and very cordially in favor of Mr. J. F. Dugan. The call was duly sustained and placed in the hands of Mr. Dugan, who intimated that after careful deliberation he had decided to decline the call.

The call from Stellarton was also laid upon the table, but in consequence of want of harmony in the movement among the members of the congregation the Presbytery declined to sustain the call

in which decision all parties acquiesced.

The next meeting of Presbytery will be held on the first Tuesday of September, at 9:30 o'clock, a. m., and Sessions which have not yet elected their representative elder for the current year, are reminded that it will be necessary to do so at once, and to have their commissions on the table at that date.

The following arrangements have been made for the supply of vacancies during the month of August.

E. A. McCURDY, Clerk.

An adjourned meeting of the Presbytery of Pictou was held at Glenelg, on the 15th July. There were present: Mr. Sinclair, Moderator; Messrs. E. A. McCurdy, R. Cumming, and J. L. George, ministers; and Messrs. John Cumming, Peter Gunn, and Alexander Sutherland, ruling elders. Mr. S. C. Gunn, of Spring-side, was also present as a corresponding member. Dr. Murray intimated his acceptance of the call from the congregation of North Sydney. The Presbytery agreed to acquiesce in his decision, to consent to his translation, his connection with his present charge to terminate on the 3rd of August, and to express their sympathy with the congregation of Vale Colliery and Sutherland's River in the loss of their pastor.

The clerk was instructed to endeavor to secure a catechist to labor at Port Mulgrave for a few weeks before the close of the summer.

The chief purpose of this meeting was the ordination and induction of Mr. Ferry to the pastoral charge of the congregation of Glenelg, East River and Caledonia. Though the day was unfavorable, the large church was filled with those connected with the congregations, and interested friends from neighboring congregations. The Moderator conducted public worship, and preached from Jeremiah xxiii: 29, "Is not my word like a fire? saith the Lord; and like a hammer that breaketh the rod in pieces?" Thereafter by prayer, and the laying on of the hands of the Presbytery, Mr. Ferry was ordained to the office of the ministry, and inducted into the pastoral charge of the congregation. In the absence of Mr. Forbes, who was hindered by indisposition from being present, and from fulfilling his appointment, Mr. McCurdy addressed the minister: after which their former pastor, Mr. R. Cumming, addressed the people.

At the close of the services, the members of the congregation gave their pastor a cordial welcome in the usual way, and the managers paid him his first quarter's sa-

lary in advance. Mr. Ferry enters upon his work as pastor of this congregation with the most cheering prospects. His field of labor is wide, and will, no doubt be toilsome, but he will be cheered by the knowledge that he has been the unanimous choice of the people, that he is the successor of worthy men who have left traces of their work in every direction throughout the community, and who always enjoyed the affection of their people, and rejoiced in their co-operation in every good work. The congregation has a large membership, indeed the largest in the Synod of the Maritime Provinces, with a communion roll of 426. It has a good staff of elders. The churches within its bounds are all good, some of them quite new, and most of them free from debt.—

There is indeed still a debt upon the church at Glenelg, but the congregation manifested a disposition to try to remove it at once, so that their hands may be free to proceed with building a manse, which they purpose doing as soon as possible. Mr. Ferry himself has had considerable experience in mission work, and it is confidently anticipated that with the Divine blessing, the relation which has just been formed between him and the congregation will be productive of the happiest issues.

E. A. McCURDY, Clerk.

The Dayspring visited New Zealand on her last trip to Sydney in order that the Sabbath School children might have an opportunity of seeing her. At Otago a meeting was held attended by 3,500 people. Among the speakers was a Lieutenant Louny who had spent two years in the South Sea Islands and had met with a great deal of kindness from the missionaries. He told the audience people could walk about in perfect safety because it was a Christian settlement. He thought the children had contributed well towards mission in the past and hoped they would do more in future, so that the knowledge of the Saviour might be spread into the darkest regions of the earth.

Among the one hundred and fifty Roman Catholics who have been united with the Presbyterian church in Valparaizo, South America, about one-third have said that the turning-point in their religious experience took place while witnessing the celebration of the Lord's Supper.

