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DEC. 15, 1883.

1883-4.

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AMONG THE ALASKANS, by Julia Mac Nair Wright, is one of the most recent issues of the American Presbyterian Board of Publication. Though it borders our Dominion, yet the most of us know very little of that immense country lying to the west and north west of British Columbia, formerly known as Russian America, but purchased by the United States in 1867 for seven million two hundred thousand dollars and now known as Alaska. This book gives a full and most interesting account of the earlier history of Alaska during its Russian occupation, together with graphic pen pictures of the Indian tribes, their customs, and modes of life. Then it tells the story of the purchase, and gives a history of the mission work of the American Presbyterian Church since that time.

This book has one merit above even many of the works issued by the American Board. It is not merely a good story made up to interest young people. It is a history of real life and work in a field of which there is little known and which lies adjoining our own country. Like the others of Julia. McNair Wright's works it is well written and is pleasant as well as instructive reading. It is sold by Macgregor & Knight, Halifax, Price \$1.25.

THE WESTMINSTER SABBATH SCHOOL HYMNAL.—Of making many hymn books there seems to be no end. Most of them however are the enterprises of private individuals. This one has the advantage of the endorsement of the Presbyterian Board of Publication, and will doubtless be more satisfactory than many others. It contains a carefully prepared selection from the Standard hymns of the Church, together with a liberal selection from the many books published for use in "gospel meetings." We would judge it worthy of a place above the many, and with the few. Sold by McGregor & Knight, price 35 cents.

The Maritime Presbyterian.

Vol. III.

DECEMBER 15th, 1883.

No. 12.

STATE OF THE FUNDS DEC. 1st, 1883.

FOREIGN MISSIONS.	
Received to Dec. 1st, '83.	\$2956 70
Expended to " " '83.	7025 84
Bal. Due Treas.	4059 05
DAYSPRING, ETC.	
Received to Dec. 1st, '83	\$848 42
Expended to " " '83	3737 37
Bal. due Treas.	\$2888 95
HOME MISSIONS.	
Received to Dec. 1st, '83	\$1741 49
Expended to " " '83	1805 40
Bal. due Treas.	\$ 63 91
SUPPLEMENTS.	
Received to Dec. 1st '83	\$2512 55
Expended to " " "	1635 73
Bal. on hand	\$846 82
COLLEGE.	
Received to Dec 1st, '83	\$33 7 92
Expended to " " '83	9557 83
(including Bal. of \$3710 52.)	
Bal. due Treas.	\$5699 06
AGED MINISTERS ND	
Received to Dec. 1st '83	\$930 73
Expended to " " "	930 00
Bal. on hand	73
RECEIPTS FOR THE MONTH OF NOV.	
Foreign Missions	\$126 30
Dayspring and Mission Schools	199 23
Home Missions	221 27
Supplements	937 81
College	202 97
Aged Ministers	147 03
	\$2153 33

P. C. GREGOR, Treasurer.

THE CLOSE OF VOL. III.

This number closes the third volume of the MARITIME PRESBYTERIAN.

To the friends who have so kindly given time and care in its distribution, to correspondents who have helped to give interest to its columns, to all who have in

any way worked for it we give sincere thanks.

But time does not wait to permit of dwelling on the past. Another year hurries on, and we would earnestly ask our friends to try and increase its circulation for the coming year. Many a one who now takes it could get up a small club among the neighbors. To many a poor family it would be a welcome guest, costing but little and perhaps doing great good.

If in any case the papers are not received on or before the twentieth of the month, please send a card giving notice.

A WORD TO READERS.

Please give in your names and the price of the paper to your agent, without delay. Do not wait for him to ask. He works for you in distributing it, and gets no pay, you should therefore make that work as light as possible. By doing so you enable him to forward his order and the money at once, and our work and trouble is greatly lessened.

We must remind our readers that it is necessary to pay in advance. We give our work but we cannot pay for paper and printing, and wait for the money until the end of the year.

OUR FINANCIAL CONDITION.

As the MARITIME PRESBYTERIAN is not ours but yours, and all that is received for it above cost goes to those missions in which you are interested, it has been our custom to submit each year a report as to its financial condition.

PLEASE NOTICE.

That we purpose doing so in the Jan-

uary No. and in order to this it is necessary that all arrears be paid before the end of the year.

THE CLOSING YEAR.

One thing that makes us think little of the fact that another year will soon be gone, is that time rolls on in a continuous stream. There is no ending, and beginning again of another year except in fancy. Nature's division lines are the seasons, and these merge into each other so imperceptibly that we are carried on from youth to age, and life seems but one period from the cradle to the grave.

Were the funeral rites of the departing year to be celebrated not merely with tongue and pen but with rockings and readings of nature, as was the giving of the law and the crucifixion of Christ, men's attention would be compelled, but as it is, there is but the voice of warning, Moses and the prophets, telling us of the brevity of life, and more we need not ask, for we have His own word that, if the careless will not heed these, neither would they hear though signs and wonders were done.

