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THE ARCHIVES  
THE PRESBYTERIAN  
CHURCH IN CANADA

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

# The Maritime Presbyterian.

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HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

WE PREACH CHRIST AND HIM CRUCIFIED.

AUGUST, 1886.

## HERE AND THERE.

"I hope to enjoy his society greatly in heaven, but I don't care to see any more of him here on earth than I can help." So said one Christian of another to a third person. When asked what he meant, the speaker explained that, although there could be no doubt of the reality of the piety of the person spoken of, it had failed so signally thus far, to eradicate, or even modify essentially, some disagreeable traits, that few persons could be expected to take real enjoyment in his society, however much they might respect him for his excellences.

The conversation suggested three things worth remembering:—First, the duty of the follower of Jesus Christ to commend his religion by cultivating a genial spirit and pleasant manners; second, the possibility that, if a fellow Christian does not seem to us to be all that he ought to be, his shortcomings may be due, in part, to our failure to make his acquaintance fully enough to appreciate his best side thoroughly, and in part to the evil influence upon him of our own bad example; and thirdly, the fact that in the blessed life to come those who have truly loved and served the Lord will have been emancipated from their lingering bad and disagreeable habits, and will find that they have far more in common, both with their Redeemer and their fellow-disciples, than they ever seemed to have on earth.—*Congregationalist.*

## PROTESTANTISM IN SPAIN.

Concerning the progress of Protestantism in Spain we have some interesting information recently made public by the Evangelist, Juan Fuente, of Granada. He is the son of a Catholic family in Northern Spain, was intended for the priesthood, and studied seven years in a seminary, and then became a convert to Protestantism.

He states that on Palm Sunday, 1869, the first Evangelical Church in Spain was dedicated in Madrid, and that, since that date the Gospel has been progressing, though slowly, and meeting constant opposition. About sixty larger or smaller societies have been formed, which are under the direction of missionaries or pastors, and in all the larger cities of Spain there are fully organized Protestant congregations. Many denominations are en-

gaged in this work. The Scotch and English Mission Societies are, however, taking the lead, and, have scattered thousands of Bibles and Testaments through the land. The number who have openly embraced the Evangelical faith are from 12,000 to 14,000, to which must be added a large number who have connected themselves without such a public profession. Fuente estimates the whole number of Protestants in Spain at present to be from 26,000 to 30,000 souls.

The return of the Bourbons has been a serious blow to the Gospel work, and systematic attempts are made by those in authority to undermine the cause and prevent the further spread of Protestantism, although freedom of worship is officially permitted by the State. In nearly all large cities are found Protestant schools, which have a total attendance of over 7,000. The wealthier congregations, like those at Madrid, Barcelona, and Seville, aid in the support of the schools of the poorer congregations, such as is in Granada and Cordova. Fuente himself, two years ago founded an evangelical society among the gypsies in the poorer part of Granada, among people who formerly had no religious training whatever. But when he had established a school with an attendance of 100 pupils, and was conducting regular services, the rabble was aroused against him and the police were repeatedly compelled to protect him and save his life. Frederick Friedner, the veteran Protestant missionary in Spain, is still there doing a noble work.—*Independent.*

**Fiji.**—Some fifty years ago an appeal was made to the British people in the form of a letter with the heading, "Pity Poor Fiji." At that time the islands were given up to heathenism—heathenism of a very barbarous and offensive kind. The appeal was heard. The Wesleyans sent out missionaries at once. Quite recently the jubilee of the Christian Church in Fiji was celebrated. It appears from the reports brought back by deputies who took part in the jubilee celebration that there is not now a heathen on the island. Among no people in modern times has the triumph of Christianity been so complete, and it is claimed that out of a population of 102,000, 95,000 are Wesleyans. The Roman Catholics, who have been in the islands since 1846, claim a large proportion of the balance.

# THE MARITIME PRESBYTERIAN.

Vol. VI.

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## —The Maritime Presbyterian

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All communications to be addressed to

Rev. E. Scott, New Glasgow, N. S.

The Foreign Mission Committee, Eastern Division, invites correspondence from ministers and licentiates of our Church with a view to obtaining an additional laborer for the New Hebrides, if the way be clear to send Him.

They wish a lady teacher for the district of Courva, Trinidad, and ask applications for that position E. Scott, Sec.

A few weeks since the "*British Queen*" landed her cargo in Halifax. Part of it consisted of what seemed half a dozen large coffins, which from their weight appeared freighted with their usual burden of "lifeless clay". They proved to be human forms, not in clay, but in stone. "graven images", "carved saints" consigned to a prominent-ecclesiastic and will no doubt occupy a prominent place in some of the chapels, and in the devotions of some of their worshippers. Another part of the cargo of the same ship, consisted of a dozen casks of arrow-root manufactured and sent by the Christian natives of the New Hebrides as a contribution to our Mission Funds. Strange contrast! In the boxes graven images, to aid the people of Nova Scotia to worship. In the casks, the thank offering of the natives of the South Seas who have been turned from idols to worship the living and true God.

In our last issue mention was made of some of the ways, such as lotteries, dances &c. resorted to in raising money for Church purposes. Such practices do not appear to

be confined to any one part of the church. The following deliverance was passed by the Halifax Presbytery at a recent meeting.

"It having come to the knowledge of the Presbytery that in a few of the congregations under its supervision, dancing and other like amusements are resorted for the purpose of raising church funds, this Presbytery hereby expresses its strong disapproval of such methods of raising money, methods which, to say the least of them, are calculated to give offence to good brethren in our own and other communions, and further, the Presbytery hopes that all such methods will take end at once throughout the bounds of its congregations and stations."

To take even the lowest ground, do such schemes pay? "Pay! says some one, who has taken in a hundred dollars or more at a ball or dancing stage! Pay! says the committee that counts over its gains from the lottery? Pay! why of course it does! We could not get the money so easily or quickly in any other way."

Sound reasoning truly for those who are working for the church of God! On exactly the same principle, it *pays* the man who gives up his honest business, opens a gambling saloon or pool shop; it *pays* the young man, who, beginning with gaining a few cents in some trifling lottery, goes on, becomes a proficient in gambling and takes a place at Monte Carlo. It *pays* the keepers of dance houses in our large cities, who fill their pockets by pandering to what is lowest in humanity! You had better read over again a passage in a certain old book which propounds the question "What shall it profit a man if he gain the whole world and lose his own soul?" Read it again and substitute the word *church* for *man*.

How can a church prosper without God's presence and blessing? How can that presence and blessing accompany such means, some of them illegal and immoral, others, essentially worldly and immoral in tendency? The church that resorts to such means is building up the kingdom of

Satan rather than that of the Lord Jesus Christ, and defeating the very end for which the church was established on earth. If men and women wish to make the church powerful for good in the world, if they wish to defeat the end for which it was established, by all means let them use it in building up such agencies. Satan's work will be encouraged, the Good Spirit, grieved away. It is to some extent a repetition of days gone by, when Christ said, It is written "My house shall be called an house of prayer, but, &c.

#### CENTENARY OF THE ORGANIZATION OF TRURO PRESBYTERY.

On the evening of the second inst, the Truro Presbytery celebrated the centenary of its organization, by a public meeting in the First-Presbyterian church, Truro, Rev. E. Smith presiding.

On the front of the pulpit hung a large blue banner with the dates 1786, 1886, in large white letters. On the platform stood the first communion table of the first-congregation of Truro, while on it was the first communion sett, first tokens, the original call of the congregation addressed to Rev. David Cock, the oldest call in the Dominion, and the old minutes of the Presbytery dating from Aug 2, 1786.

After devotional exercises, Rev. Dr. McCulloch read a paper on the history of the formation of the Truro Presbytery and the men who formed it. He said the early history of a church often lacks the elements necessary to compose a history of that church as the men are of a stamp that are too intent on the great work on hand to take time to write down events for succeeding generations. They are more anxious to do good than to record it. The result is that we are left to gather history from the effect of their labors on a community. He spoke of the first ministers to Nova Scotia, Messrs. Kinloch and Murdock, of the settlement of Mr. Smith in Londonderry the first Presbyterian minister settled in the Dominion, being settled during Mr. Cock's absence in Scotland for his family. These with Mr. Graham of Cornwallis, who came in 1785, together with two elders, met on the second of August, 1786, and formed a Presbytery in Truro. One of their first acts was to appoint a day of fasting and humiliation for the evils that prevailed, prominent among which they name slander. He

gave a sketch of the history of each of the three men, who formed the Presbytery, and described the hardships and trials of their lot. Of all the ministers that have ever been in the Presbytery, 18 have died, 11 have removed, 2 are retired, 1 was deposed, and 11 are now doing its active work. Dr. McCulloch himself has seen forty changes, the only two that he did not meet with were Messrs. Smith and Cock.

Rev. E. Ross then gave an address on THE EARLY HISTORY OF MINISTERIAL EDUCATION.

Presbyterians have always insisted on an educated ministry. He sketched the various stages in the progress of educational work, which we expect to be able to give in full, as, also the papers by Dr. Forrest on the

EDUCATIONAL WORK OF THE FREE CHURCH.

Dr. Patterson on

THE PROGRESS IN THE LAST 100 YEARS.

and Dr. MacRae on

THE INFLUENCE OF PRESBYTERIANISM OVER THOUGHT AND WORK.

Dr. Hall's church in New York, gives more for Missions than probably any other in Christendom. One reason sometimes given is that they are about the wealthiest congregation, in this continent, at least. That this is not the only reason, that the rich do not do all the giving is seen from the following:

"It is no uncommon experience," said Dr. Hall, "for me to receive a letter from a hired servant, regretting that she would be unable to come the next Sunday, as it was her day to stay at home, and inclosing perhaps five and, in one case, ten, dollars for the foreign missionary collection."

That is one secret of the amounts given, the liberal spirit that is among them. What is needed is not so much more ability to give, but more willingness. The same striking truth is seen in the fact that the English Church Missionary Society, the richest of the large foreign societies, reports that of its \$1,157,000, income last year, only \$6,500 came from the titled classes. When it is remembered that the titled classes virtually own Britain, so far as land ownership is concerned, that the majority of them belong to the Church of England, the fact

seems all the more disgraceful. Think of it: the whole English nobility with the Queen at their head, giving, during the year, to their own Church Society, for the Evangelization of the world, a trifle of what one of them would spend on an entertainment or give for a single picture.

But let us not forget what the Saviour says about notes and beams. Let the question with each one be: "Lord, what wilt thou have me to do."

### CENTENARY COLLEGE FOR YOUNG LADIES.

It would be a pity if all the Centenary celebrations of Presbyterianism should take in nothing more tangible than meetings and speeches and mutual congratulations. Why should we be congratulated on completing one hundred years of organized existence, if we do not start out on our second century with new zeal and effort, undertaking some new work as we grow older and stronger. What shall it be? The answer we would suggest, as at once fitting and necessary is the heading of this note, A Centenary College for Young Ladies. The need of such a Seminary has long been felt. Efforts have from time to time been put forth to secure such an institution but they have failed. The present is a fitting time. True, it may be mere sentiment, but sentiment erects all the worlds monuments no matter what form they take. Gratitude for God's goodness through the century that is gone, gratitude for the success He has given us as a Church, should lead us to mark our sense of that goodness. We have reason to set up an Ebenezer, a store of help, and to say, hitherto hath the Lord helped us, and, better, more enduring, than any monument of stone, would be a college for the higher education of the young women of our church.

Some do not like the principle of allotment in connection with the Augmentation Fund. They think it looks too much like taxation, and, on that mistaken idea base their dislike to it. There is no taxation about it. All the giving in the Presbyterian church is hereby voluntary. The facts are these. A certain sum is needed to meet the expenditure, and if poor congregations are to be aided that sum must be raised. The allocation of a sum to each congregation, is saying to

that congregation, That sum is what we think, a fair proportion of the whole amount for you to raise. The allocation in connection with Augmentation may serve a useful purpose in connection with the other schemes. The whole amount required for Foreign Missions is about twice as much as that for Augmentation and if all do their duty, each congregation should give about twice as much for Foreign Missions, as for Augmentation.

We publish in this issue the Annual Statistical tables showing the amounts received at the Eastern Agency, for the main schemes of the church during the past ecclesiastical year. These pages are perhaps the most important and profitable that we publish during the year. They are the expressed love of the Church, for the Master and His work. True, our love cannot be measured by our gifts because some love much and can give but little, like the widow and her mites, but according to one's means, the giving measures the love as with the alabaster box of ointment. The greater the love for the Master the more ready will the Church be to spend and be spent in advancing her various departments of Christian work.

There is generally a strong effort put forth towards the close of the Accounts on the first of May so that the year may end free of debt. After that there is a tendency to fall back and rest. Let us not forget that the expenditure, in connection with all our schemes, goes steadily on and the only way to meet the steady demands of the work is by laying by in store on the first day of the week as God hath prospered us, systematic giving, God gives to us daily, let our returns to Him be constant.

The best evidence of good preaching is found in the reformatory and elevating influence it exerts on the conduct of the hearers. Elegant discourse, which encourages people to live in their sins, is inferior to a coarser article which drives the sinner to repentance and reformation. "I do not remember the text," said a trader, "but when I got home I burnt up my scant half bushel." The gospel that does one good is always the gospel that drives us to burn our defective measures, and conducts us forth in honest and reputable ways.—*Church News.*

### CENTENARY CELEBRATION OF THE ARRIVAL OF DR. JAMES MACGREGOR IN PICTOU.

On Wednesday July 21st the Presbytery of Pictou held a public meeting in Prince Street Church, Pictou, to celebrate the arrival of the first missionary and minister to Pictou, one hundred years before. There was a representative gathering from the different parts of the County, the day was perfect and the services interesting. The Moderator, Rev. R. Cumming presided and opened the meeting with appropriate devotional exercises, after which addresses were delivered, with singing and prayer between them and on one occasion the singing of one of Dr. MacGregor's Gaelic hymns, by Mr. John McDonald. Dr. Patterson gave an address on the State of Pictou at the time of Dr. MacGregor's arrival, Mr. Blair on the life and labor of Dr. MacGregor, and Dr. MacCrae of St. John on the progress since that time.