MEETING OF FOREIGN MISSION COMMITTEE.

The Committee met at New Glasgow on the 22nd July. Rev. Mr. Grant from San Fernando, was present, and cordially welcomed; the Chairman, with appropriate remarks, reading to him the subjoined resolution:

'The Board desires to express its high gratification at the presence with us to-day of Rev. K. J. Grant, recently returned on furlough, with his wife and family. They would express gratitude to God for all that the Lord has done through their instrumentality, and would now extend to himself and family a cordial welcome home, commending them to the cordial recognition and prayers of our people, while they remain among us, and when they leave us, as they expect to do ere long, to return to their loved people and work in Trinidad.'

Notice was also given of the return from India of Rev. J. F. Campbell and wife, and that Mr. Campbell now in Halifax, after visiting congregations in Cape Breton, was willing to devote further time to this work under instructions from the Board.

It was agreed.—

1. That thanks be given to God for the safe return of these brethren and their families and for the work which they have been enabled to do, with prayer for the Lord's guidance and blessing in the future. Rev. Mr. Donald led in prayer.

2. That the Committee appointed at last meeting with the Secretary, make arrangements for visitation of Churches by the Missionaries, so far as their time and their own engagements already made will allow.

3. Having heard Mr. Grant's statements respecting the erection of a Church building at Oropouche, and of existing liabilities, amounting to about \$600, it was agreed that collections made at any meeting held by him should be applied to the removal of this debt.

A Sub-Committee was appointed to consider and report at next meeting, on the question of uniting our whole Foreign Mission work, East and West, under one Committee.

Notice was received that the United Presbyterian Church will pay £75 for buildings transferred in the Caroni to Mr. Hendrie, missionary of that Church—agreed to accept the offer as fair and satisfactory.

Mr. John Gibson was unanimously appointed, and the Presbytery of Toronto asked, without delay, to take him on trial for ordination, with request that they designate him to his work. It is expected that Mr. Gibson will sail with Rev. Mr. Grant about Oct. 1st, for Trinidad, there to remain, studying the language and modes of work, till the Demerara Committee wish him to proceed thither. Mr. Gibson's testimonials are of the highest order, and show him to be all that is to be desired as a scholar, and a man of piety, prudence, and earnestness.

The proposal of the Mission Council, that a lady teacher should be provided for Mr. Morton's school at Arouca was sanctioned.

It is expected that building arrangements will be made without delay, the material and all details to be left to Mr. Grant and the Mission Council, and Dr. Grant to be requested to furnish the means of meeting the building drafts as forwarded, to the extent covered by the resolution of the General Assembly.

P. G. McGRIGOR, Sec'y

MEETING OF THE SUPPLEMENTING COMMITTEE.

The following members were present at the meeting held in Truro on July 30th, Messrs. McCurdy, Sedgwick, E. Smith, J. Sinclair, E. Scott, W. Grant, G. L. Gordon, W. C. Herdman, J. F. Blanchard, Hugh Ross and the Secretary Messrs. Hogg, Millar and Laing, were unavoidably absent, for reasons given.

The meeting soon found its way blocked, by want of applications from Presbyteries in such number and forms, as to warrant the Committee in proceeding, as was intended, to allocate funds. The applications from Presbyteries of Wallace, of Lanenburg and Shelburne, and of Truro, were on the table in due form, with all the information required by the Rules of the Assembly, after congregations had been visited.

There was a partial return from Sydney Presbytery with a minute of Presbytery showing that they were carrying out, at the season deemed most suitable, the visitations of congregations, under the minimum, and soon would be in a position to complete there applications.

There was full information from Prince Edward Island Presbytery, but the visitations of congregations had been partial,

No applications are to be made by the Presbyteries of Pictou and Newfoundland.

The three Presbyteries of Miramichi, Halifax, Victoria and Richmond, had sent on no application.

The paper from St. John Presbytery was not accompanied by the statistical and financial facts needful to enable the Committee to act on it.

It was agreed that before making any allocation of funds, the Committee will wait till farther opportunity be given to Presbyteries to forward their applications according to the rules of the scheme, with notice that unless said applications are on the table at next meeting, on October 1st, the Committee will consider that none are forthcoming, and act accordingly.