To those who have ears to hear, the dying year has a solemn voice of warning. It tells those out of Christ that so far as this year is concerned the harvest is almost past, the summer is almost ended and they are not saved. Another year's opportunities of making their peace with God are gone forever. They are a year nearer a judgement seat, have a year less of time in which to secure the great Salvation and are still without it. For another year God has offered eternal life, following the unbelieving with the pleadings of His love and still these pleadings are rejected. The chains of sin are a year stronger. The habit of delay is a year harder to break. A year less of probability that they will ever be saved at all. The dying year leaves a sad complaint at the way in which all the offers of life it has brought to those still unsaved have been rejected, and it carries a sad

record with it as it returns to give an account of its stewardship to the God who sent it on its mission of mercy to mankind.

And to the Christian its words come freighted with solemn lessons. A year's opportunities for work, however improved, are gone forever. It came bringing with it, all along its way something to be done for the Master. As it bore us along it showed us by the wayside, careless hearts to be warned, sad hearts to be cheered, sorrowing hearts to be comforted, heavy hearts to be made light, wounds into which the oil and wine of human sympathy, and compassion, and help, needed to be poured, it showed us the hungry to be fed, the naked to be clothed, the sick and imprisoned to be ministered to, it gave us time to help them and no more, and if the opportunity were unimproved it hurried us on in its restless march, never returning to allow us to do that which we have left undone. And now as it goes back to God it bears its record of unimproved opportunities for doing good.

As the shadows gather around the dying year and it breathes out its farewell, no more to meet us until we stand at a judgment seat to give an account of the deeds done in it, may we make the only remaining use that we can of its lost opportunities of doing good, viz., learn from them to watch and work more carefully in time to come, so that when our years on earth are done, and the workers from life's harvest gathered home, we may not have to

"Lay down for golden sheaves,
Nothing but leaves."

OUR MISSIONARIES.

We have received letters from Messrs. Annand and McKenzie in the South Seas. They are working hard, and with good prospects. The mission families are well.

Late word from Trinidad shows the usual progress. Some of the native teachers were unwell but are recovering. Mr.

Morton and family sailed from New York on the 27th ult, and if all went well have about reached their destination. That mission will now be stronger than ever having five men instead of four, the U. P. Church of Scotland supporting one of them.

Mr. and Mrs. Robertson have returned from the West where they met with a most cordial reception. They held meetings in all the chief towns and cities as far west as Toronto. The attendance was good and the collections fair. The latter were taken to pay travelling expense, and the balance to help his work in any way he may deem most desirable. About \$1300 was received by him in all from these meetings and aid promised in future. During their last evening in Montreal Mrs. Robertson was presented by a few friends with a purse of \$427.50 and by the ladies of Erskine Church with a valuable sewing machine.

FOREIGN MISSION FUND.

As will be seen by the Financial Statement the contributions of the church are coming in rather slowly.

By request of the Board of Foreign Missions, the Treasurer laid before the Synod in October the state of the Foreign Mission Fund. Since that time the sum of £800 stg. New Hebrides expenditure for 1884, has been remitted, and as many congregations have as yet remitted nothing, the adverse balance is very large, and the charge for interest on borrowed money will be very serious unless it is speedily reduced.

We hope the contributions given to the missionaries in their visits to the different congregations will not delay or lessen the contributions of these congregations to the regular Fund, for it will be remembered these sums were for the most part given to special objects in the different fields, and in no way tend to lessen the heavy expenditure of the F. M. Board. The demands upon the regular fund are growing larger year by year as

the work expands, but these demands can easily be met if one and all realize that their duty is not done until they have contributed their proportion to their own Foreign Mission Fund.

THEORIES AND CRITICISMS.—A volume of brief essays on Metaphysical, and other subjects, by the late J. McD. Scott. Mr. Scott was a student of our Church. He graduated at Dalhousie in 1875, studied Theology one term at our College in Halifax, and laboured for one summer as catechist on the Eastern Shore of Guysboro Co. He then taught school for a time but was obliged through failing health to seek a change of climate. For the last two years he has been in Colorado, but returned home during the last summer, and after lingering for about five months he passed away on the 6th of November. During his last illness he was engaged in correcting the proof of the above work. He lived to complete it but not to see the finished book which came from the binders hand on or near the day of his death. It is for sale by McGregor & Knight, Halifax.

Of the writer or his book it becomes us not to speak, except to thank the different papers for their kindly notices of it and the warm commendation which the book has received at their hands.

DEATH OF REV. SAMUEL BERNARD.

Another of our ministers has gone to his rest. Mr. Bernard was a native of New London P. E. Island, where he was born April 7th 1831.

He took his Arts Course in West River and Truro, and studied Theology in Halifax and Princeton. After completing his studies he was licensed by the Presbytery of P. E. Island, Feb. 22nd, 1865.

For two years he wrought as a probationer, when he received a call from Glassville and Florenceville which he accepted, and his trials for ordination being sustained and highly approved he was

ordained and inducted into the pastoral charge of that congregation on the twenty-first of March, 1867.

His pastorate in this congregation continued for just three years, after which he served again for some time as a probationer until called to Noel where he was inducted, June 16th, 1874, and where he laboured for five years.

After his demission, having become much attached to the people of Noel and they to him, he determined to make his home there. For some time he was engaged in directing the studies of young men preparing for College, so far as his health would permit, but he was arrested in his work by an affection of the eyelids, which unfitted him for application to study, and resulted in severe illness in New York, to which city he had gone to consult the most skilful Oculists. Receiving no benefit he returned as soon as he was able to Noel, where for a time, apart from impaired eyesight he enjoyed a fair measure of health.