#### REV. DR. PATTERSON

began by speaking of the county a few years previous to Dr. MacGregor's arrival when there was not a white settler. In the month of October, 1765, the greater part of the county, with part of Colchester was granted by government, chiefly to speculators. On the tenth of June, 1767, the brig, Hope arrived from Philadelphia with six families which were the first settlers. The ship Hector, with some two hundred souls on board arrived Sep. 15. 1773. Some remained, some, disheartened, removed to Colchester. In 1783 the population is estimated at from 200 to 250. The next accession was at the peace of 1783, in the form of a large number of disbanded Highland Soldiers. At Dr. MacGregor's arrival in 1786 the population of the whole district was estimated at about 500 souls. A few scattered families lived near the Harbor, a few on the East, Middle and West Rivers. The only way from Truro to Pictou was by a blaze. There was not a foot of road in the whole county. East of the East River, there was not even a blaze to Canso. The whole county was covered with a dense forest, heavy timbers, with here and there a little log hut in a small clearing of from half an acre to an acre in size. No two huts without woods between. The travelling was chiefly by canoes, or along the banks of streams, with wide detours to get around creeks

and bogs, or in winter on snow-shoes. The log huts were roofed with bark, and stuffed with moss. The grinding was done by hand. The bread was baked in the ashes. Money was rarely seen. Wheat and maple sugar answered the purpose. There was no school, few books, and for the most part great religious ignorance. "Readings" were kept up by one or two godly men, until realizing their need of something more a petition was sent to Scotland for a minister and in response to it came Rev. James MacGregor, landing in Halifax on the 11th of July 1786, travelling on horseback, by a blaze, in company with another man to Truro, thence in the same way by blaze to a house some eleven miles from Pictou, thence being taken by a settler down the West River in a canoe to the Harbor, where, expecting to find a town he was sadly disappointed. All that was visible from the water was woods to the waters edge, a few log huts each in the midst of a small cleared patch of perhaps half an acre, and none in sight of a neighbor. The few that there were each are completely surrounded by forest.

#### REV. D. B. BLAIR

then read a paper on the "Life and Labors of Dr. MacGregor." He sketched the history of the clan, picturing vividly the cruel and unjust proscription by which they were outlawed. He reviewed the early life of Dr. MacGregor, the difficulties and trials of his earlier days in this county, his work as a missionary in other parts of Nova Scotia, and New Brunswick and P. E. Island, his annual visits to some of these more distant fields, being for long the only gospel sound that gladdened the lonely settlers in a strange land. The speaker quoted the language of Paul, "in journeyings often, in perils of waters, in perils in the wilderness, in perils in the sea, &c.—In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often &c.—*are without, the care of all the churches*, as are applicable to this apostle of Pictou County. Often, with a potatoe for his fare and the floor for his couch to lay down to sleep by the log fire in the settlers hut. They shared with him what they had. They could do no more. But his labors soon bore fruit. The wilderness and the solitary place was made glad and the moral desert rejoiced and blossomed as the rose. Mr. Blair spoke with eloquence and with true Highland

zest of Dr. MacGregor as a Gaelic scholar, and poet, some of his hymns being worthy of a high place among the classics of that ancient and honorable tongue.

REV. DR. MACKAE

then spoke on the progress since Dr. MacGregor's arrival. He said:—

*Brethren*.—Permit me, in the first place, to thank you for what I unfeignedly deem the honour, — the most grateful to my feelings of any thus far in life conferred upon me,—of being invited to take part in this memorable celebration. It is pleasant to be made sensible that one is not forgotten among the people of "his own, his native land." It is pleasant to know that, looking around, every face is that of a friend. It is doubly, trebly pleasant, amid thickly rushing recollections, to be able to feel that behind, under foot, out of sight, are utterly buried and well nigh utterly forgotten ancient rivalries, that around the name and memory of him whom we have met to honour, we are assembled as brethren, we can sing, with not a solitary note of discord to mar our harmony; "Behold how good and how pleasant a thing it is for brethren to dwell together in unity!" God speed the day when, like tributaries merging into one mighty river, like the East, the West and the Middle streams that blend their waters in this noble harbour, so the churches represented respectively by my honoured friends Dr. Patterson, and Mr. Blair, and myself, shall, in other lands, be persuaded to sink their differences in a similar spirit of unity and brotherly love.

The celebration of Centenaries has, in these lands, become one of the features of our age. It is an evidence of our consciousness that we are acquiring a history. It is part of the process by which successive generations sift out from the events of the past those which to them appear most worthy of being perpetuated. In the events which they shall thus single out, and stamp as, in their estimation, of highest importance in their bearing upon the destiny of a people, there is a revelation of the character, intent and aims of that people. Scarcely does a year elapse indeed during which men of scientific pursuits, for example, do not assemble to commemorate the birth or achievements of one and another, the Newtons, Watts, Galileos, who have enlarged the boundaries of human knowledge, or those devoted to

literary pursuits, the Shakespeares, Goethes Burns, who have given worthy expression to human aspiration and hope, or the votaries of the fine arts, the masters of painting, sculpture, or song. Politicians gather in vast conventions to repeat the story of their party's by-gone successes, or to lay their plans for future conquests on parliamentary arenas. And cities pour forth their citizens to hear recited the tale of the steps by which they have risen from obscurity to their present greatness. Such meetings of men may be viewed in the light of a declaration of the habits of thought, the ideals which those concerned in their success deem worthy of being realized in their history. And accordingly, I venture to regard this gathering first of all as a manifestation of that people's character among whom it was my privilege to breathe the first breath of life. For you declare to-day, that you have felt it to be fitting and right before God and man, to commemorate the arrival on these shores, of a man, not eminent particularly perhaps in any of the respects referred to, eminent, you believe, in a respect vastly more worthy, for, simply, his apostolic fervour and piety. You deem it becoming that you should attest in some fashion your sense of the debt due, under God, to a man, and to the labours of a man, distinguished only for his unwearied laboriousness in preaching the gospel, and whose first sermon to our forefathers was delivered one hundred years ago, near to the spot where we are assembled to-day. Surely, we say with one heart, "the place whereon we stand is holy ground."

Such considerations as these, are, perhaps, beside the immediate scope of the subject prescribed to me. Yet I cannot help adverting to them thus hurriedly, because I see in this gathering, viewed in the light of its immediate object, something of the nature of a protest and of an avowal. Recollecting the fact that this is an age of centennial gatherings, remembering what are ordinarily, the reasons dictating such gatherings, I see in this a protest on your part, that there are events more worthy of being recalled in the spirit of grateful remembrance, than the founding of earthly cities or the originating of temporal inventions, most worthy as these are of being gratefully commemorated. I see in it an avowal that, in your estimation, these higher events are those bearing directly on the glory of God, and on your



eternal well-being. While this spirit continues to actuate the minds of the men and women of Pictou, I have no fear for the future of this beautiful and rapidly flourishing county. For God's grand Word is in all senses true: "Them that honour me, I will honour."

But, brethren, my text is prescribed, I am to speak to order, to speak as a man under authority, on a theme, the facts included in which would surely, were he present, call forth from him whose memory we are met to honour, the grateful exclamation "This hath God wrought." The magnificent addresses to which we have listened, in the nature of the case preclude me from dwelling on aspects of the subject which, along with the man, are present to the minds of all, aspects fraught with interest the most vivid and entrancing; preclude me, simply because these aspects have been already brought before you. But enough remains, "the gleanings of the grapes of Ephraim, akin, in flavour at any rate, to the vintage of Abi-ezer."

I am asked to speak of the progress of Presbyterianism in the Maritime Provinces during the 100 years that have elapsed since the Apostle, to honour whose memory we are assembled, first trode the soil of our native land. It is a "parlous" theme. It calls up memories of many kinds. It suggests a record of difficulties surmounted, of controversies forgotten, of differences reconciled, of foolish steps overruled to the glory of God, of unions cemented never to be broken, the recollection of which, we, of this country, I trust, I feel assured, will not willingly let die. Progress! The word may be variously regarded. Clearness would demand the presentation (1) of figures: (2) of facts: (3) of inferences. How, the statistician may ask, has it been as regards our increase in numbers? How, the practical man may ask, as regards our enterprises? How, the observer of society may ask, as to the spirit actuating our members? How, the Christian will ask, has it been, or is it, with our devotion to duty, and with our hopes? That I shall be able adequately to cover the ground thus rudely mapped out, that my powers or your patience are equal to the task, it would be the height of presumption to assume. But some imperfect filling up of the foregoing outline let me attempt.

I. As to figures, one hundred years ago, there were in all in the provinces of the Dominion, I quote from the history by

my friend Dr. Gregg, some 10 to 12,000 Presbyterian people, cared for by 9 or 10 ministers. Fifty years later, the people had increased to some 190,000, the ministers to 140. The next period of fifty years saw the people about quadrupled and the ministers multiplied nearly six-fold. How has it been in the Maritime Provinces alone? The earlier, almost mythical history covered by the names of Kinloch, Murdoch and Finlay, I must pass over. The first real, positive, unmistakeable erection of the Blue banner of Presbyterian organization, the first, I believe in the whole Dominion, took place on August 2nd 1786, at classic Truro. That Presbytery consisted, at its inauguration, of four ministers and two elders, the grandson, or nephew of one of whom is, to day, a most worthy member of the Session of my congregation in St. John. How that Presbytery grew, after its formation, and up to the meeting of the Synod of Nova Scotia in 1817, we shall, some of us, hear, ten days hence, at the Centenary proceedings with which Truro is to commemorate its Presbyterian distinction. Meanwhile, the situation occupied by us bids us look nearer home, though to a date not less remote. Dr. McGregor, we have just heard laboured during 9 years alone. For us, looking back from our present standpoint it is difficult to understand why he refused to associate himself from the very outset with his Burgher Brethren of Truro. The distinction between Burgher and Antiburgher, thank God, for us, the distinction between both and Kirk-man, Free or Established, has grown so dim that our most powerful Theological or Ecclesiastical microscopes fail to give it form.

So it was, however, that Dr. McGregors large-hearted, apostolic, and generous in sympathy as he unmistakeably was, these distinctions were of magnitude sufficient to constrain him to stand for some time alone. He had, like all men, I suppose, the faults of his virtues. He would not, humanly speaking, have been the persistently laborious man that he was, had he not also been so firm in his assertion of principles, in aspects which, for us, have lost their importance.

I shall only mention the arrival of Messrs. Brown and Ross, and the formation of the Associate-Presbytery of Pictou in the year 1795, which may be termed the full origination of Presbyterian-

ism as an organization in this County, and shall pass on to 1817, when the first of our Presbyterian unions took place, and the Synod of Nova Scotia was established. At that Union there appeared 19 ministers, representing three Presbyteries, and some 42,000 people.

Little is to be gained by comparing period with period minutely, or Synod with Synod, by way of evincing the steps, sometimes slow and disheartening, sometimes brighter and more cheering by which our numbers grew, by 1851 to some 118,000, by 1861 to 145,000, by 1871 to 172,000, and by 1881 to 191,000, with a proportionate increase in numbers of ministers. The writer to the Hebrews undertook to sketch the action and progress of faith as a motive power in the history of the world. And you will remember how in a single chapter, beginning with Abel, and extending to Rahab, he winds up with "What shall I more say? For time would fail me to tell of Gideon and Barak, of Samson and Jephthah, of David and Samuel, and of the prophets, who thro' faith &c." Let me study that writer's admirable example of brevity and of condensation. Fain would I dwell on events connected with my own early recollections as moments in the progress which is under our consideration. But time would fail me. A full history of Presbyterianism in the Maritime Provinces would demand a recognition of many movements—the tracing of many currents—the breaking asunder, and then reuniting, of many bonds; yet underlying all, we can see, I think, indications in abundance, of a most Gracious, Overruling Providence.

Let us for a moment, ere dismissing figures, summon Dr. McGregor to life, and ask him to survey the county which we may accurately term his diocese. I must not wait to picture the amazing advance in the possession of the conveniences of life, as regards travelling facilities e. g., in which these provinces have shared conspicuously, along with the rest of the world, and which would gladden the heart of a man so anxious as he was to multiply his power of doing good. I shall not repeat the story of his life, already more graphically portrayed than it is in my power to depict by the skilful pen of my friend Dr. Patterson. Let us take our stand with the old man at that Synod of 1817 of which he was first Moderator. In the Presbytery of Truro, with, at that date, its 7

ministers, he would find 17. In Halifax with 5, he would shake hands with some 40. In this County, with 8, he would be welcomed by 30. I am reckoning the Presbyterian ministers at large. And in addition, he would be introduced to Sydney with 14, Victoria with 11, Wallace with 10, P. E. Island with 27, Lunenburg with 9, St. John N. B. with 30, Miramichi with 15, and Newfoundland with 2, say, allowing for vacancies, 170 in all, not reckoning Probationers, Missionaries, and the noble army of Catechists; 8 additional Presbyteries, and 10 times the number of ministers. Surely the man whom we one and all honour in memory would say, "Bless the Lord O my soul."

II. But progress in numbers and ecclesiastical organization is of itself, merely machinery. What of our efforts? There are higher considerations. With, possibly, and surely not unwarrantably, a lively sense of the hardships experienced by himself, Dr. McGregor might ask, how is it with regard to the support of the ministry? Shall I, in reply, bring forward the Statistical Returns, and show that from having been the most precarious of all professions, the ministry, as regards this life's wants, will to-day compare in certainty with any? Shall I show that the standard aimed at has steadily risen with the growing development in the country's resources! I wish that I could reproduce the Doctor's picture of his early experience, expected to be literally "passing rich on 40 pounds a year"! Could he believe his ears, when assured that the people had achieved the resolve to pay no settled pastor at a less rate than \$750 per annum? Could he believe his eyes, when shewn in the returns, stipends varying from that figure all the way up to \$3000, and regularly paid? Could he understand his position, when asked to enter the abode of one brother minister after another, and told that in each he was in a manse, a house of comfort, surrounded by a garden, a scene of elegance, environed yet further by a globe, waving with a harvest, sown, tended and gathered in many cases, by the willing hands of a willing people.

All this means progress; solid, substantial, creditable to our country. And now to complete this survey of our outworks, looking over the columns of returns, he would find the nucleus, at least, of a provision for ministers aged and infirm, and one terror of death dispelled by the fur-

ther provision guaranteed to the widow and the orphan. Progress, solid progress, would surely be the verdict of our Presbyterian father; and we, re-echoing his words would join with him in crying, "The Lord hath done great things for us whereof we are glad."

But let us advance. For assuredly a man so supremely indifferent to worldly considerations would be little content to stay surveying these outworks. "You have much to show," he might urge; "of provision for ministers. How about the providing of ministers?"

Again let us appeal to facts. I shall not rake up the ashes of the controversies which once raged around the Pictou Academy. When fault-finding has been exhausted, the facts remain, (1), That at the earliest possible period, the Presbyterians of Pictou sought to establish means for higher education, and (2), That some, Dr. MacCulloch at their head, saw the desirableness, not to say the necessity, at a like period, of educating young men for the ministry in this country itself. These were far-seeing projects, the projects of men who had the good of their country at heart, and however unsuccessful at or after a time, good, vast and far-reaching, did result from these endeavours. I honor the memory of the men who established in this "distant corner" (Dalhousie's expression) a school, in which, in the face of difficulties the most complicated and vexatious, were trained, Judges, Governors, our present Dominion Chief Justice, Doctors, and Scientific men, as well as ministers of the Gospel, which defused a taste for literature and science, which, out of the wars waged around it, extorted equal rights to public education for all classes without exception, which led to this Province securing the true force of representative institutions. The further efforts of a purely Presbyterian character, the work done at West River by one, Dr. Ross, whose memory I cannot but revere, at Truro, in Halifax, by way of educating a ministry composed of your own sons among yourselves, is not the record contained in the Chronicles of our Churches? Were Dr. MacGregor among us to-day, he would see in Dalhousie a University, to secure a degree in which, is an honor second not even to that of those conferred by the wealthier institutions of the old world, the efficiency of which depends chiefly on the liberality of Presbyterians, most

of all, on a man of this county,—fed by the renovated Academy on yonder hill,—a seminary second to none of its kind in this broad Dominion; and with which is now affiliated a Hall in Divinity, equipped with a staff of three professors, scholars whose praise is in all the churches. Let me only say here in passing, that, in my belief, the maintenance of our Hall, its encouragement in every legitimate fashion, is simply indispensable to the welfare of our church in these provinces. To consent that it should die, or be merged in some other, would be to forsake the traditions which we have received from the Elders. By the name and memory of a MacGregor, a McCulloch, a Ross, a Smith, a King, by hosts of considerations, to which I shall not now advert, let us uphold our Educational Institution on behalf of the ministry. For surely all this would gladden the heart of our venerated father.