Notice was given that payment on the old scheme had been made to July 1st, and it was thought best, in consequence of delay, now inevitable, from lack of Presbyterial returns, that the new scheme should date from July 1st, and that the first payment should be for quarter due October 1st.

It was farther agreed to ask Presbyteries, in addition to information given respecting congregations requiring supplement, to furnish a financial statement shewing what congregations, if any, have come up during the year by their own efforts, to \$750 and Manse, and the amount of addition thus made to salary.

The following resolution passed:

'The Committee have noticed with much satisfaction, that the congregations visited, have without one exception, expressed their determination to give a hearty support to the movement; and would now remind them all, that as the scheme is in force, and increased rates anticipated, no time should be lost in carrying into effect promises made so that the Committee may find itself in a position, not merely to pay the \$600 and manse, but to reach, or at least closely to approximate the sum of \$750 and manse.'

A Sub-Committee was appointed to consider what additional payment should be made in supplemented charges in cities and towns where living may be exceptionally high.

Some time was devoted to conference on the question of uniting the supplementing work and funds East and West. Intimation was given of an anticipated visit from the Western Committee of Rev. R. H. Warden of Montreal, and Rev. D. J. McDonnell of Toronto, about the time of the meeting of Synod in Oc-

tober, The Committee having heard this with pleasure, agreed to give them a very cordial welcome, and adjourned to meet here on October 1st, at 11 o'clock, A. M.

P. G. MACGREGOR, Sec'y.

MISSIONARY MEETINGS.

Rev. James Fraser Campbell has been holding missionary meetings, at Hope-well, Gairloch, Stellarton, Barney's River, Pictou, Roger's Hill and Saltprings, and will speak (D. V.) at Earlton or West Branch of River John on the 15th, River John on the 17th, Truro on the 19th, Spring Hill on the 21st, Moncton on the 22nd, St. John on the 24th.

Two days will be given in the neighbourhood of Dalhousie and Campbellton, closing on the 27th, and proceeding immediately to Quebec, and thence to the far West to visit relatives.

Collections will be applied, when desired, as Mr. Campbell may direct; otherwise they will be applied for the furtherance of the work as conducted by the Maritime Board in the New Hebrides and Trinidad.

The ministers of the places to be visited are expected to arrange the hour and building in which the meetings are to be held, and to give Mr. Campbell notice, so that disappointments and misunderstandings may be avoided.

Rev. H. Robertson, under instructions of a committee of the Board of Foreign Mission, devotes the second week of August and the greater part of September to the visitation of congregations according to the subjoined programme:

Mahone Bay	Aug. 10, 11 A. M.
Lunenburg	" 10, 7 P. M.
La Have	" 12,
New Dublin	" 13,
Bridgewater	" 14,
Maitland	Sept. 7, 11 A. M.
Noel	" 7, 7 P. M.
Kennetcook	" 9,
Nine Mile River	" 10,
Milford	" 11,
Shubenac die	" 12,
St. John	" 14, 16
St. Andrew's	" 17
St. Stephen's	" 18
Harvey	" 19
Fredericton	" 21
Stanley	" 22
Springfield	" 24
Sussex	" 25
Bass River	" 28 A. M.

Kingston " " P. M.
Amherst " 30

Where no hour is specified the resident minister is supposed to choose the hour most suitable and to notify Mr. Robertson, A special collection solicited at every meeting.

E. A. MACFARDEY, *Convener of Com.*
New Glasgow, July 22nd.

DEATH OF REV. MURDOCH STEWART.

Another good man has gone to his rest and reward. The following notice of his life and death we clip from the *Pictou News*.

This venerable and much loved minister died at the family residence, Pictou, a little before ten o'clock on the evening of Wednesday, the 30th ult. For some time it has been evident to loving eyes that his strength was failing; but his many friends could not think that they would so soon be deprived of his genial company and wise counsels.