He passed away on the 24th November, in the 53rd year of his age. He was an upright man, a student and a scholar, and a faithful and conscientious pastor.

He leaves a wife and family who, we are sure, will have the sympathies of the Church in their sore bereavement.

DEATH OF A. N. ARCHIBALD.

As Secretary of the British American Book and Tract Society, Mr. Archibald was well known to many of our readers. He was appointed to that position some three years since, and during that time he has wrought diligently and effectively in the interests of the Society. A debt under which it labored has been paid off, the colportage staff considerable increased, and good work done in all departments of the Society's operations. Some three months since he was visiting the Eastern part of the province in the interests of the Society when he was taken ill with what proved to be typhoid fever. He at once hastened home to Halifax.

For nearly two months he was very ill. At times hopes were entertained to recovery. These however proved delusive and on the 27th ult. he passed to his rest. He leaves a wife and one child to mourn their loss.

St Stephen congregation N. B. has had the largest accession of members of any congregation in the Lower Provinces the past year. Forty were added.

Rev. Richmond Logan has accepted a unanimous call to the congregation of Harbor Grace. The induction has taken place, and Mr. Logan has been settled under the happiest auspices. Salary \$900 and free manse.

Rev. L. G. Moncil of St. John's, Nfld., has remitted to Dr. McGregor, *Five hundred dollars*, from that Friend in his congregation, who has proved himself repeatedly so generous a giver. The money this time goes West. To Manitoba College, \$250. To Dr. McKays Work \$250.

The Scottish settlers of NewKincardine N. B., have received a stated supply of gospel ordinances for some time at the hands of ordained missionaries. There are four preaching places and school houses have also been erected. Last year \$203 was raised for church purposes. By means of a liberal grant from the Home Mission Fund, and also aid from Scotland the colony has been nurtured. Now they are willing to sustain ordinances within their own bounds.

The congregation of Glassville and Florenceville, N. B., being vacant since 1871 by the demission of Rev. S. Bernard is now moving in a call to Rev. J. H. Bearisto. Glassville is the principal station consisting chiefly of a number of Scotch families who came out from the fatherland about 21 years ago. During the vacancy the whole field was supplied in summer months by catechists. After such a protracted vacancy we hope a speedy settlement may now follow and that the cause

of Christ may flourish in this isolated and scattered region.

In the year 1863 a supplementing committee was appointed by the Synod of the Presbyterian Church of the Lower Provinces. Previous to that time a few small grants were made to weak stations from the Home Mission Fund. Twenty years ago fifteen congregations received supplements ranging from \$20 up to \$200. Eleven of these congregations are now self-sustaining, and contributed during the year ending May 31 upwards of \$700 to the general schemes of the church. It thus pays the strong to help the weak and this fact among others should lead us to sustain well our supplementing fund.

In 1882 the Presbytery of St. John employed 11 catechists. The eleven stations raised \$1556.50 and \$422.07 was required from the Home Mission Fund to meet deficiencies. This year 12 stations were occupied and \$2,407.25 was raised by them all and only \$122.75 was needed from the funds of the church. Six stations paid in full. No Presbytery in the Maritime Provinces has so widely an extended mission field as St. John. It is however, being well cultivated considering the paucity of labourers and fruit is appearing. The above facts should incite our zeal and lead us to become more interested in Home Mission work.

We have received the Annual Report, of St. John's Presbyterian Church Yarmouth, for the year ending Sept. 30th 1883, Pastor, Rev. Anderson Rogers. It is a neat pamphlet of eight pages giving a very full account of the whole working of the congregation in all its departments.

The financial report is most encouraging. The income of the church for the year has been \$9023.26. In this however there is one contribution of \$8000 by H. A. Gratham Esq. At the beginning of the year the congregation abandoned the pew rent system and adopted that of voluntary giving each Sabbath. The collections for the year have averaged

\$49.00 per Sabbath. Debts to between six and seven thousand dollars have been paid, nearly \$400 has been expended in painting the church, fencing &c., leaving a considerable balance on hand to begin the year. The congregation has prospered well since the happy settlement a little over a year ago.

In the year 1853, Rev. John G. Paton was appointed by the Presbyterian Church in Victoria as their missionary to the island of Aniwa, and his labours have been abundantly blessed. Last year the natives of that island sent out three of themselves as teachers and evangelists to help to give the gospel to a heathen island. When Mr. Paton went among them the whole population of the island were naked and savage cannibals. Now they are all professed Christians, and night and morning family worship is conducted in every family, as they live in peace and happiness under the blessed influences of the gospel. What a great change among South Sea Island Savages. Should not such intelligence send a blush of shame to the cheek of not a few in this Christian country. In how many houses in these Provinces where the gospel is preached for long long years no family altar has been set up.

THE HOME MISSION.

REPORT OF MR. GEORGE FISHER.

To the Rev. the Presbytery of Pictou: In addition to the enclosed statistical statement. I beg to offer a few observations regarding the work and requirements of the field in which I have been labouring during the past six months.