But a Church living only for the supply of existing congregations is dead. How about enterprises in the direction of obeying our Master's marching orders? Dr. MacGregor was, before all else, may I not say—a missionary—a Home missionary. Here, too, we might point with some gratitude to what has been done or is doing, to overtake the growing needs of our population in destitute places. No part of the Maritime Provinces owes a deeper debt of gratitude to the missionary spirit prevailing the minds of our people in connection with our settled charges, than the Presbytery of which I have the honour to be a member. Within the last year, we have ventured upon what is almost a new departure in the history of our church, ordaining as well as licensing our home missionaries, and adding in one year, thus, 8 to our staff of men, fully equipped, officially, to discharge all the functions of the ministry, within our bounds. Nova Scotia is thoroughly mapped out in this respect, and room for rapid growth there is little or none. But my Province, but P. E. I., but Cape Breton, to some extent, and Newfoundland, in one and all there is room. No more-marked proof could be given of intelligent progress than that evinced (1) in the quiet success in these Provinces of the Argumentation Scheme, and (2) in the persistent liberality toward Home Extension in general. Looking still further abroad, the true spirit actuating the Fathers themselves is displayed in the French-Evangelization, and, still more

markedly, shall Isay, Foreign Mission work, into the promotion of which the people of these Provinces, of Nova Scotia especially, and in Nova Scotia, may I not without being accused of invidiousness, instance Pictou County, plunged, notwithstanding their own difficulties, with a zeal that has justly commended the admiration of the Church universal. This, the Foreign Mission work, is a step in the march of progress memorable on many grounds. It has been twice blessed. If I know myself, if I know ought of the minds of the other brethren, who, at the time, cooperated with me, the Foreign Mission work, entered upon by those then known as the Synod of Nova Scotia, was emphatically the means, under God, of paving the way to the breaking down of every obstacle, real or imaginary, to that Union in which, 12 years ago, we all so heartily acquiesced. There had been previous unions. There was none which, I think, so positively obliterated old lines of dissension, which gave so marked an impetus to the healthy development of our common Presbyterianism. The Union of 1874 began in Aneiteum. I, speaking at any rate for myself, deemed it distinctly an honor to become linked in the closest bonds with brethren who had so markedly outstripped ourselves in pure missionary zeal; and certainly, I have seen no cause to regret the Union then so happily consummated. I could hold a brief on another aspect of the question, not on the side of Anti-union, but of a Union consummated within a more limited compass. I could say somewhat, not without a responsive echo in the breasts of perhaps many present, in favour of that Union first advocated by myself, of merely the Presbyterians in the Maritime Provinces. But yet, there is something in the hymn "From ocean unto ocean" &c. There is something in feeling; we recognise ourselves one in all respects with a church stretching out its arms from the Atlantic to the Pacific; we send delegates to a Church court which meets next year in Winnipeg, 2000 miles away; and then and there, is but in the centre territorially of our common Church. I could not be a party to going back on a step thus taken. I trust that ere another century, the world shall see wider organizations. I live in the firm and growing persuasion that Presbyterianism throughout the world, shall, in some form of which our Pan-Presbyterian Council may develop the land-marks, recognize

its unity, feel its power, rise to the grandeur of its possibilities, and in the name of the Lord take possession of the Globe.

And now, even at this point, I have gone no further than the outworks of the Christian life, and among them, I have said nothing of the substitution of our present elegant structures for the log-hut churches of our forefathers, nor of many other changes well worthy of a place in even the most hurried review. There are higher considerations than machinery, even machinery world-wide in its scope. There is the question,—what of the spirit actuating our members, what of our gain in that charity which abideth forever, and, what of the fruits of the Spirit in general among us in all their lustrous variety, from "faith to charity" or otherwise from "love to temperance?" Some gain, I think, our enemies themselves being the judges, we may avow has been made. I am standing in a county in which the two strongest impulses that can actuate human hearts, outside of personal and social dictates, used to coincide. Time was, when, name a man's church and you named his political party, or, vice versa. Time was, when I myself am accused, as a child, of praying that one very dear to me might be kept out of the hands of certain persons with whom, with whose descendants, it is now my pride to be associated in most cordial brotherly relations of Church and life work, but whom, at that time my youthful imagination invested with a variety of attributes other than those proper to humanity, certainly to Christian humanity. It is the most vivid method within my power of expressing the spirit which, not perhaps to the fierce degree in which it wrought in my youthful Highland blood, but to a large degree, operated in the hearts of very many. Need I refer to the tone common in our press, in by gone days, a tone not rarely adopted in the very pulpit, to say nothing of the platform? Thank God, that is of the past. The files of our press may be searched in vain for a word insinuating of the venom of the olden time, on our side of the house. There is a little sheet indeed, published, or edited, in this county, which still occasionally airs the vocabulary of Presbyterian powers of vituperation. But a church that can speak with reverent breath of its martyrs can afford to despise unfounded aspersions, even when their arena is the floor of the Assembly of that Venerable Church with

which it is still my privilege to hold myself connected.

But waiving all this, we can rejoice that the days of Ecclesiastical pamphleteering thunders are over: I speak, I am sure, the sentiments of every one present, when I say, that every court of our church will welcome our brethren of the Presbyterian church who have hitherto kept aloof from us, whenever they may see the way clear to casting in their lot with us, and that, until then, yea and forever, if so it should be, we bid them God-speed in all their work of faith and labor of love. Dr. MacGregor, I take it, would rejoice with us did he witness so blessed a consummation.

III. And Now, to complete my program, something should be added of our duties and our hopes. But your patience, already exhausted, forbids dwelling on exhortation. In brief, our duties are mainly in the lines indicated. There are others untouched upon even from the point of view of Church work. There is the grand development of Sabbath School effort, though, as regards that, some words require from time to time to be said. Let me only now say, that, whatever else be attempted or effected, I know of no substitute, as yet, for that Shorter Catechism so dear to the hearts of our forefathers, nor, I trust, does Pictou County. There are the various efforts put forth on behalf of Temperance, in regard to which, in the form of total abstinence, well nigh every congregation, like my own with its two hundred and forty members, has its blue ribbon band, or its zealous society under some kindred name. This surely would kindle the enthusiasm of a Dr. MacGregor were he now in our midst, and, I believe that he would agree with me that the healthfullest, surest, means of promoting it, is congregational organization, laying hold, especially of the young, and meddling as little as may be with what are called Politics.

There is Bible and Tract Society work. And all the efforts by which the dissemination of pernicious literature is being counteracted; and there is a host of minor benevolent enterprises in the promotion of which our people are forward. But enough of facts and figures familiar to my hearers as household words.

Looking back one hundred years we see much to encourage. The darkness of dawn is giving place to the brightness of the advancing day. In certain respects Dr. Mac-

Gregor would see alterations which he might stigmatize as innovations. Gaelic is dying out, a blessing, yet not a blessing. I am sorry at the disuse of the old tunes. I am sorry for the disuse, I believe total, of the old-fashioned gatherings in connection with the communion seasons. They served a purpose, and filled a place, which, I am not sure that any substitute supplies. Dr. MacGregor might regard with some horror the rapid introduction of organs. But these are minor matters.

It is hardly to be expected, perhaps not even to be hoped, that our father's modes of regarding, I should rather say, of expressing, doctrines, will last for ever or will continue to be the exact modes approved by, or acceptable to, their sons. "The old order changeth and giveth place to new, and God fulfils Himself in many ways." There is however, but one Bible and its place in the world is to-day, larger than ever it was before. We have a goodly heritage. It is for us to transmit that heritage unimpaired. It cost our fathers much. It ought to cost us, we ought to be at charges affecting it, proportionally not less. I should rejoice were this day commemorated in some tangible form, which should be a permanent record of the spirit in which we have met, either on behalf of Missions, or of education for ministers, for which effort is much needed. We ought to date somewhat, under the name of Dr. MacGregor, from to day, that should mark the reality of our gratitude.

Reviewing the past we see marvellously exemplified the power of our system conjoined with the resolute character of our people, in establishing, by voluntary effort, what has enabled them to distance another system, which a hundred years ago, was largely aided by royal patronage, and which looked down upon other denominations,—Dissenters: it termed them, as from a height of preeminence by Divine right. We cannot afford to slacken our efforts. Away from Pictou I sometimes boast of the Pictou boys, claim that this county has been a nursery of distinguished men, especially in the ministry, and bring proofs to show that Scotland is virtually reproduced in this portion of the Dominion. You will flourish while the ancient indomitable, yet reverent, spirit is cherished. The old motto of Glasgow in Scotland was "Let Glasgow flourish by the preaching of the Word" Be that motto yours. Let your efforts keep pace

alike with your means and the growth of population. If room exists not for development at home, spread the gospel abroad. As in your past experience so in your future, you will find the blessing that rests upon the giver, and so, "The Lord bless you and keep you. The Lord make His face to shine upon you and be gracious unto you. The Lord lift upon you His countenance and give you peace."

### MEETINGS OF PRESBYTERIES.

#### THE PRESBYTERY OF PICTOU.

Met in New Glasgow, July 6th.

Rev. R. Cumming was elected Moderator, and Rev. E. A. McCurdy, clerk, for the current year.

Arrangements were made for celebrating in Pictou on the 21st July, the Centennial of Presbyterianism in Pictou, that day being the centennial of the arrival of Dr. James McGregor, the first Missionary and Minister to Pictou.

Other matters of routine were attended to, and Presbytery adjourned to meet in Pictou on the 21st.

E. A. McCURDY, *Clerk.*

#### THE PRESBYTERY OF PICTOU.

Met again in Pictou, July 21st, to celebrate the centenary of Presbyterianism in Pictou, that day being the centenary of the arrival in Pictou of its first missionary and minister, Rev. James MacGregor. An account of the services on that occasion are given elsewhere in this issue.

#### THE PRESBYTERY OF TRURO.

Met in Truro on the 6th July.

Rev. T. Cumming was appointed Moderator for the current year.

Rev. A. F. Thompson's demission of his charge of the congregation of Economy and Five Islands was accepted, with regret on the part of both congregation and Presbytery.

Arrangements were completed for the celebration of the centenary of the organization of the Presbytery of Truro, the oldest Presbytery in the Dominion of Canada, on the 2nd of August, by a public meeting in Truro.

Mr. W. F. McRae gave his trials for ordination which were heartily approved, and at a public meeting in the evening in St. Andrew's church he was ordained as missionary to Trinidad.

J. H. CHASE, *Clerk.*

#### THE PRESBYTERY OF SYDNEY

Met in St. Andrew's Church, Sydney, July 13th.

Rev. D. McMillan was chosen Moderator, and Rev. John Murray, clerk, for the current year.

A committee consisting of Dr. Murray, W. Grant, Jas. A. Forbes, A. Farquharson, and John Murray was appointed to confer with the Mira congregation in regard to financial matters.

Rev. D. McMillan and Mr. F. Falconer reported the fulfilment of their commission to Assembly.

Presbytery, by motion, recognized the liberality of Falmouth St. congregation and commended their example to others.

JOHN MURRAY, *Clerk.*

#### THE PRESBYTERY OF MIRAMICHI

Met in Chatham, July 13.

Rev. Wm. Hamilton was appointed moderator, and Rev. E. W. Waits, clerk, for the current year.

Arrangements were made with a view to the separation of Nelson village from the congregation of Newcastle and its erection into a mission station.

A committee consisting of Rev. Messrs. Aitken, McKay, and Waits, was appointed to confer with the congregation of River Charlo with regard to balance of retiring allowance, \$829, still due Rev. T. Nicholson.

The Commissioners to Assembly gave in their reports.

The following committees were appointed:—Messrs. McKay, Johnstone, and Waits, on Augmentation. Messrs. McKay, Cameron, and W. H. Grindly, on Sabbath-Schools. Messrs. Waits, Aitken and Hamilton, on the State of Religion. Messrs. McKay, Cameron and Jas. Edgar, on Temperance.

Resolved, that in future all our pastoral charges be requested to pay at the rate of ten dollars per week with board.

E. W. WAITS, *Clerk.*

#### THE PRESBYTERY OF MIRAMICHI

Met again at Newcastle, July 27th.

A unanimous call from Eathurst in favor of Rev. A. Thompson, with a salary of \$750 and manse and glebe, was presented and accepted, and arrangements made for his induction on the 11th of August.

#### THE PRESBYTERY OF LUNENBURG AND SHELBURNE.

Met at Bridgewater on the 6th July.

The name of Mr. John Brown was added to the roll as representative elder for Shelburne.

Mr. Miller reported attendance at the General Assembly.

Arrangements were made to enquire into the necessities of the new gold fields in the county of Lunenburg, for religious services.

The Assembly's recommendations anent early action regarding Augmentation Fund was considered, and an allotment of amounts for the Fund was made to congregations.

It was agreed that this Presbytery take steps to comply with the Assembly's recommendation that Presbytery year be made to correspond with the calendar year.

Mr. Simpson was elected Moderator, and Mr. Fraser re-elected clerk for next year.

Report of Riversdale Session anent payment for quarter ending May 1st, was approved and ordered to be transmitted to H. M. Board.

D. S. FRASER, *Clerk.*

#### THE PRESBYTERY OF HALIFAX.

Met in St. Matthew's Church, Halifax. Rev. A. B. Dickie of Milford was elected Moderator for the year.

The General Assembly having given the Presbytery leave to receive Rev. Dr. Archibald as a minister of the Presbyterian church, and Mr. Howie as a licentiate, these brethren were received.

A cordial and unanimous call to Rev. Dr. Archibald from the congregation of Kentville accompanied with a guarantee of \$900 salary per annum, was sustained and sent to Dr. Archibald. The Moderator and clerk were appointed a Committee to make arrangements for Dr. Archibald's induction, on receiving his acceptance of the call.

Mr. Jack reported favorably from a Committee that visited Lower Musquodoboit congregation. Assistance for that congregation is asked from the Augmentation committee, to the extent of \$100, for the present year.

Rev. William Maxwell tendered by letter the resignation of his charge at Annapolis.

The following Committees were appointed for the year

*On holding Missionary meetings.*—Messrs. McPherson, Morrison, Dickie, Dawson, J. S. McLean, and J. K. Munnis.

*On Sabbath Schools.*—Messrs. McMillan, Jas. Forrest and J. K. Munnis.

*On Temperance.*—Messrs. Henry, Christie, and D. Blackwood.