The great change whatever, did not come upon him unawares. The day before he died he intimated to her who was dearest to him, that the time of their separation was nearing fast. On Wednesday morning he sank into unconsciousness from which he could be seldom roused, and only for a short interval. On one of those occasions he gave with perfect clearness, though with faltering lips, a parting counsel which will be a heritage for life to those to whom it was addressed. It seemed as if the dying father was kept for those who were returning home that night, for within five minutes after the entrance of members of the family who had arrived by the evening train, he tranquilly breathed his last. It was a beautiful death, in loveliest harmony with the whole tenor of his life.

Mr. Stewart was born at Contin, in Rosshire, in 1810. He entered King's College, Aberdeen, in 1830, and after a highly successful course of four years received the degree of M. A. He was licensed to preach the Gospel in 1839.

In 1843 he came to Cape Breton and settled first at West Bay—then called St. George's Channel—where he spent twenty four most laborious years.

He afterwards spent a year at Cow Bay, C. B., organizing the congregation there.

Although a man of much refinement and of superior accomplishments, he faced bravely and uncomplainingly the difficulties incident to a minister's lot in a new, poor, and sparsely settled country. He was an untiring laborer and a true pioneer.

In the spring of 1868 he was settled at Whycocomagh, where he worked with a will beyond his physical ability. In his different fields of labor, he was greatly beloved, and left behind him the record of an exemplary, earnest, and self-sacrificing life.

Nearly two years ago he retired from the active duties of the ministry and came to reside with his family in Pictou, where he gained the love and esteem of many friends, and where he continued in a most obliging and brotherly manner to perform Christian work as occasion demanded. He excelled and delighted in the visitation of the afflicted. The memory of his visits to sick rooms and deathbeds will long remain.

Mr. Stewart was one of the most self-denying and at the same time one of the most upright of men. Although extremely modest and ever reticent he yet won for himself the affection and esteem of a wide circle. As people became intimately acquainted with him, the respect which they would feel from the first deepened into admiration, and admiration into love. Into the sacred shade of private and family life we dare not intrude farther than to say that the departed minister was a pleasant companion, a faithful friend, a wise and tender father, and a loving husband. Now that he is gone, many outside of the family circle will feel disposed to say in the exquisite language of the Book he loved so well and expounded so faithfully;—"O man greatly beloved, go thou thy way till the end be, for thou shalt rest and stand in thy lot at the end of the days."

There cannot be named a single pursuit or enterprise of human beings in which there is so little possibility of failure as in praying for sanctification.—*J. W. Alexander*.

To the extent that a profession of religion does not carry with it purity, chastity, truth—in a word, integrity of moral nature—it is an evil and not a good.—*Principal Fairbairn*.

HOPE FOR JAPAN.

Stranger things have already happened than that Japan should, within a dozen years, be included among Christian nations. The movement toward Christianity there now is rapid almost beyond precedent, and it is not, as in South India, confined chiefly to the lower class of the population. The most intelligent and influential people are among the converts. Doubtless this comes, in large part, through the influence of those who have been in other countries, and have seen what Christianity has done for them. One of the latest indications is in the fact that one of the ablest and most prominent men in Japan, Mr. Iti Hirubui, has just returned from a visit to Germany; and it is reported that he has addressed the Mikado, urging the truth and importance of Christianity. He states that he formerly supposed that the Emperor William and Bismark professed to be Christians, as a matter of policy, while they had no regard for it at all in their hearts. But now he says that this was a mistaken idea. He found that both men were sincere Christians, and both urged him to seek their religion for his own welfare and happiness as well as that of his country. Such had been the influence of Mr. Iti's report that the chief officers in the cabinet are becoming interested in the study of Christianity, and the former court teacher of Confucianism is no long opposing the Gospel, but also carefully reading the Scriptures. In a course of study recently prescribed for all the Shinto priests the "Bible," and "Martin's Evidences of Christianity" are included.—*Eng. Pres.*

THE NEWLY-DISCOVERED BOOK.

The Rev. James Scott said at one of Mr. Moody's meetings in Scotland:— "There was not far from here a very eloquent minister who used to preach splendid sermons—what could be called philosophical and ethical sermons, but not much of Christ in them. One day when he was in the pulpit a little note was handed up to him. It contained these words:—"Sir, we would see Jesus." The minister thought over the message, and could not get it out of his mind. By-and-bye he looked into his sermons, and he found there was not much of Jesus in them, though there was a great deal about other things. He changed his preaching, and began telling his congregation all he knew about Christ. He

held him up day after day; and some time after he got another little note; it ran thus: "Them were the disciples glad when they saw the Lord."