WINE HARBOR.

Nine weeks were spent in the Wine Harbor section. Besides the two regular Sabbath services, we had a Sabbath school and prayer meeting, all of which were fairly well attended, and quite a deep interest was manifested. Since the suspension of mining operations, business has been very dull here and many have removed from the place. There are a-

about 30 families of Protestants in this locality, more than one-third of which are Presbyterians and with the exception of the few weeks our missionary spends among them during the summer, they are almost entirely destitute of religious services. Altogether the people are willing to do what they can, yet owing to their circumstances they are unable to do much for the support of the gospel, hence for greater part of the year they are deprived of the privileges many of them so highly appreciate.

COUNTRY AND ISAAC'S HARBOR.

Fifteen weeks were spent at the other two sections, Isaac's and Country Harbours. Services were held at both stations every Sabbath, and the weekly prayer meeting at Isaac's Harbor was well attended. The Sacrament of the Lord's Supper was dispensed at Country Harbor on the 3rd Sabbath of October by Rev. Wm. Forbes, and the services were highly enjoyed by several, who for a long time had been deprived of the privilege of sitting down with God's people to commemorate the Savior's dying love. Two persons came forward to profess their faith in Christ.

I would here suggest that as soon as possible four elders be appointed, two at Country Harbor and two at Isaac's Harbor, who, besides being on hand to officiate on such occasions, would during the winter, hold prayer-meetings, visit the sick etc. I think such a step to be very desirable, and hope that the matter will receive consideration.

THE PROSPECTS.

The prospects here are not at all discouraging. Although our people are not numerous, yet they are energetic and hopeful; and while the mines continue to flourish in the Isaac's Harbor Section, as they are now doing, we may look for some increase in numbers. The attendance at all our services has been good. The interests of these two Sections (Isaac's and Country H.) now seem to demand the entire services of a missionary during the summer months, exclusive of the Wine Harbor section. The field is an extensive as well an important one, and should receive as much attention as can possibly be given to it.

When we consider that a large number of miners and others are employed here, several of whom are Presbyterians and that part of the time there is no other religious services, it seems absolutely ne-

cessary that our church provide regular service for at least six months in the year. I would therefore suggest that next summer, the labours of a missionary be confined entirely to Isaac's and Country Harbours; and that in the event of mining operations being resumed at Wine Harbour, another missionary be placed there for at least half the summer, and that an occasional service be given to some adjoining communities on the shore which are now destitute of religious service. I am confident that an arrangement of this kind would better meet the requirements of these sections.

I do not think it necessary to enlarge upon these matters further than to emphasize the importance of giving them some supply during the winter. I cannot urge this matter too strongly. Unless the Presbytery can give some supply, these stations must remain vacant during the next six months; and many who are now manifesting quite a deep interest in religious matters, will in all likelihood, before the return of our missionary in the spring, again settle down into their former indifference.

If a clergyman cannot on every occasion be sent, a visit from an intelligent and pious layman would be very acceptable. All along our entire shore, many are perishing for want of the bread of life. I have visited localities, where, with the exception of an occasional week day service, the people never hear the gospel proclaimed. Cannot some of our zealous evangelists, instead of confining their efforts to localities where gospel is regularly preached be persuaded to give some attention to these places which are now so destitute. The harvest truly is plentiful." Our prayer is that labourers may soon be sent.

In conclusion I cannot but acknowledge with feelings of thankfulness the uniform kindness the people of these stations have shown me; and I would also gratefully acknowledge the encouragement, advice, and assistance which I have received from Rev. Messrs. Forbes and George.

Respectfully Submitted,
GEORGE FISHER.

The prayer meeting is said to be the spiritual thermometer of the church. Surely then the church's life must be low when not much over one eighteenth of our people attend this means of grace. The matter should engage the serious consideration of all.

NEW HEBRIDES MISSION.

Letter from Rev. J. Annand.

Aneityum, 15th Aug. 1893.

Dear Mr. Scott:—

Many thanks for your long letter of last Christmas. Three of your worthy divines in Nova Scotia spent a part of Christmas day in writing us. We hope that you enjoyed your Christmas dinner all the more after remembering us. We have had no Christmas since leaving home none such as you good folks have in your comfortable homes in that cold season. Society, however, is the real want here for a social holiday. However we have never complained of the loss of our old festival time, in fact we don't miss it at all now.

Your address to the people was made the most of. I gave it to three several congregations, here at the station, and at both ends of our district. Something of that nature more frequently from a far off land would not be amiss. These people, like children (and some grown people too) like to have something sent them from far away regions. "Distance lends enchantment to" more things than "views," and gives coloring to what on nearer view would not be so beautiful.

For all the news sent us we return you thanks. Also for the Maritime Presbyterian all the numbers of which, up to the end of the year, we received. We rejoice in its success. May you have much satisfaction with it, and make it the means of great good to the cause it advocates.

We have had a fine peaceful season on Aneityum. Fine weather and abundance of food have made the natives happy. Some two months ago a severe "cold" seemed to lay hold of nearly every body on the island. Usually too when it passes over the land as an epidemic it is very severe, as it was in this case. Many died from it, combined with other diseases with which they had been previously suffering. That trouble has passed away and nearly all are again enjoying good health. Our work has been moving along much in the old lines. No new departures have been made, no great change effected in the morals of the people. Civilization advances very slowly indeed, and this fact retards the progress of Christianity.