*On Statistics.*—Messrs. Laing, Cattanach, J. Anderson, and R. Murray.

The Presbytery's Augmentation Committee of last year was continued. Mr. Laing, convener.

It was agreed to constitute a Presbyterial Home Mission Committee, Messrs. Simpson, Dr. Burns, Dickie, J. S. Hutton and D. Blackwood.

The matter of holding a Presbyterial Sabbath School Convention was decided and left to the S. S. Committee to make arrangements,

The Presbytery expressed sympathy with Rev. George Christie, who had been laid aside from work for a few weeks, and the hope that rest may restore him again to health. Provision was made for the supply of his pulpit till the end of September.

It having come to the knowledge of the Presbytery that in a few of the congregations under its supervision, dancing and other like amusements are resorted to for the purpose of raising church funds, this Presbytery hereby expresses its strong disapproval of such methods of raising money—methods which to say the least of them are calculated to give offence to good brethren in our own and other communions; and further the Presbytery hopes that all such methods will take end at once throughout the bounds of its congregations and Mission stations. Next meeting 14th Sept. in St. Matthews Church, Halifax at 10 a. m.

ALLAN SIMPSON, *Clerk.*

#### THE PRESBYTERY OF TRURO.

Met in the first Presbyterian Church, Truro on the evening of August 2nd, to celebrate the centenary of their organization, which took place on the second of August 1786, being the oldest Presbytery in the Dominion.

There were present nearly all the members of Presbytery and a number of visiting brethren. The large church was well filled. Addresses were delivered by Revs. Dr. McCulloch, E. Ross, Dr. Forrest, Dr. Patterson, and Dr. MacRae. The addresses were most appropriate and the interest was sustained to the close at a late hour.

A red ribbon, or anti-tobacco, army has been started in North India among the native Christians.

# Amounts Received for the Main Schemes of the Church, (Eastern Section.)

FROM MAY 1st, 1885, TO MAY 1st, 1886.

## Congregational Contributions.

### PRESBYTERY OF SYDNEY.

CONGREGATIONS.	Home Missions.	Augmen- tation.	Foreign Missions.	Dayspring & Mission Schools.	Colleges.	Aged Ministers.	French Evangeli- zation.	Assembly.	Total.
Mira.....	\$ 15 00	\$ 40 00	\$ 17 00	\$ 15 45	\$ .. ..	\$ .. ..	\$ 10 00	\$ .. ..	\$ 95 45
Sydney Mines.....	30 00	30 00	70 00	23 00	6 00	12 00	30 00	7 00	203 00
St. Andrew's, Sydney	14 00	30 00	35 00	14 00	10 00	5 00	20 00	2 00	180 00
Falmouth St., Ch, Syd	15 00	.. ..	25 00	36 90	.. ..	5 00	.. ..	6 00	87 90
North Sydney.....	16 00	30 00	25 00	3 00	3 00	6 00	13 00	2 00	98 00
St. Ann's & N. Shore.	5 00	25 00	3 00	5 00	3 00	2 00	5 00	2 00	55 00
Gabarus.....	20 00	40 00	41 00	25 00	12 00	4 00	25 00	3 00	170 00
Glace Bay Mines.....	Cow Bay	.. ..	.. ..	12 10	.. ..	.. ..	.. ..	.. ..	12 10
Boularderie.....	16 00	.. ..	10 00	.. ..	6 00	3 00	3 00	1 00	44 00
Cape North.....	2 50	25 00	3 00	3 00	2 50	2 00	2 00	2 00	47 00
Loch Lom'd & F'boise	.. ..	.. ..	67 00	.. ..	.. ..	.. ..	.. ..	.. ..	67 00
Grand Riv. & St. Pet.	10 00	25 00	15 00	.. ..	.. ..	.. ..	9 90	.. ..	59 90
Leitch's Creek.....	3 00	20 00	3 00	.. ..	2 00	2 00	4 00	2 00	36 00
<b>Total.....</b>	<b>146 50</b>	<b>265 00</b>	<b>319 00</b>	<b>140 45</b>	<b>44 50</b>	<b>41 00</b>	<b>126 90</b>	<b>27 00</b>	<b>1110 35</b>

### PRESBYTERY OF VICTORIA AND RICHMOND.

Whycomagh.....	\$11 00	\$ 25 00	\$ 40 25	\$ 7 10	\$ .. ..	\$ 3 00	\$ 28 00	\$ .. ..	\$111 35
Pt. H'st'gs & R. Inhab.	13 65	23 38	9 27	7 24	.. ..	2 00	2 00	.. ..	58 54
Baddeck & Forks.....	10 60	25 00	33 10	.. ..	.. ..	7 60	11 00	.. ..	87 30
Lake Ainslie.....	.. ..	40 00	10 00	4 75	.. ..	6 00	5 00	3 00	68 75
Mabou & Port Hood..	16 10	40 00	30 00	7 57	.. ..	6 00	.. ..	.. ..	99 67
Mid. Riv. & L'tle Nar's	10 32	25 00	15 00	.. ..	3 53	4 39	12 24	4 00	74 53
Strathlorne.....	.. ..	40 00	10 00	.. ..	.. ..	.. ..	.. ..	.. ..	50 00
West Bay.....	20 00	25 00	50 00	9 54	10 00	3 00	14 00	4 00	140 54
Malag'tch & Riv. Den.	.. ..	.. ..	21 60	.. ..	.. ..	.. ..	12 93	3 97	38 50
Big Int'vale, Chet., Marg. & W. Cove.....	.. ..	7 00	.. ..	2 00	.. ..	.. ..	.. ..	.. ..	9 00
<b>Total.....</b>	<b>81 67</b>	<b>250 38</b>	<b>219 22</b>	<b>33 20</b>	<b>13 58</b>	<b>34 99</b>	<b>85 17</b>	<b>14 97</b>	<b>738 18</b>

### PRESBYTERY OF TRURO.

1st Pres. Cong., Truro.	\$29 00	\$110 00	\$ 89 00	\$39 13	\$20 60	\$ .. ..	\$15 00	\$ .. ..	302 13
St. Andrew's .. ..	40 02	110 00	95 34	76 73	24 32	.. ..	14 44	.. ..	361 86
St. Paul's .. ..	20 00	75 00	67 00	30 00	.. ..	.. ..	20 00	.. ..	212 00
Clifton.....	37 55	70 00	22 90	25 10	37 00	16 50	22 00	5 00	236 05
Great Village.....	10 00	60 00	61 30	15 00	20 00	10 00	10 00	6 00	192 30
Upper Londonderry..	10 00	70 00	83 00	22 00	7 00	.. ..	10 00	4 00	206 00
Riverside .. ..	44 51	60 23	52 96	32 33	32 28	5 00	16 00	3 00	246 31
Onslow.....	25 00	70 00	39 21	25 25	20 00	5 00	17 00	4 00	255 46
Stewiacke .. ..	28 50	80 00	128 03	25 00	22 52	5 00	25 00	5 00	319 10
Mid. St'acke & B'kf'ld.	63 06	80 00	138 57	45 83	30 00	5 00	25 35	.. ..	437 81
Acadia.....	20 00	30 00	30 75	.. ..	.. ..	.. ..	.. ..	.. ..	80 75
Parrsboro .. ..	.. ..	20 00	11 47	.. ..	.. ..	.. ..	.. ..	.. ..	31 47
Economy & Five Is'ds.	10 40	50 65	71 35	15 00	.. ..	13 60	14 45	.. ..	175 95
Coldstream.....	16 65	25 00	71 92	44 43	20 50	.. ..	8 91	65	188 10
Springside.....	21 50	60 00	82 76	44 81	10 00	5 56	17 00	1 00	242 63
Maccan, Mis. Station	7 00	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	7 00
<b>Total.....</b>	<b>383 20</b>	<b>970 38</b>	<b>1146 61</b>	<b>440 24</b>	<b>61 24</b>	<b>12 65</b>	<b>66 21</b>	<b>15 28</b>	<b>68 3494 92</b>



**PRESBYTERY OF PICTOU.**

CONGREGATIONS.	Home Missions.	Augmen- tation.	Foreign Missions.	Dayspring & Mission Schools.	Colleges.	Aged Ministers.	French Evangeli- zation.	Assembly.	Total.
Prince St. Ch., Pictou	\$77 46	\$200 00	\$137 37	\$52 95	\$84 36	\$.....	102 04	\$.....	\$654 18
Knox " "	38 00	100 00	144 50	35 00	.....	6 50	57 00	.....	381 00
United Ch. N. Glasgow	147 80	300 00	614 79	110 94	116 10	200 00	233 37	.....	1723 00
James' " "	47 61	160 00	247 45	29 10	36 50	5 00	51 70	5 00	582 36
Merigomish.....	10 00	29 00	30 00	4 00	.....	.....	.....	.....	73 00
Blue Mt. & Barney's R.	27 00	57 40	66 60	41 50	.....	15 36	25 00	10 00	242 86
Hopewell.....	40 00	50 00	202 50	16 80	.....	6 50	22 50	.....	338 30
Little H. & Fisher's G.	20 00	13 00	38 50	13 00	10 00	3 00	16 00	.....	113 50
Westville & Mid. Riv.	21 00	52 00	76 00	16 00	26 50	.....	20 00	4 00	215 50
West R. & Green Hill	2 00	35 66	166 09	31 40	.....	.....	16 80	.....	251 95
Scotsburn & Salaprgs	.....	32 00	155 42	32 25	.....	.....	19 55	.....	239 22
Antignish & Cape Geo.	30 00	100 00	24 40	24 25	5 55	17 05	35 85	3 00	240 10
Stellarton.....	30 55	120 00	100 27	50 25	.....	.....	.....	.....	301 07
East River, Pictou...	26 50	75 00	113 21	30 00	12 00	10 00	16 00	4 00	286 71
Union Cen. & Lochaber	10 00	65 00	50 00	23 00	17 00	5 00	17 00	4 00	191 00
Glenelg, Caledonia & E.R., St. Mary's...	20 00	65 00	72 03	7 03	20 00	10 00	10 00	5 00	209 11
Sherbrooke & Goldenville	25 25	60 00	70 39	34 65	16 64	.....	15 00	.....	221 93
Yale Col. & Suth'ds R.	22 00	65 00	79 55	31 00	10 00	.....	27 00	2 00	236 55
French River.....	.....	11 00	.....	.....	.....	.....	.....	.....	11 00
<b>Total.....</b>	<b>505 17</b>	<b>1590 06</b>	<b>2389 12</b>	<b>583 12</b>	<b>354 65</b>	<b>278 41</b>	<b>684 81</b>	<b>37 00</b>	<b>6512 34</b>

**PRESBYTERY OF MIRAMICHI.**

St. John's, Chatham.	\$12 00	\$ 45 00	\$ 41 37	\$16 15	\$ 8 00	\$.....	\$15 00	\$.....	\$137 52
St. Andrew's, " "	70 00	105 00	50 00	50 35	25 00	10 00	10 00	16 50	336 85
Bathurst.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Blackville and Dorby.	12 00	25 00	20 00	9 80	14 00	10 00	10 00	2 00	102 80
New Carlisle.....	6 00	25 00	25 00	15 00	8 00	6 00	12 00	3 00	100 00
River Charlo, N. Mills & Louison Brook.	5 00	10 00	34 00	3 00	6 00	12 00	7 00	6 00	83 00
Redbank.....	4 00	25 00	13 00	2 00	4 00	3 00	3 00	3 00	57 00
Newcastle.....	50 00	20 00	20 00	.....	15 00	.....	20 00	10 00	135 00
Black River.....	8 00	25 00	5 00	.....	2 00	.....	5 00	2 00	47 00
Tabusintac & Burnt Ch	13 08	14 26	.....	.....	.....	.....	.....	.....	27 34
Dalhousie.....	28 47	31 00	22 60	20 00	15 38	15 39	32 80	4 00	169 64
Campbellton.....	20 00	45 00	2 50	22 00	5 00	8 00	35 00	10 00	147 50
Richibucto.....	28 00	65 00	28 00	16 18	10 00	10 00	24 00	.....	181 18
St. Mark's, Douglastr	.....	20 00	.....	11 00	.....	.....	.....	.....	31 00
Bass River.....	.....	.....	12 00	.....	.....	.....	.....	.....	12 00
New Richmond.....	20 00	40 00	34 00	10 00	8 00	10 00	20 00	6 00	148 00
K'chibouguac, Mis. St.	4 20	.....	.....	.....	.....	.....	3 40	.....	7 60
Metapedia & Flat'ds "	2 71	.....	7 91	.....	.....	.....	2 66	.....	13 28
Upsalquitch " "	.....	.....	2 00	.....	.....	.....	.....	.....	2 00
Escuminac " "	13 00	.....	11 00	.....	.....	.....	13 00	.....	37 00
<b>Total.....</b>	<b>256 46</b>	<b>495 26</b>	<b>328 38</b>	<b>175 48</b>	<b>120 38</b>	<b>84 39</b>	<b>212 86</b>	<b>62 50</b>	<b>1775 71</b>

**PRESBYTERY OF NEWFOUNDLAND.**

St. Andrew's, St. John's	100 00	\$378 17	\$404 00	\$76 00	100 00	.....	\$25 00	15 00	1098 17
Harbor Grace.....	20 00	75 00	35 00	35 00	12 00	.....	15 00	.....	192 00
<b>Total.....</b>	<b>120 00</b>	<b>453 17</b>	<b>439 00</b>	<b>111 00</b>	<b>112 00</b>	.....	<b>40 00</b>	<b>15 00</b>	<b>1290 17</b>