PUTTING THE CHILDREN TO BED.

Send the little ones to bed in a happy frame of mind. It requires some discipline and self-denial on the part of a weary parent to answer all the foolish questions and attend to the many wants that multiply so fast as the hour of bedtime draws near, but it is a labour of love that will bring a large recompense. Children never forget. They will carry them through life's long and weary pilgrimage the remembrance of the face that bent over them at night, and that was ever associated in their immature minds with heaven and God. And the little tiresome last questions mean so much to them. What if we should not answer them and they never awaken here? Unanswered questions and unanswered problems have followed men and women through life with harrowing persistence. And never give a thoughtless answer to a child's question.

The Maritime Presbyterian,

A MONTHLY MAGAZINE DEVOTED TO
CHRISTIAN WORK,

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

TERMS IN ADVANCE:

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

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

Parties may subscribe at any time.

All subscriptions to end with December.

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

The Editorial work and management is
gratuitous.

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

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

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

MR. SPURGEON ON THE EFFICACY OF PRAYER.

"Then you have not been modified in any way as to the efficacy of prayer?" asked a correspondent of the *Pall Mall Gazette*, who interviewed Mr. Spurgeon the other day. Spurgeon laughed, "Only in my faith growing far stronger and firmer than ever. It is not a matter of faith with me, but of knowledge and everyday experience. I am constantly witnessing the most unmistakable instances of answers to prayer. My whole life is made up of them. To me they are so familiar as to cease to excite my surprise, but to many they would seem marvellous, no doubt. Why, I could no more doubt the efficacy of prayer than I could disbelieve in the law of gravitation. The one is as much a fact as the other, constantly verified every day of my life. Elijah, by the brook Cherith, as he received his daily rations from the ravens, could hardly be a more likely subject for scepticism than I.

Look at my Orphanage. To keep it going entails an annual expenditure of about £10,000. Only £1,400 is provided for by endowment. The remaining £8,600 comes to me regularly in answer to prayer. I do not know where I shall get it from day to day. I ask God for it, and He sends it.

Mr. Muller, of Bristol, does the same as mine. The constant inflow of funds—of all the funds necessary to carry on these works—is not stimulated by advertisements, by begging letters, by canvassing, or any of the usual modes of raising the wind. We ask God for the cash, and He sends it. That is a good, solid, material fact, not to be explained away. But quite as remarkable illustrations of the efficacy of believing faith are constantly occurring in spiritual things.

Some two years ago a poor woman, accompanied by two of her neighbours, came to my vestry in deep distress. Her husband had fled the country; in her sorrow she went to the house of God, and something I said in the sermon made her think I was personally familiar with her case. Of course I had known nothing about her. It was a general illustration that fitted a particular case. She told me her story, and a very sad one it was. I said, 'There is nothing that we can do but to kneel down and cry to the Lord for the immediate conversion of your husband.' We knelt down, and I prayed that the Lord would touch the heart of the deserter, convert his soul, and bring

him back to his home. When we rose from our knees I said to the poor woman 'do not fret about the matter. I feel sure your husband will come home; and that he will yet become connected with our Church. She went away, and I forgot all about it.

Some months after she reappeared with her neighbours and a man, whom she introduced to me as her husband. He had indeed come back, and he had returned a converted man. On making inquiry and comparing notes we found that the very day on which we had prayed for his conversion, he, being at that time on board a ship far away on the sea, stumbled most unexpectedly upon a stray copy of one of my sermons. He read it. The truth went to his heart. He repented and sought the Lord, and as soon as possible he returned to his wife and to his daily calling. He was admitted a member, and last Monday his wife, who up to that time had not been a member, was also received among us. That woman does not doubt the power of prayer.

All the infidels in the world could not shake her conviction that there is a God that answereth prayer. I should be the most irrational creature in the world if, with a life, every day of which is full of experiences so remarkable, I entertained the slightest doubt on the subject. I do not regard it as miraculous; it is part and parcel of the established order of the universe that the shadow of a coming event should fall in advance upon some believing soul in the shape of prayer for its realisation. The prayer of faith is a divine decree commencing its fulfilment.