I gave them an address lately on a Wednesday about what they should do to improve their earthly condition; but I fear that it fell on stony ground. Sometimes they try our patience very much

by their beastly mode of life. Dirt, dirt everywhere, and that in a land where nature has covered everything with its living green; and given abundance of fresh water for washing away all that is foul. One thing that encourages us somewhat, is, that improvement in their outward appearance is distinctly visible since we began drilling them. Still worse away for a year or two very probably they should be back in that time into their old style. Some of them no doubt would hold on their better course, but I speak of the majority.

I think that a person looking upon life as the old Monks used to do, would suit better for missionaries among low tribes like these, than we who have inherited somewhat of the stir and activity of modern society. It is hard for us to cast aside our ideas of rapid improvements and splendid advances in civilization, and reconcile ourselves to the civilization of three or four thousand years ago. However there is no help for it, we cannot lift them up, nor even raise them by the pulleys and ropes offered us by the church. Our only hope, so long as the missionary labors alone, is so get them rolled along very slowly on the very moderately inclined plane.

The first change and greatest among a savage people is when they cast aside their old worship and embrace the new. This is comparatively sudden and easily effected; but the long pull and the strong one is required after that to elevate them and place them on a secure footing of self support. The isolated condition of the islands renders the task harder if possible than where the spur of civilization around helps them on. There is a great deal of talk just now about the speedy annexation of these islands by France or England. We sincerely hope that we are not to have this group made into a French penal settlement. In short we have no desire whatever for the aids of the French civilization. It is doubtful if the natives would survive it very long. However all will be well. We are in His hands who doeth all things well.

The mission is upon the whole prospering. We are all hopeful and encouraged in the work. The new settlements made last year on Epi and Tanna, are promising well; while all the old fields send in good reports. Dr. Gunn our medical missionary, lately arrived from the Free Church of Scotland, has reopened Mr. Copeland's late station under encouraging aspects. Mr. Murray, New South Wales' first representative here has gone

to Ambrim to open a new station there, at the north end of it near Rodd's anchorage. We are afraid that Mr. Murray's health is not going to stand the strain of island life; but we hope for the best.

Mr. McDonald has not yet returned to his station, but we expect him back by the return of the Dayspring. Mr. Paton is also still in Victoria stirring up the churches to greater zeal. We were notable to do much for Erromanga this year. Arrangements were made for my visiting it and dispensing the Sacrament of the Supper there, but bad weather detained the vessel beyond her time on the previous voyage so that I could not go. However the vessel has been there with Mr. McKenzie on board; all was well and the work going on.

You asked me about Waihit's welfare. He is well again and tolerably active, going about every day, attending to his fishing and other work. He recovered completely from his severe and long illness of two or three years ago. But he is now blind of one eye and cannot see very clearly with the other, so that he cannot read any now in his old age. He still preaches sometimes here when I am away at the out stations, but he has not as much influence now as he once had.

We lost this year old Karahi, the inland chief, and one of our elders. He was quite infirm for several years, and his death expected. One other elder, Jobe, from the same district, also died lately. We have lost three elders by death, and one and a deacon by removal to Tanna, within the year. Our material for good elders is very scarce in this island so we find it very difficult in filling up vacancies. Our total church membership in good standing is now about 180 out of a total population on our side of about 520.

With warmest greetings from us both to Mrs. Scott and yourself, I am yours

Most Sincerely,

J. ANNAND.

P. S. Sept. 7th The Dayspring has reached Aneityum on her way to Sydney Mr. Murray has been satisfactorily settled on Ambrim over a large and populous district. His health is not hopeful, consumption has seemingly got a firm hold upon him. However he remains for a time at least. All else in the mission well.

Yours &c.

J. A.

Letter from Mr. McKenzie

Aneigauhat, Aneityum.

June 19th 1883.

My Dear Mr. Dickie:— I have to acknowledge a contribution from Gays River and Milford Sabbath Schools, forwarded per Dr. McGregor. Would you kindly convey our warmest thanks for the same, and assure your Sabbath Schools of the aid thus rendered in carrying on the Lord's work on Efate. We shall be able to employ more native agency, and not only this, but we shall feel cheered and encouraged to go forward by the thought that there are many in our native land who are sympathizing with us.

I hope you do not forget us in the great congregation. No trials or difficulties could dishearten us if we only felt certain that God's people were pleading for us. Who can tell what victories are won, what strongholds are taken, not because of the valiant fighting of those engaged in the conflict, but because of the uplifted hands of those who sent them forth to the field of battle.

We closed our annual meeting last Wednesday, but have not been able to get away on account of the wind. We met this year at the station of our friend Mr. Annand whose hospitality we have now enjoyed for about a fortnight. As the wind has moderated we hope to get away to-morrow morning. We had a very pleasant harmonious meeting. There were eight of us present, and two remained at their stations. Other two are on furlough. It was very gratifying to have two missionaries join us this year. One of them, Mr. Murray from Scotland is to be settled on Ambrym an island hitherto unoccupied. I was appointed by our Synod here at its meeting last year to accompany the new missionary in order to find out the most promising opening for a settlement. We thought Ambrym the most hopeful, so we purchased a piece of land for a mission station. Mr. Murray I am sorry to say, is not so robust at present as we could wish, but we hope will be stronger in the course of a month. The other new missionary is Dr. Gunn, the first medical missionary we have had in the group. He is settled in Futuna and is successor to Mr. Copeland.