**PRESBYTERY OF HALIFAX.**

CONGREGATIONS.	Home Missions.	Augmen- tation.	Foreign Missions.	Dayspring & Mission Schools.	Colleges.	Aged Ministers.	French Evangeli- zation.	Assembly.	Total.
Halifax, Fort Massey.	145 00	\$320 00	\$250 00	138 44	100 00	\$16 00	100 00	12 00	1081 44
“ St. Andrew’s.	60 00	82 95	80 00	15 00	30 00	10 00	20 00	4 00	301 95
“ Park St. ....	71 50	125 00	83 00	125 00	64 20	12 50	28 95	10 00	520 15
“ Chalmers’ . . . .	86 45	100 00	128 50	60 00	65 00	7 00	55 00	.....	501 95
“ St. Matthew’s	100 00	320 00	180 25	55 00	78 05	91 55	51 95	20 00	896 80
“ St. John’s. ....	50 00	150 00	205 00	61 21	40 00	10 14	30 00	12 00	558 35
“ Richmond. ....	11 55	25 00	24 45	30 62	26 80	7 25	8 60	2 00	136 27
St. Jas’ Ch. Dartmouth	45 00	100 00	98 25	68 00	30 00	15 00	45 00	5 00	406 25
Musquodoboit, Middle	36 96	40 25	54 96	25 12	4 99	3 10	14 11	.....	179 49
“ Harbor. ....	.....	20 00	19 01	6 80	2 00	.....	11 30	4 00	63 11
“ Upper. ....	25 95	.....	48 62	95	45	.....	5 68	.....	81 65
“ Little R. ....	.....	8 00	8 00	6 70	.....	.....	.....	.....	22 70
Laurentown, etc. ....	3 00	34 00	16 00	25 50	13 25	2 00	17 75	1 00	112 50
Shuben’die & L. Stew’k	12 00	95 00	171 00	63 80	18 00	12 00	60 00	.....	431 80
Kentville. ....	.....	35 00	6 00	8 75	.....	.....	.....	.....	49 75
Wolfville, etc. ....	5 00	15 00	14 54	.....	.....	.....	.....	.....	34 54
Yarmouth. ....	39 00	50 00	140 94	38 88	35 00	14 00	20 00	6 00	343 82
Windsor. ....	39 75	130 00	86 10	1 00	7 00	10 25	24 71	5 00	303 81
Noel. ....	13 00	25 00	19 00	.....	.....	.....	10 00	.....	67 00
Newport & St. Croix.	.....	.....	.....	.....	.....	.....	.....	.....	.....
Sheet Harbor. ....	3 44	20 00	63 05	51 66	5 75	8 00	8 82	3 50	164 22
Maitland. ....	39 47	150 00	218 00	31 14	.....	19 35	62 66	5 00	525 62
Carleton & Chebogue.	6 00	20 00	15 81	7 00	1 20	2 00	2 41	.....	54 42
Gay’s River & Milford	27 56	60 00	32 61	37 75	37 70	6 00	31 50	2 00	285 12
Elmsdale & N. M. River	8 81	33 03	48 81	30 73	16 00	2 00	1 00	1 00	141 43
Gore and Kennetcook	7 00	10 00	95 25	16 25	6 79	5 75	30 00	1 50	172 54
Annapolis. ....	4 00	25 00	20 00	.....	.....	.....	4 00	.....	53 00
Kempt and Walton. ....	.....	25 00	6 26	1 50	.....	.....	.....	.....	32 76
Bedford & Waverley. .	4 16	.....	18 45	.....	.....	.....	.....	.....	22 62
Bridgetown. ....	11 10	8 00	3 00	.....	3 00	.....	2 50	.....	27 60
Canard. ....	5 00	40 00	20 26	.....	.....	3 00	3 00	3 00	74 26
Waterville & Lakeville	.....	.....	6 00	.....	.....	.....	.....	.....	6 00
Hamilton, Bermuda. .	22 51	30 00	*167 72	.....	25 00	25 55	22 39	.....	293 17
Warwick. ....	8 00	.....	20 00	25 00	.....	10 00	.....	.....	63 00
Uniacke Gold Mines & Beaver Bk. ....	2 50	.....	6 82	.....	.....	.....	.....	.....	9 32
Digby Station. ....	.....	.....	5 23	.....	.....	.....	.....	.....	5 23
Montague. ....	7 00	.....	.....	.....	.....	.....	.....	.....	7 00
Total. ....	900 71	3096 23	2430 90	931 35	310 18	292 44	671 33	97 00	8030 64

\*\$50 contributed by Mr. E. F. Smith, Halifax. \*\$144 from Mr. Arch. Wingood, Hamilton.

**PRESBYTERY OF LUNenburg AND SHELBURNE.**

Lunenburg. ....	\$50 00	\$120 00	\$117 00	\$40 00	\$30 00	\$10 00	\$20 00	\$5 00	\$502 00
La Have. ....	11 00	45 00	26 00	49 00	11 00	3 00	7 00	3 00	155 00
Bridgewater. ....	10 00	60 00	25 80	16 00	13 00	8 00	6 00	4 00	142 80
Shelburne. ....	3 00	30 00	14 40	17 00	10 00	2 00	10 75	3 00	90 15
Riversdale. ....	10 00	20 00	5 60	18 00	2 00	2 00	2 00	2 00	61 60
New Dublin. ....	3 00	25 00	5 23	.....	3 00	2 00	2 00	2 00	42 23
Mahone Bay. ....	5 00	45 00	27 00	12 00	11 00	3 00	4 00	4 00	111 00
Clyde and Barrington.	7 73	30 00	26 67	1 00	.....	60	3 00	.....	69 00
Lockport & E. Jordan	2 50	31 00	14 73	5 00	2 00	.....	2 00	2 00	59 23
The Rocks. ....	2 00	5 00	.....	.....	.....	.....	.....	1 00	8 00
Total. ....	84 23	411 00	262 43	163 00	82 00	30 60	61 75	26 00	1121 01

**PRESBYTERY OF ST. JOHN.**

CONGREGATIONS.	Home Missions.	Augmen- tation.	Foreign Missions.	Dayspring & Mission Schools.	Colleges.	Aged Ministers.	French Evangelization.	Assembly	Total.
St. John's Ch., St. J'hn			\$ 40 80	\$14 14	\$28 25	\$14 00	\$29 40	\$	\$126 59
St. Stephen's, "	\$40 00	\$140 00	40 00			30 00	15 00	15 50	280 50
St. David's Ch., "	108 00	180 00	120 00	60 00	50 00	25 00	23 00	16 00	582 00
St. Andrew's " "	20 00	100 00	20 00		10 00	20 00	25 00	5 00	200 00
Calvin " "		20 00	20 00						40 00
St. Paul's, Frederic'tn	20 00	105 00	62 33	11 00	25 00	3 00	20 00	10 00	256 33
Carleton, .....	8 00	14 00	16 20	6 00	4 00	3 00	5 00	3 00	59 00
Springfield & Eng. Set									
Bocabec and Waweig.	8 00	25 00	8 00	2 00	4 00	2 00	2 00	1 00	52 00
St. Paul's, Woodstock		25 00							25 00
Chipman .....	8 65	102 00	19 70		7 50	3 50	9 00	5 00	155 35
Sussex .....	22 00	47 00	22 00	17 00	8 00	4 00	4 00	3 00	127 00
Greenock, St. Andrews			5 00	30 00			10 00		45 00
Buct'che & Scotch Set.	4 00	40 00	27 25	8 34	7 50	6 00	9 00	2 00	104 09
Shediac & Shemogue.	27 60	30 00	46 13	20 88	6 00		20 50	6 00	157 11
St. John's, Moncton.	35 00	80 00	59 00	80 00	40 00	15 00	55 00		364 00
Kincardine & Tobique	21 17		16 63				5 55		43 35
St. Stephen's.....	9 23	60 00		20 92	6 00		12 00		108 15
Richmond .....	21 15	53 00	31 15	15 00	8 00	5 00	10 00	5 00	148 30
Prince William.....									
St. James & Union Ch	3 00	34 00	12 00	13 85	5 55	4 00	8 00	5 00	85 40
Hopewell & Salisbury			3 00				1 00		4 00
Harvey .....									
Stanley & Nashwaak.	4 00	20 00	16 00				4 00		44 00
Glass'le & Florenc'le	10 00	7 00	7 50	11 50	1 00	3 00	3 00	1 00	44 00
Baillie & Tower Hill.									
McLean's' Set., etc..	1 35	4 00							5 35
Per rifle l.....				2 00					2 00
<b>Total .....</b>	<b>371 15</b>	<b>1036 00</b>	<b>\$592 49</b>	<b>\$12 63</b>	<b>\$210 80</b>	<b>\$137 50</b>	<b>\$270 45</b>	<b>\$77 50</b>	<b>\$3058 52</b>

**Presbytery of Wallace.**

Knox Ch., Wallace...	\$ 8 00		\$ 5 52		\$ 5 00	\$ 4 00	\$ 8 00		\$ 30 52
St. Matthew's "	15 00	\$ 40 00	23 20	\$ 6 00		7 00			91 20
New Annand.....	20 00	40 00	30 82		6 00	5 00	5 00	\$3 00	109 82
Linden.....	5 00	20 00	10 00						35 00
River John.....	24 40	5 30	50 00	6 00			10 30		96 00
Tatanagouche.....	13 56	50 00	74 00	10 00	19 00				166 56
Pugwash and Oxford.	12 00	50 00	57 03	22 38	5 00	5 00	8 00		159 41
Amherst .....	12 00	50 00	73 30				31 25		166 55
Spring Hill.....		50 00	82 25				8 00		140 25
Earltown.....		30 00	3 88						33 88
Wentworth.....									
<b>Total .....</b>	<b>109 96</b>	<b>\$335 30</b>	<b>\$410 00</b>	<b>\$44 38</b>	<b>\$35 00</b>	<b>\$21 00</b>	<b>\$70 55</b>	<b>\$3 00</b>	<b>1029 19</b>

**PREBYTERY OF P. E. ISLAND.**

CONGREGATIONS.	Home Missions	Augmen-tation.	Foreign Missions.	Dayspring & Mission Schools.	Colleges.	Aged Ministers.	French Evangeli-zation.	Assembly.	Total.
St. James Ch., Ch'town	\$49 00	80 00	25 00	\$30 00	15 00	10 00	\$15 00	5 00	\$199 00
Zion .. .. .	25 00	50 00	90 00	15 00	31 70	5 00	85 00	5 00	205 00
Bedeque .. . . .	33 50	65 00	100 00	6 00	16 00	10 00	14 00	5 00	340 20
Strathalbyn .. . . .	14 00	28 00	18 00	10 00	5 00	5 00	10 00	5 00	106 00
Cove Head .. . . .	16 00	30 00	35 00	5 00	5 00	10 00	5 00	5 00	116 00
Clifton and Granville.	10 00	140 00	140 00	5 00	5 00	10 00	5 00	5 00	170 00
Long Riv. & Sum'field	35 00	25 00	25 00	25 00	25 00	25 00	25 00	25 00	35 00
Valleyfield .. . . .	14 00	30 00	88 00	31 62	6 00	20 00	189 62	20 00	205 00
St. Peter's Rd. and Brackley Pt. ....	14 00	30 00	88 00	31 62	6 00	20 00	189 62	20 00	205 00
Richmond Bay (West)	5 00	10 00	40 00	11 68	66 63.	305 00.	505 50.	126 00.	38 00.
Summerside .. . . .	35 00	65 00	150 00	25 00	44 00	7 00	48 00	12 00	505 50.
Princetown .. . . .	40 00	75 00	211 50	68 00	4 00	4 00	10 00	3 00	126 00.
Geo'town & Montague	10 00	30 00	65 00	9 17	8 70	38 00	3 00	38 00.	38 00.
Cardigan & Dundas .. . . .	10 13	10 00	10 00	9 17	8 70	38 00	3 00	38 00.	38 00.
Mt. Stewart & West St. Peters .. . . .	4 00	54 00	6 00	10 00	10 00	3 00	87 00	75 00	75 00
Bay Fortune & Souris	10 00	15 00	30 00	5 00	10 00	5 00	75 00	75 00	75 00
West & Clyde Rivers and Brookfield .. . . .	8 00	60 00	63 00	35 20	20 00	10 00	196 20	196 20	196 20
St. Peter's Bay .. . . .	17 00	70 00	102 64	28 36	8 00	6 00	15 00	3 00	250 00
Wt. Cape, Camb'ton etc.	17 00	70 00	102 64	28 36	8 00	6 00	15 00	3 00	250 00
Alberton .. . . .	10 00	25 00	34 00	12 00	5 00	3 00	15 00	3 00	104 00
Tig'sh, Mont'se, Elmsd.	10 00	25 00	34 00	12 00	5 00	3 00	15 00	3 00	104 00
W'd'vil, Cal'onia, Sands	8 00	20 00	12 85	11 53	10 00	8 43	9 72	3 58	84 11
Cav'dish & N. Glasgow	20 00	55 00	70 00	23 15	10 00	5 00	20 00	203 15.	203 15.
Murray Harbor .. . . .	14 00	50 00	38 00	26 00	5 00	4 00	21 00	316 00	316 00
Belfast .. . . .	50 00	70 00	140 00	26 00	5 00	4 00	21 00	316 00	316 00
Prince St. Ch., Ch'town	6 00	20 00	8 00	6 00	6 00	6 00	6 00	6 00	6 00
Tryon and Bonshaw .. . . .	6 00	20 00	8 00	6 00	6 00	6 00	6 00	6 00	6 00
Dundas and Pisquid .. . . .	6 00	20 00	8 00	6 00	6 00	6 00	6 00	6 00	6 00
<b>Total .. . . .</b>	<b>398 50</b>	<b>938 13</b>	<b>1524 99</b>	<b>337 03</b>	<b>194 70</b>	<b>93 43</b>	<b>411 10</b>	<b>39 59</b>	<b>3037 46</b>

**TOTALS BY PRESBYTERIES.**

PRESBYTERIES	Home Missions	Augmen-tation.	Foreign Missions.	Dayspring & Mission Schools.	Colleges.	Aged Ministers	French Evangeli-zation.	Assembly	Total.
Sydney .. . . .	\$146 50	\$265 00	\$319 00	\$140 45	\$ 44 50	\$ 41 00	\$126 90	\$27 00	\$1110 35
Victoria & Richmond .. . . .	81 67	250 38	219 22	38 20	13 58	34 99	85 17	14 97	738 18
Truro .. . . .	383 20	970 88	1146 61	440 61	244 12	65 66	215 15	28 69	3494 92
Pictou .. . . .	595 17	1590 06	2339 12	583 12	354 65	278 41	634 81	37 00	6512 34
Halifax .. . . .	900 71	2096 23	2430 96	931 85	610 18	292 44	671 33	97 00	8030 64
Lun'br'g & Shelburne .. . . .	84 23	411 00	262 43	163 00	82 00	30 60	61 75	26 00	1121 01
Wallace .. . . .	109 96	335 30	410 00	44 38	35 00	21 00	70 55	3 00	1029 19
St. John .. . . .	371 15	1036 00	592 49	312 63	210 30	137 50	270 45	77 50	3053 52
Miramichi .. . . .	296 46	495 26	328 38	175 48	120 38	84 30	212 86	62 50	1775 71
P. E. Island .. . . .	398 50	938 13	1524 99	337 03	194 70	93 43	411 10	39 58	3937 46
Newf'd'ld .. . . .	120 00	453 17	439 00	111 00	112 00	40 00	15 00	15 00	1290 17
<b>Total .. . . .</b>	<b>3487 55</b>	<b>8891 41</b>	<b>1006214</b>	<b>3277 75</b>	<b>2021 91</b>	<b>1079 41</b>	<b>1850 07</b>	<b>428 24</b>	<b>32093 49</b>