HOME LIFE.

It has been well said that a single bitter word may disquiet an entire family for a whole day. One surly glance casts a gloom over the whole household; while a smile like a gleam of sunshine may light the darkest and weariest hours. Like unexpected flowers, springing up along our dusty road, full of fresh fragrance and beauty, so kind words and gentle acts, and sweet dispositions make glad the home where peace and blessing dwell. No matter how humble the abode, if it be thus garnished with grace and sweetened with kindness and smiles, the heart will turn longingly toward it from all the tumults of the world, and home, if it be ever so homely, will be the dearest spot beneath the circuit of the sun.

THE SCEPTICAL SHOEMAKER.

'I have read,' said the shoemaker, 'a great deal about the heathen gods and I believe the account of Christ is taken from some of the heathen writings.'

'Will you abide by your own decision on two questions that I will put to you?' said the Bible-reader. 'If so, I will freely do the same. I will abide by your own answers; by doing so we shall save much time and arrive more quickly at the truth.'

'Well,' said he, 'out with it, and let us see if I can answer; there are few things but that I can say something about.'

'Well, my friend,' replied the reader, 'my first question is Suppose all men were Christians, according to the account given to us in the gospels concerning Christ, what would be the state of society?'

He remained silent for some time in deep thought and then was constrained to say:

'Well, if all men were really Christians in practice as well as in theory, of course we should be a happy brotherhood indeed.'

'I promised you,' said the reader, 'that I would abide by your answer. Will you do the same?'

'O yes,' he readily replied; 'no man can deny the goodness of the system in practice; but now for the other question; perhaps I shall get on better with that. You have a chalk this time against me.'

'Well, my next question is this:—Suppose all men were infidels—what then would be the state of London and of the world?'

He seemed still more perplexed, and remained a long time silent, the reader doing the same. At length he said, 'You have certainly beaten me, for I never before saw the two effects upon society. I now see that where the Christian is despised and his religion is despised, I thank you; I shall think of what has passed this afternoon.'

The sequel was that he was fully persuaded in his own mind to give up all his infidel companions and follow the Lord Jesus Christ. But the change did not stop here. When first the reader called he had to sit on an old, dirty chair with a number of half-starved children sitting in their rags on the floor around him neglected and uncared for: now they have removed to a better home in a cleaner street. Within all is cheerful and happy. The father, no longer faithless,

dolights in the company of his wife and children, all of whom are neatly dressed; and his chief happiness is to read and speak to them of the things which belong to their everlasting peace.

FAMILY WORSHIP.

The practice of family worship is the grand defence against all attacks by a priestly caste, who set up their temples and tell us to pray by their mediation. Nay, but our houses are temples, and every man is a priest in his own house. This is a brazen wall of defence against superstition and priestcraft.

Family prayer is the nutriment of family piety, and woe to those who allow it to cease. I read the other day of parents who said they could not have family prayer, and one asked this question: 'If you knew that your children would be sick through the neglect of family prayer, would you not have it? If one child was smitten down with fever each morning that you neglected prayer, how then?'

Oh, then they would have it.

'And if there was a law that you should be fined five shillings if you did not meet for prayer, would you find time for it?'

Yes.

And so the inquirer went on with many questions, and wound up with this: 'Then it is but an idle excuse when you, who profess to be servants of God, say that you have no time or opportunity for family prayer?'

Should an idle excuse rob God of his worship, and our families of a blessing? Begin to pray in your families; and especially if things have gone wrong, get them right by drawing near to God more distinctly. Did I hear you say, 'We do not want to be formalists?' No, I am not afraid you would be. I am afraid of your neglecting anything that tends towards your own spiritual growth and therefore, I pray you, labour at once to acquaint yourself with God and be at peace. Draw near to the Lord again, more thoroughly than you have done before; for it is the only way by which the backslidings of persons and families are at all likely to be corrected.—*Spurgeon.*

"Do you feel that you love Christ?" was asked of an aged and dying Christian "Better than that," was the reply, "Christ loves me."