We are gradually extending over the group. The islands occupied at present are, Aneityum, Futuna, Tanna, Aniwa, Erromanga, Efate, Nguna, Mataso, Tongoa, and Api. Ambrym we hope to take up in the course a month. Malicola will

probably be occupied shortly as we are expecting two new missionaries very soon. Then there will remain the larger island of Santo and several smaller ones. But on several of these now occupied we need additional labourers.

My friends here Mr. and Mrs. Annand are quite well. You will probably see the Robertsons who I suppose have reached N. S. before this.

My health since our return has been very good as also that of Mrs. McKenzie and the children. Our eldest, Jessie, we left at Mr. Elias the same place she was staying before we went home.

The work at our station since our return is very encouraging. We have been able to settle three teachers, two of them in the very heart of heathenism where one old chief at least and he a notorious cannibal has joined our ranks.

Our schools have been well attended. Several come a distance of over three miles thus showing how anxious they are for instruction. The children who live at that distance from us have come to Erakon and their friends bring them food regularly. We have now eight young men living with us on the missionary premises whom we hope to train for teachers, and have just completed substantial lime cottages for them. The assistance I received from friends of the mission when home has enabled me to make this new departure. It is an experiment, but I hope it will be successful. The nature of our work is such that it is impossible to carry it on without native agency. Many of the villages are a long way off and difficult of access, so that the missionary can only visit them occasionally, but if we have efficient teachers we can get them for a small salary to go and live at these villages.

Now I must say Good bye. Please remember me to any enquiring friends in your congregation.

Yours very sincerely,
J. W. McKenzie.

THE TRINIDAD MISSION.

Mr. Morton shortly before leaving for Trinidad sent the following circular to the friends of the Mission:

The Foreign Mission Board, at its meeting in August, authorised me to issue a statement of the funds needed for a new Church at Princetown, and for Buildings in the Tunapuna district; and appeal to friends of Missions for contributions. For various reasons, that statement and ap-

peal was not issued, but I went to work quietly, and by personal calls on friends and by collections at meetings have obtained over \$1,000. The Church at Princetown, is urgently needed, as the School house, built 8 years ago, and used ever since as a place of worship, has become too small for the attendance. This encouraging fact needs no comment. The people worshipping there have contributed and collected nearly \$1,000. One young man Soudeen, gave \$100. Miss Blackadder gave \$100, and others from \$30 downward. \$2,500 at least will be needed, to complete this work; but it is only proposed to raise \$1,000 for it in Canada, leaving the native church there to raise the balance. In the Tunapuna district, a dwelling house, two large school-houses and three teacher's houses have been built within the last two years, and two are urgently needed. To deal with this object, the sum of \$1200 is required, and unless obtained our work *must drag on* and suffer. The whole sum which I was authorised by Foreign Mission Board to collect was thus \$2200, and I have obtained a little over \$1000. This statement is made in the hope that you may be able to assist in raising the balance. At the command of our Master and call of our church, we have gone forth, to remain, we trust, at our post till recalled or released. In many things we must bear our own burden; you cannot help us; but *in this matter you can*. We might perhaps leave the collecting of funds to others or to neglect. But a consuming desire to see our work prosper will not allow us. Hence our appeal. As want of time prevents a personal call, you will oblige, if inclined to aid, by sending your contribution, as soon as convenient, to Rev. Dr. MacGregor, agent of the Church. John Morton, *Missionary*.

DESIGNATION OF A MISSIONARY TO TRINIDAD.

A very interesting service was held in the King Street Presbyterian Church London, Ont., on the 5th. Nov. The Rev. J. Wright was formally designated to Foreign Mission work.

Rev. D. McGillivray preached. Rev. A. Beamer, Moderator of the Presbytery, narrated the steps of process by which Mr. Wright had been called to labour as a missionary in the island of Trinidad, after which he offered up the designation prayer. Rev. George Sutherland, of Fingert, addressed the missionary. He spoke in warm terms of appreciation of Mr. Wright as a member of the Presbytery and a

preacher of the Gospel. He was sorry to part with the brother, but glad that he had been led by the Spirit of God to give himself to Foreign Mission work. He urged him to preach in Trinidad, the whole counsel of God—the full Gospel of Jesus Christ; also to cherish a spirit of fervent prayer. In conclusion he commended the missionary and his family to the kind care and blessing of God. Rev. J. A. Murray, St. Andrews, addressed the people. He referred to the good, solid, manly work done by Mr. Wright in London East in the interests of Presbyterianism. He spoke of his ripe scholarship, and preaching ability. The people were called upon to make a great sacrifice to the Foreign Mission. He urged them to set before them the example of Nehemiah in his building of the walls of Jerusalem. The Missionary Hymn was sung and the Benediction pronounced, and Mr. Wright was conducted by Rev. A. Henderson to the door of the church to receive the farewells and kindly wishes of the people.—*Sel.*

Extract of a letter from Miss Semple to Mr. Morton.