**COMPARATIVE STATEMENT.**

PRESBY- TERIES.	Year.	Home Missions.	Augmen- tation.	Foreign Missions.	Dayspring & Mission Schools.	Colleges.	Aged Ministers.	French Evangeli- zation.	Assembly.	Total.
Sydney.	1885	\$155 50	\$338 42	\$264 35	\$148 04	\$ 88 00	48 00	\$144 39	\$27 00	\$1214 40
"	1886	146 50	265 00	319 00	140 45	44 50	41 00	126 90	27 00	1110 35
Vict., etc.	1885	71 27	263 80	239 34	53 96	49 89	20 82	90 84	15 00	812 92
"	1886	81 67	250 38	219 22	38 20	13 58	34 99	85 17	14 97	738 18
Truro...	1885	385 80	1152 02	777 69	352 33	267 74	44 77	245 34	43 00	3268 79
"	1886	383 20	970 88	1146 61	440 61	244 12	65 66	215 15	28 69	3494 92
Pictou...	1885	546 60	1904 42	2317 55	598 22	331 71	70 65	891 14	71 00	6731 29
"	1886	595 17	1590 06	2389 12	583 12	354 65	278 41	684 81	37 00	6512 34
Halifax	1885	920 96	2743 04	2470 61	938 20	736 77	313 53	681 33	119 09	8973 50
"	1886	900 71	2096 23	2430 96	931 85	610 18	292 44	671 33	97 00	8030 64
Lun'b'g etc....	1885	65 73	480 00	216 06	130 30	71 00	28 00	56 86	33 20	1031 15
"	1886	84 23	411 00	262 43	163 00	82 00	30 60	61 75	26 00	1121 01
Wallace.	1885	103 44	457 63	331 30	117 95	40 35	26 00	72 40	18 00	1217 12
"	1886	109 96	335 30	410 00	44 38	35 00	21 00	70 55	3 00	1029 19
St. John	1885	341 09	1479 15	653 00	341 59	277 21	84 65	273 66	46 50	3499 91
"	1886	371 15	1036 00	592 49	312 63	210 80	137 50	270 45	77 50	3058 52
Miram'hi	1885	273 39	605 53	500 43	174 43	137 21	91 19	189 07	66 00	2042 35
"	1886	296 46	459 26	323 38	175 43	120 38	84 39	212 86	62 50	1775 71
P. E. I.	1885	422 46	1173 00	1555 86	274 15	222 90	80 50	429 67	47 85	4205 39
"	1886	398 50	938 13	1524 99	337 03	194 70	93 43	411 10	39 53	3937 46
Nfld....	1885	120 00	200 00	572 50	48 33	118 00	5 00	35 00	15 00	1113 83
"	1886	120 00	453 17	439 00	111 90	112 00	.....	40 00	15 00	1290 17
Total	1885	3411 24	10300 11	9951 85	922 55	2341 43	813 11	3109 60	501 61	34161 65
	1886	3437 55	8891 41	10062 14	3277 75	2021 91	1079 42	2850 07	428 24	32093 49

**FOREIGN MISSIONS.**

BEQUESTS, CONTRIBUTIONS FROM SOCIETIES  
NOT CONGREGATIONAL, INDIVIDUALS, ETC.

Bequest of the late Jas. McDonald. Green Hill	\$1026 00	Cross Roads, Rogers Hill	9 00
Bequest of John P. Olding, Meri- gomish	20 00	Dinwoodie Fam. Scotsburn, In mem. W. T. Stirling	00 10 00
Bequest of M. Battleman, Boular- derie	14 00	From Geddie mem., and Widows Funds	351 70
Bequest of Mrs. Dan McRae, Sum- merside	10 00	Friend, Fall River, Mass.	6 00
Woman's Board of For. Missions, Eastern Section	993 50	A Thk. Off. Truro, E. M. P. C.,	5 00 5 00
Halifax Presbyterian Society,	39 00	Friend, East Hants	20 00
Pictou, W. F. M. S.	160 00	H. A. Flemming, Liverpool	20 00
W. F. M., Lyon's Brook	15 00	Friend, Watervale	3 00
W. F. M. S., St. Luke's Saltsprings	55 00	Rev. J. Morton	25 00
" Truro	100 00	A. G. and M. G.	40 00
" Western Section	600 00	Anonymous	1 00
Neals Harb. Aux.	4 00	A Presbyterian, Halifax	20 00
Union Miss'y meeting in New Glasgow	60 60	A Lady, St. John	50
Little girls Bazaar, Dartmouth	10 00	Friend, U. S.	3 00
Woman's Pr. Mt'g, Roger's Hill	25 00	Wm. Merson, Sable Island	2 00
Helping Hands, M. B.	40 00	A. M. Graywood	2 00
Maritime Presbyterian,	100 00	Friend	1 00
Family late Geo. McKay, Hard- wood Hill	20 00	Mrs. John Wallace	2 43
		Friend, California	4 00
		Friend, Roger Hill	5 00
		In mem. of Fanny & Evy, per Dr. McC.	2 00
		Sir. Wm. Dawson, annual,	20 00
		Jas. McMillan, Black Land	2 00
		Friend of Missions for Mr. Annand	100 00
		O. P. Q., Pictou	10 00

Judge Desbrisay, Bridgewater	10 00	Congregations and Mission Stations	3487 55
F. W. Hales, Ch'town	25 00	Total from all sources	\$4750 54
Mrs. McLeod, Bellisle Creek	2 00	<b>AUGMENTATION FUND.</b>	
Friend, Halifax	10 00	Interest	\$141 11
A friend of the cause	4 00	A Presbyterian, Halifax	5 00
Friend, Boston	2 00	Mrs. John Wallace	12 16
Congregations, Western Section	960 26		153 27
Western Section for Mr. Gibson's Salary	971 11	Balance on hand May 1, 1885	4646 19
	\$5946 10	Congregations and Mission Stations	8891 41
From Congregations and Mission Stations	10062 14	Total from all sources	\$13595 87
Total from all sources	16008 24	<b>COLLEGE FUND.</b>	
<b>DAYSPRING AND MISSION SCHOOLS.</b>		Interest and dividends	\$6997 24
Contributions from Western Sec.	\$1214 80	A Presbyterian, Halifax	10 00
Pictou W. F. M. S.	50 00	Col. at College Opening	11 50
Cross Rds. S. S. Rogers Hill-Union	14 00	Friend, Halifax	10 00
Rogers Hill, S. S.	1 25		7028 74
Miss M. A. Stewarts' Class, Hopkinton	3 00	Congregations and Mission Stations	2021 91
Tufts Cove S. S., Dartmouth	2 45	Total from all sources	\$9050 65
Deaf and Dumb Pupils S. S. Box	4 32	<b>AGED AND INFIRM MINISTERS FUND.</b>	
Newcastle Miss. S. S.	4 25	Interests and Dividends	\$1005 44
Bequest of late Mrs. Dan McRae, Summerside	5 80	Ministers-percentage	468 78
Bequest of late Isabel Andrew, Shubenacadie	1 50	A Presbyterian, Halifax	5 00
Friend, Halifax	10 00		\$1479 22
Melville and Garfield S. S. P. E. I.	2 00	By Balance May 1st, 1885	430 95
McLellans Bk., S. S.	6 16	Congregations and M. Stations	1079 42
	1318 73		\$2989 59
Congregations and Mission Stations	3277 75	<b>FRENCH EVANGELIZATION.</b>	
Total from all sources	\$4596 48	Bequest of late Delia A. Thomson, Maitland	\$25 00
<b>HOME MISSION.</b>		A. G. and M. G.	40 00
Balance May 1st 1885	\$400 00	2 sisters, per Mrs. Wm Fraser	3 00
Presbyterian Church of Ireland	\$241 66	A Presbyterian, Halifax	5 00
Col. Com. Free Ch. Scot.	389 33	Alex. Matheson, Sydney	5 00
Interest and dividends	152 00	Bequest of late M. Battleman, Boularderie	10 00
A. G. and M. G.	20 00	Friend, Lot 17, P. E. I.	2 00
A Presbyterian, Halifax	5 00	M. Chatham, New Brunswick	5 00
Alf. Phillips Arlington, Lot 14, P. E. I.	10 00	Jas McMillan, Black Land	2 00
Wm. Merson, Sable Island	2 00		97 00
Estate late Thos. Fulton	7 00	Congregations and M. Stations	2666 70
Mrs. McLeod, Bellisle Creek	2 00	Total from all sources	\$2763 70
Friend, Halifax	10 00		
Travelling expenses returned	24 00		
	1262 99		

<b>MANITOBA COLLEGE.</b>		St. Anns' and North Shore	2 00
<b>SYDNEY PRESBYTERY.</b>		St. James, and Union Church	1 00
Falmouth St. Church, Sydney	\$5 00	A. P.	5 00
Glace Bay	2 00	Friend	8 67
Boulayderie	2 00	Member of James Ch. New Glasgow	60 00
<b>VICTORIA AND RICHMOND PRESBYTERY.</b>		Interest and Dividends	250 00
Lake Ainsle	5 00	<b>FOR PRIZES,</b>	
<b>TRURO PRESBYTERY.</b>		Morrison Bursary	12 00
Clifton	10 00	St. David's S. S., St. John	40 00
Riverside	4 00	Fort Massey, Halifax	25 00
Stewiacke	5 00	Rev. John McMillan	25 00
Economy and Five Islands	3 05	St. Mathews', Halifax	25 00
<b>PICTOU PRESBYTERY.</b>		Rev. Dr. Pollok	25 00
Prince Street Church, Pictou	7 75	Wiswell Elocution Prize	6 00
United Church, New Glasgow	2 00		<hr/>
Union Centre and Lochaber	5 00		\$610 33
<b>HALIFAX PRESBYTERY.</b>		<b>NOTES.</b>	
Fort Massey, Halifax	40 00	1. The French column includes all contributions whether sent to Mr. Warden or the Maritime agent. The Assembly column includes the sums sent direct to Dr. Reid.	
St. Andrews', Halifax	8 00	2. The personal contributions, with one or two exceptions where the congregation to which the donor belonged was unknown, are added to the congregational contributions and not entered separately.	
Chalmers', Halifax	5 00	The individual contributions have all been acknowledged as such in the RECORD.	
St. John's, Halifax	20 00	<b>HELEN MacGREGOR,</b>	
Richmond	4 00	<i>Acting Agent.</i>	
Maitland	6 00	<b>MEETING OF FOREIGN MISSION COMMITTEE, (EASTERN DIVISION.)</b>	
Carleton and Chelogue	2 80	The Com., E. D., met in New Glasgow, July 8th.	
<b>ST. JOHN PRESBYTERY.</b>		There were present Revs. A. McLean, Dr. McCulloch, Dr. Burns, E. A. McCurdy, A. McLean Sinclair, and E. Scott. Rev. Dr. Patterson being present was invited to aid in the deliberations.	
St. John's Church, St. John	10 00	The minutes of the last meeting of the Foreign Mission Committee, Eastern Section, were read and sustained; and, inasmuch as the General Assembly had at its recent meeting in Hamilton amalgamated the Foreign Mission work of the Church, and the Foreign Mission Committee, Eastern Section, no longer existed, the Committee took up its work in accordance with the provisions of the Assembly's Scheme of Unification,	
St. David's, St. John	25 00		
Docabee and Waweig	2 00		
Sussex	3 00		
Richmond	4 00		
St. James and Union Church	2 75		
Glassville and Florenceville	2 00		
<b>MIRAMICHI PRESBYTERY.</b>			
Blackville and Derby	4 00		
Dalhousie	5 00		
Campbellton	4 00		
New Richmond	8 00		
<b>PRINCE EDWARD ISLAND PRESBYTERY.</b>			
Bedeque	15 00		
Strathalbyn	10 00		
Cove Head	15 00		
Woodville, L. Sands and Caledonia	5 00		
Belfast	5 00		
Tryon and Bonshaw	5 00		
Total	<hr/> \$261 35		
<b>BURSARY FUND.</b>			
Milford and Gay's River	\$6 36		
St. James Church, Charlottetown	10 00		
Knox Church, Pictou	10 00		
Cape North, Cape Breton	1 00		
St. Matthew's, Halifax	68 30		
Chalmer's, Halifax	15 00		
St. Andrew's, Halifax	10 00		
Stewiacke	5 00		

as the Eastern Division of the Foreign Mission Committee of the Presbyterian Church in Canada.

RESOLUTIONS REGARDING ANOTHER MISSIONARY TO THE NEW HEBRIDES.

Took up the subject of the appointment of another Missionary to accompany Mr. Annand to the New Hebrides,

Read an extract minute of the General Committee, of date, June 18th, as follows :

"That this Committee having considered the proposed mission to Santo, and the propriety of sending a second Missionary along with Mr. Annand to commence work in this important field, and having learned of the generous offer of the Woman's Foreign Missionary Society of Halifax, find that the increased financial burden need not deter from the appointment of another missionary to accompany Mr. Annand to Santo, and therefore refer the proposal to the favorable consideration of the Eastern Division, and agree that, should the Eastern Division consider that the political position of the New Hebrides warrants the extension of work in that group, and decide to appoint another missionary, they shall communicate the fact to the Western Division as soon as convenient, and the Western Division shall bring the matter under the notice of the Woman's Foreign Missionary Society (Western Section) with the view of securing their co-operation in the support of a work which so directly ministers to the well-being of the women and children of these heathen islands."

Read also a despatch received the previous day from the Secretary of the Foreign Mission Committee of the Free Church of Scotland in reply to a telegram from the Secretary of this Committee asking for the latest prospects regarding the French occupation of the New Hebrides. The despatch was as follows: "France disowns annexation but keeps troops there."

After prolonged consideration the following resolution was, by majority, adopted :

"Whereas, the General Assembly has given expression to the desirableness of having a second Missionary sent to the Island of Santo.

And Whereas, the Eastern Division of the Committee do not see anything sufficiently serious in the political situation to prove a

barrier in the way of sending a second missionary.

Therefore, agree to take preliminary steps towards making such an appointment, and to report this decision to the Western Division so as to secure the co-operation referred to in the deliverance of the General Committee."

REQUEST FOR INCREASED GRANT TO DEMARARA.

Read a communication, dated Georgetown, British Guiana, from the Secretary of the Presbyterian Missionary Society in that colony :

"That the Secretary of the Society be instructed to communicate with the Board of Foreign Missions of the Canadian Church.

1. To acquaint them that owing to the agricultural and commercial depression in this colony the Presbyterian Missionary Society is unable for the present, to pay the stipulated amount, £200 (\$260) of Rev. J. Gibson's salary.

2. To inquire whether the Board of Foreign Missions is disposed for a time to increase their annual grant by £100 (\$480)."

It was agreed that in the meantime the papers lie on the table and the Secretary correspond with Mr. Gibson, asking for a report from his field.

TEACHER TO BE APPOINTED FOR COUVA.

Read papers from Trinidad representing the pressing need of a teacher from Canada for Couva. Read also a resolution of the Western Section, dated May 11th, voting \$300 for one year for that purpose. It was agreed to sanction the appointment and advertise for a teacher for that district.

MINUTE REGARDING THE LATE REV. J. W. MACLEOD.

The following resolution was adopted with reference to the late Rev. J. W. McLeod :

Inasmuch as it has pleased the Lord of the Harvest to call from labor to rest the late Rev. J. W. McLeod of Princetown, the Committee would place on record their high appreciation of his ability, prudence, and devotedness, as a laborer in the harvest field. The deep place he had won for himself in the affections of the people among whom he labored; the high esteem in which he was held by his brethren, and the success that crowned his labors, all show him to have been eminently fitted for the work in



which he was engaged. The Committee sympathize deeply with Mrs. McLeod in her sore bereavement, and pray that God may be with her and her little ones, a very present help in time of trouble.