Tunapuna, Sept. 24th.

* * * "You will be gratified to know that we are getting on nicely; and for my own part I find the work more interesting every day. My school is increasing slowly but surely. Whilst I have lost a few of my scholars by removal I have been able to overbalance this by new ones. Just last Friday I was out round the village, and coming across some families I had never met with before I stated my object in coming to see them. They spoke favorably of the school, and expressed a desire to have their children taught. I succeeded in getting three and the promise of one or two more. The parents now begin to appreciate the value of instruction, and are desirous of having their children taught. They manifest their interest in the school by visiting it. They have many of them come in and sit for hours, listening to the children going through their lessons, and in every instance they went away apparently highly gratified.

I have excellent health at present and have never needed it more, as Allah Dua is not well, and Gajadhar and Bukhan are both laid aside, I trust it will not be for long. Bukhan's school is still going on. He has a good sized boy from the Arima ward school who has been attending at Arouca for some time. He says he can manage the school nicely for a few days.

I will go to Caroni in the morning and if Gajadhar is not able to teach, I will send Allah Dua provided he is able to go. It has been a trying time to us; otherwise we would forget our dependence on God.

We had a very interesting meeting at Laurel Hill yesterday. On approaching the place we were grieved to see a mule race as we knew it would affect our meeting, but when we went into the mill and saw over twenty men there some of whom were really thirsting for the word, we soon forgot what was going on outside. One man begged us to tell him something more about the creation. By this time we had got in over forty, and I have seldom seen a more attentive audience. At the close of the service this same man asked me when Sahib would be home, he wished to be baptised, and he said there were some others who were awaiting your return. There is one man in Arouca too I feel grateful to God that He has put it into the hearts of some men to come out from among their brethren and join our ranks.

During this year evangelistic meetings for children have been held in Glasgow, Scotland, and a very interesting work has been carried on. It may almost be called a new departure, and three leading branches of the Presbyterian Church in Scotland have taken part in the meetings. A splendid magic lantern is used, and large and beautiful views of the principal scenes in Bunyan's Pilgrims Progress are shown. Prayer is first offered, hymns and texts of Scripture repeated, anecdotes touching and impressive are told, and questions are asked. All the incidents in Bunyan's Allegory are brought before the children in a clear simple and impressive way and fully faithfully and lovingly Christ and Him crucified is preached to the little ones. What are the results? The children are interested. A thousand children will sit night after night for more than an hour with perfect propriety in total darkness. About one third of those present usually remain for conversation many have shown a deep concern about their salvation, and not a few professed to have found the Saviour. Great good has resulted from these evangelistic meetings held for children.

A writer utters a great truth in the following sentence:—"Heart piercing instruction on practical Christian living, is what a materialistic age like this sorely needs."

A MISSIONARY CONVENTION AT ABERDEEN.

For the Maritime Presbyterian.

A missionary convention was held in Aberdeen, Scotland, on the 20th of last June of a unique and most interesting character. Perhaps Scotland has never witnessed so large a representation of the friends of Foreign Missions. The sight of four or five thousand people meeting in the open air with some twelve or thirteen missionaries from different heathen lands must have been of a most inspiring nature.

On the evening previous to the day of the convention, a reception meeting was held in the Young Men's Christian Association rooms. Then three meetings were held the next day, and on the following morning a valedictory breakfast was given. At all the meetings the thousands assembled, listened attentively to the stirring words told of work nobly done for Christ. Who can tell what grand results may follow from this great convention.

At the welcome meeting appropriate words were spoken and response was given by a missionary from the Fiji Islands. Forty-five years of his life had been spent among the cannibals of that Island, and his account of the great work that has been wrought there was exceedingly interesting. He touchingly told how he had conversed with John Williams at Sydney, as that devoted man was on his way to Erromanga, where he was cruelly murdered on the 20th November 1839. The remarkable progress which the Gospel had made in the South Seas was also referred to.

An anecdote was related showing the wonderful power of Divine Grace, and the manner in which God raises up instruments to carry on his work where we are not looking for them. At one time a printer was sorely needed to print off an edition of the Bible that had been translated by the missionaries. God sent to them an infidel Frenchman from the other side of the island who had been awakened to anxiety about his soul by witnessing the sad death of an unbelieving comrade. The Frenchman became converted, undertook the work of printing, and is now one of the most useful members of the mission staff. Thus God answers our prayers, and chooses and charges, as we think, unlikely vessels and makes them eminent in his service.

The secretary of the London Missionary Society was another speaker. In a

graphic manner he traced the growth of that society. It was found at a time when it seemed madness to attempt to launch any new Christian enterprise, and originated in a little prayer meeting in London in 1795. Eighty-eight years have passed away since that prayer meeting was held and what great results have followed. The little one has become a thousand. Many missionaries are now labouring in connection with this society in different parts of the world and among its agents we have many a noble name. In its roll of worthies are included the names of Dr. Livingston, Dr. Moffat, John Williams of Erromanga, as well as many others, honoured and beloved by the Church of God.