#### ORDINATION OF MR. W. L. MACRAE.

Dr. McCulloch reported that he had fulfilled his appointment to represent the Committee at the ordination of Mr. W. L. McRae, by the Truro Presbytery, on the 6th inst.

#### ARROW-ROOT FROM THE NEW HEBRIDES.

Read a note from Miss McGregor stating that twelve casks of arrowroot from the New Hebrides had arrived in Halifax. The Secretary was directed to make arrangements for its distribution and sale.

#### COMMITTEE TO PREPARE GENERAL RULES AND REGULATIONS.

Revs. A. McLean Sinclair, and E. A. McCurdy, with the Convener and Secretary, were appointed to prepare for submission to this Committee, at some time previous to the meeting of the General Committee for that purpose, a draft of "General rules and regulations" in accordance with the Assembly's Scheme of Unification.

Dr. Mark Hopkins in giving an address recently on the fiftieth anniversary of his taking the Presidency of Williams College, said, in speaking of religion in colleges :

"I see no reason why there should not be in a college, and enter into the very conception of it those who engage in these higher gymnastics. If men are to be strong in muscle, why not to be strong in the Lord. If to wrestle with each other why not with wickedness? If to carry on mimic fights and boxings, why not to fight the good fight of faith? If to gain the crown of victory in contests with each other why not "an incorruptible crown?" If to run races in the gymnasium and in the campus, why not to run the race that is set before them, in which they are compassed about with so great a cloud of witnesses?" Why, in short, if they are to be trained in bodily exercise that "profiteth little," should they not be trained in godliness that is profitable unto all things.

## Items.

### United States, Etc.

There are now in Mexico connected with missions of five denominations, 10,000 people who have renounced Romanism and professed faith in Jesus Christ.

The receipts of the Foreign Mission Board of the Reformed Presbyterian Church in the United States last year were \$9,193.25.

A student of the Yale Divinity School, a full-blooded Indian, has translated the book of Malachi into the Choctaw language, and added notes and a commentary.

The *Missionary Review* (Princetown) complains that the Presbyterian Church, North, has three secretaries in its Boards on salaries of \$5,000 each, "and two or three other officers on \$4,000 salaries each, and also clerks on \$2,000 or \$3,000 each."

Reports of work among the Freedmen of the South shows twelve new churches organized last year. In two hundred churches under the care of the Board are nearly 14,000 communicants, of whom 1,433 were added during the year by confession.

The summary of statistics of the United Presbyterian Church (North America) shows 9 synods, 60 presbyteries, 736 ministers, 51 licentiates, 780 congregations, with 91,086 members, an increase of 1,215, and 837 Sunday-schools, with 81,595 scholars. The contributions were: For ministers' salaries, \$483,926; for congregational purposes, \$276,406; for the Boards, \$143,165; for general purposes, \$49,309.

### Britain.

Thirteen ministers of the Irish Presbyterian Church died during the past year, after periods of service extending from three months to fifty-nine years.

The Sustentation Fund of the Presbyterian Church in England continues to be successful, and in the year just closed it has distributed an equal dividend to the ministers, of \$1,000 as it has done for ten years past.

There has been a "split" in the ranks of the Salvation Army, and the new organization is known as the Rescue and Evangelization Mission. It prohibits military titles and uniforms among its members.

Mr. Spurgeon has issued his 1,900th sermon; his church has now a membership of 5,214.

The income of the British and Foreign Bible Society for the past year was \$1,191,000. The Bibles sent forth numbered 4,123,994 copies.

#### Europe.

**THE IMMORALITY OF THE SPANISH PRIESTHOOD.**—The London *Times* correspondent at Madrid says the tide of feeling against the priesthood in Spain still keeps rising, being powerfully aided by the acts of the priests themselves. It has long been felt by all true Roman Catholics in the country that the immorality, which has reached an almost incredible point in their religious teachers, must be swept away. The fear of damaging the Apostolic Church, has kept them silent. Recent events have broken this treacherous calm, and a storm that will shake the Church to its foundation appears imminent.

The expulsion of Jews from St. Petersburg, from places situated less than fifty versts distance from the frontier, and from villages, is still being carried on with the utmost severity. At the little town of Losonaja, near Odessa, the Jews were given till the 1st of April to quit; but from Tschernaja Ostrow (in the Government of Podolia), they were expelled even without notice. In St. Petersburg, the eviction of entire Jewish families is a matter of daily occurrence.

#### Asia.

The old car of Juggernaut, which for ages was annually dragged out for the adoration and destruction of fanatical devotees, many of whom threw themselves beneath its wheels, (which murderous superstition the English government now prohibits,) was recently brought forth for an airing. Enough men to move it were only procured with great difficulty, and they refused to bring it back. The Collector at Bengal had to employ a force to return it to its shed.

Seven years elapsed before Dr. Judson, the great missionary, ventured to address an audience in Burmese and baptized the first convert. To that church eighteen Burmans were added. Then came the war with the English, which cut down that church to four members. But a church is a stubborn fact, and that land is now dotted over with churches.

The report of Amoy Presbytery shows that there are now fifty-four congregations under its care. They have eight native ministers, seventy-three elders, seventy-six deacons, and 1,569 members. The money raised during the year by the native Church for the support of the ministry, for the Hakka mission, and for congregational objects, amounted to \$3,635, at the rate of nearly \$2 per member, where the daily wage of a skilled workman is 16 to 20 cents, unskilled labour receiving 10 to 16 cents.

In the Province of Shantung, China, the birthplace of Confucius, there were no Christians twenty-five years ago. Now there are 5,000 adherents to the different missions, more than half of them in the churches established by the American Presbyterians. There are thirty ordained and thirty-three female missionaries and 300 places of worship.

In China the converts of the English and American churches put together amount now to something like fifty thousand, as against half a dozen forty-five years ago; and in one mission alone—a mission of the Church of England—in the province of Fuh-kien, there are some two thousand baptized members. The mission was begun in 1850, and for the first ten years there was no result that could be seen, so that in 1861 the C. M. S. was on the verge of transferring the one missionary who remained there, after the death of three others, to another mission.

#### Africa.

It is fifty years ago that the two first missionaries landed in Zululand, South Africa. There are there now more than 5,000 converts in full communion, and a Christian population of 20,000.

In the island of Madagascar there are twelve hundred churches, eighty thousand communicants, and these churches are self-supporting, and more than that, they gave \$20,000 in one year for missions.

When the Queen of Madagascar shut up the saloons in her kingdom, and the ex-saloon keepers asked for compensation, she replied: "Compensate those you have wronged, and I will pay the balance."

The African king who caused the death of Bishop Hannington has burned a native convert alive. Other Christians are still in his power.

## READ GOOD BOOKS.

How many Christian people there are who take little time to read. They become absorbed in the things of the world; their minds are filled with thoughts of cattle and swine, farms and merchandise, and they find little time to read the Bible, or other good books, or religious papers. They become exhausted by intense toil, and then sit and doze at night, or spend their time in foolish and idle conversation, instead of storing their minds with living, glowing, gracious thoughts, which may uplift and bless them for usefulness in the world.

"But I have no time to read," says the father. But suppose you have no time to read, has no one else in the family time to read? Does not the wife read? Do not the children read? And are there not many things cast in their way, the reading of which will do them evil, rather than good? How many a boy has been started upon the road to ruin by reading the thrilling lies that have come in some periodical or romance. How many a girl has become disgusted with home, and made unhappy, restless, and discontented through reading high-wrought novels which some story-paper brought within the dwelling; and so she has set sail, without helm or pilot, on a stormy sea, and found only shipwreck and ruin at the end of the voyage.

"Man doth not live by bread alone;" and is it not the duty of Christian men and women to provide food for the mind as well as for the body? True, "one can borrow books," and so he can borrow bread, and meat, and meal; but he who lives by borrowing makes a very poor living. True, persons "can take books from the library," if there is one, and that is a very valuable privilege, provided the books are properly selected; but there are books which should lie on every table,—which are not to be read *once*, and then sent away, but which are to be picked up from time to time, and read as opportunity permits. A half-dozen old, musty, rusty books—such as reports, public documents, and stupid trash, that is hardly worth house-room—tell a sad story about the mental culture of a family. They tell of powers unused, of opportunities neglected, of narrow-minded parents and half-educated children; and the expense of overcoming these deficiencies in future days will be very much greater than would have

been the cost of the books which would have prevented or remedied them.

Children who are well supplied with dictionaries, cyclopedias, histories, works of reference, and other useful books, will educate themselves unconsciously, and almost without expense, and will learn many things of their own accord in moments which would otherwise be wasted; and which, if learned in schools, academies, or colleges, would cost ten times as much as the expense of the books would be. Besides, homes are brightened and made attractive by good books, and children stay in such pleasant homes; while those whose education has been neglected are anxious to get away from home; and they drift off and fall into all manner of snares and dangers.

Supply your family with good, useful books. Do not expect them to read masses of ancient stupidity; and do not allow them to read sensational and ungodly trash. Have your eyes open; and if you do not yourself understand the matter, ask counsel of the wisest and most intelligent people that you know; then make up your mind, and let your expenditure for wholesome reading matter be as legitimate and as regular as any other expense you may incur.—*Sel.*

The Pope is patronizing America. Not long since there was only one Cardinal in North America. Now there are two. As will be seen from the following reference to the new U. S. Cardinal, Gibbons, one large element in the difference between a Cardinal and other people is the dress. "The Cardinal presently came out of the sacristy in his handsome cappa magna, made especially for him in Rome, and even more becoming than the purple zucchetto of the early part of the day. The train, which measures fully fifteen feet, was carried by three altar boys dressed in red cassocks and white surplices." The reception given to both the new Cardinals shews that too much of our Protestantism is done up in *limp* binding. The government of the United States officially recognized the new dignitary by placing at his disposal for a time a government vessel, that of Quebec, actually voted from its funds the expense of the special messenger who came from Rome to bring the red cap to Cardinal Taschereau.

### THIRTEEN SIGNS OF SPIRITUAL DECLINE.

When you are averse to religious conversation, or the company of Heavenly-minded Christians.

2. When, without necessity, you absent yourself from religious services.

3. When you are more concerned about pacifying conscience than of honoring Christ in performing duty.

4. When you are more afraid of being counted over-strict than of dishonoring Christ.

5. When you trifle with temptation, or think lightly of sin.

6. When the faults of others are more a matter of censorious conversation than of secret grief and prayer.

7. When you are impatient and unforbearing toward others.

8. When you confess, but do not forsake sin; and when you acknowledge, but still neglect duty.

9. When your cheerfulness has more of the levity of the unregenerate than the holy joy of the children of God.

10. When you shrink from self-examination.

11. When the sorrows and cares of the world follow you further into the Sabbath than the savour and sanctity of the Sabbath follow you into the week.

12. When you are easily prevailed upon to let your duty as a Christian yield to your worldly interest or the opinions of your neighbors.

13. When you associate with men of the world without solicitude of doing good or fear of having your own spiritual life injured.

Plain, straightforward morality and every-day righteousness are better than all emotion and dogmatism, and all churchism, says the world, and Christianity says much the same; but plain, straightforward righteousness and every-day morality come most surely when a man is keeping close to Christ.—*McLaren*.

If a crooked stick is before you, says Spurgeon, you need not explain how crooked it is. Lay a straight one down by the side of it, and the work is well done. Preach the truth, and error will stand abashed in its presence.

France has had sudden and bloody revolutions, and sudden revolutions without blood, but there is one quietly going on now which will we trust prove more sure and lasting than any that have hitherto taken place. The McAll mission is fulfilling the parable of the leaven, perhaps as truly as was even done before.

Pastor Lorrieux, one of the secretaries, writes in a brief summary contained in a recent letter:

"That solitary hall, so modest, located in the depth of Belleville, has become in Paris and suburbs, thirty-six. It has radiated through the provinces, has even overleapt the Mediterranean. The Mission has 100 stations, with a budget of 340,000 francs, and a *personnel* of at least 150 collaborators to direct. Of one of these (*salles*) where for eight years, with scarcely the interruption of a single day, the Gospel had been preached, we learn, also, that between 600,000 and 700,000 persons had heard the Gospel, and 300 friendly faces were seen there every night, while at the same time another crowded meeting was being held under the auspices of the same Mission, at a distance of only ten minutes walk."

The first anti-slavery meeting ever held in Morocco, took place in Tangier, a few months ago. The meeting pledged itself to help in every way possible to put down the traffic in human beings.

In Madagascar the first revision of the Malagasy Bible has been completed. Since 1873, when the work began, the revision committee have held 771 sittings of three hours each.

A treaty has been signed at Johanna, ceding to France the entire group of islands and islets forming the territory known as the Comoro Isles, and situated in the Mozambique Channel.

"Be reconciled to God." That gracious Saviour's heart is the same to-day as when he hung upon that cross. He says still, "Come unto me." Reject not this offer of mercy; it may be your last.

Thirty-five years ago the possession of a Bible was prohibited in Italy. Now Bible depots are established in every Italian city.

## THE THEATRE.

We have always had two lines of arguments about the stage—one, that it is in itself not only harmless, but capable of the highest moral use; the other, that in practice it is the gate of hell. And many an endeavor has been made to redeem it from its blemishes, and to realize its high ideal. Disgusted with the coarse pabulum supplied by the stage in their day, Goethe and Schiller made a strenuous effort to raise it intellectually, by bringing forward plays that were to become standards and models of dramatic literature; the result was a miserable failure.

Henry Irving, like many others, has renewed the attempt, inspired by a high conception of the possibility of noble service through dramatic art; but how little such men have succeeded in elevating the moral tone of the stage is painfully apparent from the recent confessions of actors like Mrs. Kendal, at the Social Science Congress, or of dramatic writers and managers like those who have been recently giving their experience in *The Fortnightly Review* and the *Pall Mall Gazette*.

We know as a fact that many have abandoned the stage as an incompatible employment, when they have become earnest Christians; that some who have remained on it have sternly refused to let their children follow their example; and that even humble performers of insignificant parts have told those who have sought their Christian good that they could not continue to read their Bibles because Christianity and the stage could not be combined. Critics may deal as they please with the theoretical question, but meanwhile the practical must carry the day. Between the actual stage and the spirit of Christ there is no fellowship.—*Scl.*

## THE DYING MINISTER.

Burdened, with the weight of years and labors, the old preacher lay upon his couch, waiting the summons of the messenger to call him across the river. Around him were gathered his children and brethren, ministering, as far as they could, to his every want. He lay silent for a time, when one of the watchers said, "He is going soon." Tears were flowing freely from many eyes. He roused a little, murmuring something that none could understand. "His mind wanders in the last

hour," said one. "He seems to revive a little." "Raise my head," he said. "Is it time for the sermon? The lights are burning, and the song seems to have died away." All voices were hushed as he continued:

"Well, my text is from Jesus: 'In my Father's house are many mansions'—blessed words of promise. You poor, lowly ones who dwell in cabins, remember it is a mansion awaits you; and you poor waiting ones, remember there are many of them. I promised my children to come home, but that mansion is my home. I'm to weary to preach long to-night, brethren."

"What is that I hear? The music should not begin before the sermon is over—strange voices, too—no, not strange; 'tis the wife of my early youth leading the choir—yes, and mother, too. I can't preach; let me lie down and rest." He opened his eyes. In them was a far away look, but what he saw none of the watchers could tell. Raising his hand solemnly, he said: "Let us pronounce the benediction. May grace, mercy and peace abide——" An unintelligible murmur, and the hush of silence came, to be broken by the sighing and sobbing of watchers. The old preacher had preached his last sermon.—*Christian Advocate.*

## ALONE WITH GOD.

In every instance the man who prevails in prayer is the man who is alone as he prays with God. Abraham leaves Sarah behind when he pleads with him for Sodom; and if he fails it is because he ceases to ask before God ceases to grant. Moses is by himself beside the bush in the wilderness. Joshua is alone when Christ comes to him an armed man. Gideon and Jephthah are by themselves when commissioned to save Israel. Once does Elijah raise a child from the dead, and Elisha does the same, and in each case not even the mothers come in while the prophet, alone with God, asks and receives.

Although others are present, Saul journeying to Damascus is alone with Christ after light breaks upon him. Cornelius is praying by himself when the angel flashes upon his solitude, nor is any one with Peter upon the housetop when he is prepared to go to the Gentiles for the first time. One John is alone in the wilderness, another John is alone in

Patmos, when nearest God. It is when alone under his fig-tree in prayer that Jesus sees Nathanael. All religious biography, our own closet communion and success with God, show what Christ means when, as if it were the only way to pray, He says: "And thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father, which seeth in secret, shall reward thee openly."—*Rev. Wm. M. Baker.*

### BUSINESS AND RELIGION.

A wealthy, irreligious, shrewd business man in Illinois was approached by a member of the church of Christ for a subscription towards building a meeting-house. He cheerfully put down his name for two hundred dollars, and then remarked, "I give that as a good business investment. I would rather give two hundred dollars every year than not to have the gospel preached in this community."

"How is that?" he was asked. "You do not pay any heed to the gospel. Why are you interested in having it preached?" "O," he replied, "I live here with my family, and my property is around here; without the influence of Christianity the condition of society would soon become such that neither property nor life would be safe. I would not be willing to live in any community where the gospel was not preached!"

These views of a hard-headed man of the world are confirmed by all experience. Christianity is the salt of the earth. Only the utterly abandoned would be content to live where its influence had ceased to be felt.

### ALIVE WITH GOD.

A young mechanic, who had strayed into the Academy of Music and there gave his heart to Christ, went home and told his wife that he had become a Christian. He immediately set up a family altar, and began to ask a blessing on his food at the table. "One day," so his wife reported, "he lifted up his face from the table, over which he had bowed to give thanks for his daily bread, and with tears running down his face, said: 'Wife, it has only been a week since I began to live. It is a blessed thing to be alive with God.'" This testimony tells its own story.—*Words and Weapons.*

### GOING TO CHRIST.

I am afraid your fondness for pleasure is keeping you from becoming a Christian. Remember what Christ says: "Whosoever he be of you that forsaketh not all that he hath, he can not be my disciple," Luke vi: 33. In coming to Jesus the first thing to be settled is, not what pleasures you must forsake, but whether you will forsake any or all of them if Christ requires. Do you stand ready, as soon as you are shown that any pleasure, no matter what, is sinful, to forgo it? This is the feeling which God demands.

The kind father finds his little child with her lap full of playthings. "Give me what you have in your lap," he says. The little one without a murmur surrenders all she has. The father then examines the toys, hands back whatever is safe for her to have, but retains the broken glass, the sharp knife, and the poisonous paper. So you must yield up everything to God and leave it with him to decide what pleasure he will give you back again.—*Foster.*

### GIVING CHRIST ALL.

I feel when I have sinned, an immediate reluctance to go to Christ. I am ashamed to go. I feel as if it would do no good to go, as if it were making Christ a minister of sin, to go straight . . . to the best robe,---and thousands of other excuses, but I am persuaded they are lies direct from hell. I am sure there is neither peace nor safety from deeper sins but in going directly to the Lord Jesus Christ. This is God's way of peace and holiness. It is a folly to the world and the beclouded heart, but it is the way. I must never think a sin too small to need immediate application to the blood of Christ. If I put away a good conscience concerning the faith, I am a shipwreck. I must never think my sins too great, too aggravated, too presumptuous, to hinder me from fleeing to Christ.—*McCheyne.*

**FEMALE IGNORANCE IN BENGAL.**—Bengal has a population of 69,691,456. Mr. A. Croft, the Director of Public Instruction, recently observed, "that whilst there were a million-and-a-half pupils in the schools of Bengal, there were only 75,000 girls, and the vast majority of them were only in the lowest primary stage of instruction."

## CIGARETTE SMOKING.

The local representative of a large Southern tobacco house, in New York, speaks as follows regarding the poisonous character of cigarettes. He says in answer to the question, Are cigarettes very injurious? "The amount of drugs used in doctoring them is appalling. There is a certain kind of cigarette, regarded as one of the most salable in the market, in which enervating drugs are used to a frightful extent. Millions of these cigarettes are sold annually. One house in New York sells, on an average, 5,000,000 a day; and the profits of the proprietor of the brand are said to be a third of a million dollars a year. Valerian and a tincture of opium are extensively used in the manufacture of the cigarettes. The tobacco, which is a Virginia production and naturally of straw colour, is rendered dark, soggy, and greasy by the process to which it is subjected. An experienced tobacconist can detect the presence of valerian by the smell. The drug imparts a sweet, soothing effect, that in a little time obtains a fascinating control over the smoker. The more cigarettes he smokes, the more he desires to smoke, just as in the case with one who uses opium. The desire grows into a passion. The smoker becomes a slave to the enervating habit. To the insidious effect of the drugs is attributed the very success with which the particular brand has met. Unfortunately, that success has caused an army of imitators to spring up; and nearly every day some new brand is placed on the market. By the use of drugs it is possible to make a very inferior quality of drugs pleasant. They are put on the market at such a price that the poorest can easily procure them, and boys go in swarms for them. The 'Havana flavoring' is made from the tongue bean, which has become quite an article of commerce, and is extensively used in the manufacture of cigarettes. There are three sorts of paper wrappers in common use, made respectively from cotton and linen rags, and from rice straw. Cotton paper is made chiefly in Trieste, Austria, and the linen and rice paper in Paris. The first, manufactured from the filthy scrapings of rag-pickers, is bought in large quantities by the manufacturers, who turn it into a pulp, and subject it to a bleaching process to make it presentable. The lime and other substances used in bleaching

have a very harmful influence upon the membrane of the throat and nose. Cotton paper is so cheap that a thousand cigarettes can be wrapped at a cost of only two cents. Rice paper is rather expensive. Tobacconized paper is manufactured. It is common paper saturated with tobacco in such a way as to imitate the veins of the tobacco leaf very neatly. It is used in making all-tobacco cigarettes. Arsenical preparations are also used in bleaching cigarette paper, and oil of creosote is produced naturally as a consequence of combustion. The latter is very injurious to the throat and lungs, and is said to accelerate the development of consumption in any one predisposed to the disease."—*The Independent*.

## THE BIBLE ON BUSINESS.

Buy the truth and sell it not.

He that is surety for a stranger shall smart for it.

A good name is rather to be chosen than great riches.

But where shall wisdom be found? It cannot be gotten for gold.

The rich and poor meet together; the Lord is the maker of them all.

In all labour there is profit, but the talk of the lips tendeth only to penury.

He that loveth wine shall not be rich. Who hath woe? They that see mixed wine.

The prosperity of fools shall destroy them, but whose hearkeneth unto me shall dwell safely.

He becometh poor that dealeth with a slack hand, but the hand of the diligent maketh rich.

Happy is the man that findeth wisdom, for the merchandise of it is better than the merchandise of silver.

There is that scattereth and yet increaseth, and there is that withholdeth more than is meet but it tendeth to poverty.

A perfect and just measure shalt thou have, that thy days may be lengthened in the land which the Lord thy God giveth thee. Though he (the unjust man) heap up silver as the dust and prepare it, but the just shall put it on, and the innocent shall divide the silver.

Ye shall do no unrighteousness in judgment, in mete-yard, in weight or in measure, just balances, just weights a just ephah (a dry measure) and a just hin (a liquid measure) shall ye have.

### HOW TO KEEP YOUNG IN THE MINISTRY.

The application of human efforts to the work of the salvation of souls changes with the changing years. What was eminently successful years ago will not do now. The loss of ministerial efficiency with many early in life is not altogether the fault of the people of the churches, but is due to the fact that the minister becomes wedded to his youthful plans and will not change his methods of doing his work. He preserves his identity while the generations have travelled beyond him. The habits of thought and the facts of life have to him changed imperceptibly. Ministerial life and its duties must be lived and acted in the spirit of the injunction as to prayer, "watch and pray." A man is dead who does not discern the signs of his times. The means to ends do not change, but the applications of these means do. They must be as changeful as the phases of prevailing thought.

The same premature senility is often seen in the medical profession—indeed in every profession that deals with life. Some doctors never get beyond the instructions of their universities. The universities change in every session, but they do not. They are the mile stones on the ways of life, and their juniors are constantly passing them, as their patients are also. There are no professions where so many men are old fossils at forty as in the ministry and medicine. Such men worship stability instead of progress. They praise the old ways, the wisdom of the fathers, forgetting that the wisdom of the fathers was not stationary intellectual and moral furniture, but was in motion, or it would not have been wisdom. The wisdom of the fathers has left them long ago, as Elijah left Elisha when he dropped his mantle in his hand. The forms of knowledge to which men become wedded are no more knowledge than the knee-breeches and surtout of 1776 were its loyalty and statesmanship.

Age is not a constant, but a relative quality in the ministry. Men are senile at twenty-five and youthful at seventy-six. Dr. John Chambers was never called old. We never heard, nor did anybody else hear him called old Doctor, or even the venerable John Chambers. He could not separate himself even in thought from the young men of his church, and they could

not think of his being older than themselves. There are three ways of keeping youth. The first is in companionship with God, for God's immortality is absorbed in immortal youth by those who walk with, commune with, and so please, God. The second is companionship with the thoughts and their court dress of our times, and especially of our later years, and especially with the pulpit literature of younger men who are leading the public mind, instead of criticising them and snarling because their efforts will not press into the mould of men fifty years old. It would be better to consider if those iron-bound moulds of twenty-five years ago cannot be altered to the present style and demand. Preachers of over fifty ought to read all popular sermons. If they have been thinkers they will not be hurt in their originality by them, while they may be immensely freshened and popularized by them. The third way of keeping young in the ministry is in association with the young, and this is more difficult to do than would appear at first glance. As a minister starts down the water-shed of life his family begins to dissolve, and home isolation begins. The noisy, romping children, that ever keep youth before him, and its vitality by contact at least, in him, are either in the cemeteries or married, or far off in the battle of life, and he adjusts himself to the changed and saddening order of life. He becomes introspective, a wiser, but a sadder man. Others' children become a burden to him, and so he dries up for want of youthful companionships.

But if he will be young in his ministry he must resist this evil tendency; and resist this until he gains the mastery, and feels lonely without the hopes and mirthfulness of the young in his congregation. He must be one with them, and one that they cannot do without, one who is the charm of their social life, a gentle restraint upon them it may be, but only as the harper lays his hand on the frets of his harp-strings, not to deaden, but to sweeten their sounds. He must be the joy of their pic-nics and parties, and if they want to put wreaths of flowers over his gray locks or lockless head let them do it, and soon they will wreath that loved head with their tokens of sanctified affection.—*Phil. Pres.*

Grace to separate from evil-doers is one of the things that accompany salvation.



## CARD-PLAYING AT HOME.

Playing cards for "pastime" or as an "innocent amusement" soon becomes a passion, and when once fixed, a man will forego home, family, business and pleasure, and suffer the loss of his all for the exciting scenes of the card-table.

That accomplished writer, the late Dr. Holland, of Springfield, Mass., said: "I have all my days had a card-playing community open to my observation, and I am yet unable to believe that, which is the universal resort of the starved in soul and intellect, which has never in any way linked to itself, tender, elevating or beautiful associations—the tendency of which is to unduly absorb the attention from more weighty matters, can recommend itself to the favor of Christ's disciples. The presence of culture and genius may embellish but can never dignify it."

"I have this moment," said Dr. Holland, "ringing in my ears the dying injunction of my father's early friend, 'Keep your son from cards. Over them I have murdered time and lost heaven.'" Fathers and mothers, keep your sons from cards in the "home circle." What must a good angel think of a mother at the prayer-meeting asking prayers for the conversion of her son, whom she allowed to remain at home playing cards for "pastime?"—*Christian Advocate*.

## TEMPTATION.

Temptation is the condition of human life, and to try to flee from it in one shape is often only to provoke it in another. Every period of life, every class in society, every occupation and calling, duties as well as pleasures, work as well as rest, contain within them the elements of an incessant temptation, which it is at once our folly to ignore, our discipline to encounter, and our glory to overcome. It is no sin to be tempted, for Jesus, the sinless one, was tempted in all things like as we are, yet without sin. It is no weakness to feel the temptation grievous, for Jesus again "suffered, being tempted." (Heb. ii. 18.) The mistake is to run into temptation of our own accord. The sin is in listening to the voice of the charmer until our hearts go out after the forbidden sweetness, and it is all up with us. The weakness is in our great terror at the noise of the waves and the darkness of the sky, to gaze upon the danger till we

are rapidly sinking into it, and till it is almost too late to call out to Him who rides upon the storm, "Lord, save us, we perish." (Matt. viii 25.)

Yet, if our enemies are here, our Saviour is here as well. "The name of the Lord is a strong tower; the righteous runneth into it, and is safe." (Prov. xviii: 10.) If the assaults of the enemy all but exhaust us, and, like Christian with Apollyon, our sword flies out of our hand when we want it most, and the battle is all but decided against us; at the last moment the way to escape shall appear, that we may be able to bear it; for "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." (Isa. lix: 19.) The table in the wilderness is spread by the Lord's own hand. He who provided a morning meal by the lake of Galilee for his seven disciples, wearied by their night's toil; he who fed the five thousand on their way to the Passover, because he pitied them as sheep having no shepherd, will be to his own tempted and wearied servants what the good Samaritan was to the wounded traveller, healing their wounds, supplying their needs, and comforting their hearts.—*Dr. A. W. Thorold*.

When we shall see the infidels of the country raise half a million of money a year, and put it into the hands of other infidels to spend, without any other security against misappropriation than their own characters, we shall have evidence of their sincerity which may be worth something.

When we hear that Christendom spends nearly \$1,000,000 each year in Foreign Missions, we think it is very grand. But it sounds like a very little amount when we compare it with the \$2,500,000,000 which that same Christendom spends upon standing armies each year.

Be kind to the little children!  
 So oft misunderstood,  
 So oft rebuked and thwarted  
 When trying to "be good";  
 So oft misnamed "naughty"  
 When only tired and sad;  
 So oft, alas! discouraged,  
 When a smile would make them glad.