A venerable missionary from Old Calabar was also present. Some of the readers of the Maritime Presbyterian will remember frequent reference to this mission field in the Home and Foreign Record and to Mr. Anderson the missionary. He is now in Scotland on account of illness but touchingly remarked that if again restored to health he would be glad to return again to Old Calabar and spend the remainder of his days there.

The Foreign Mission Board of the U. P. Church have determined to furnish a steamer for the use of this mission. The steamer is now in course of construction and the young people throughout the church have been requested to take up the matter and secure the money by the time the steamer is ready.

This convention held in 1883 will doubtless be long remembered in Aberdeen. The facts brought out by the different speakers will tend to draw forth the help and sympathy more effectually than general appeals. Facts communicated by the living voice must tend to rouse, stimulate, and cultivate a missionary spirit.

D.

OPENING OF A NEW CHURCH AT MURRAY HARBOR NORTH.

Sabbath, Oct 28th. was an occasion of great interest to the Presbyterians in Murray Harbor. The old one having done service for nearly sixty years, the new church was opened for divine service on the last Sabbath in October.

It is situated on a very pleasant spot, a short distance from the Manse. It is a handsome and commodious edifice; has a fine appearance from different points; and

reflects much credit upon the congregation. Its completion must be a great satisfaction to the pastor the Rev. E. S. Bayne, who is one of the most devoted and laborious of our ministers. On the last Sabbath on which service was held in the old church, he delivered a most interesting discourse from Ps. 28 8, in which he reviewed the congregation's history. That history has been marked by many vicissitudes; but in all, the good hand of the Lord has been upon the people. It is well that we should not forget what the Lord did for his servants in the days of old.

The Presbyterian congregation of Murray Harbor was organized by the Rev. Dr. Keir of Princetown in 1822. Messrs. Gavin McLure, John Dalziel, Wm. Millar, Benjamin Clow, George Aitken, James Clover and Thomas Bell were ordained and inducted as elders at or soon after the organization. It was about this time that an acre of land was obtained from the late John Cambridge of Bristol for the site of a church and a graveyard. Two or three years after the organization of the congregation, 1824 or 1825, the first church was built in Murray Harbor North. At that time there were only fifteen families actively engaged in this work.

As far as can be ascertained there was no settled preacher for ten years. On March 1st, 1832, the Rev. Daniel McCurdy, a probationer of the Presbyterian church of N. S., was inducted into the pastoral charge of the congregation. He was the first settled minister although probationers had laboured there many years previous. Mr. McCurdy's ministry continued only for two years. Having tendered his demission to the Presbytery the pastoral tie was dissolved on May 6th 1834. Since that date the congregation has been supplied by ministers from the church of Scotland, and by the Free Church after 1854. During all this time it has suffered much from long and frequent vacancies.

During the vacancies after the resignation of Mr. McCurdy the congregation was supplied occasionally by the Rev. John McLellan of Belfast and the Rev. Robert Douglas of St. Peters.

The next minister settled over the congregation was the Rev. Roderick McLay from the Church of Scotland. He was followed by the Rev. Hugh Ross, caring whose ministry the congregation joined the Free Church. It was about this time the glebe was obtained from the Government, and the first Manse was

built near the shore. Previous to this date the minister lived at Murray Harbor South, Three Rivers, or Georgetown.

The next settled pastor was the Rev. Neil Bothune, who laboured acceptably in the congregation for three or four years. He was followed by the Rev. Neil McKay—now pastor of the Presbyterian congregation in Summerside, Hugh McMillan, S. G. Lawson and E. S. Bayne who was ordained January 18th, 1876.

On the day of the opening of the new church there were three services, which were conducted by the Rev. W. Donald of Pictou, the Rev. E. Bell and the Rev. Mr. Reynolds both of Murray Harbour South. The congregations at the different diets of worship were large, and the contributions liberal. It speaks well for the people's energy as well as for the pastor's success that another new church is rapidly approaching completion at Peters Road.—*W. D. in Presbyterian:*

THEP AND NOW.

Rev. Dr. McLeod in his address at his late Jubilee Celebration, contrasted past and present as follows

When I came to this country it was very different from what it is now. Then the roads and bridges were in a wretched state. The Churches consisted of a few shells or frames boarded in. There were very few frame houses of any kind to be seen, the log cabin being the rule. Few waggons found their way to the country. There was *only one* connected with the whole congregation. It belonged to a Mira gentleman, and, being pretty bulky, was fit only for state occasions, and was seldom used. Agriculture was manifestly in its infancy, consequently there were very few carts and ploughs. The schools too "were few and far between" and on a very inferior class. The postal communication between Halifax and Sydney consisted of a weekly mail *only*, and with this the community seemed to be quite satisfied. In connection with the Presbyterian Church, (and other Churches were not more favoured,) the means of grace were very scant. Within the bounds of which is now called the Presbytery of Sydney, comprising all the county of Cape Breton, portions of the county of Victoria viz., Cape North, St. Anns, and Boularderie, and portions of the county of Richmond, viz., Grand River, Loch Lomond and Framboise, there were only two ordained ministers, and two organized congregations, with about *seven* or *eight* elders in all about *eighty* or *ninety*

communicants. By the Divine blessing, however, matters are now very different. We have *thirteen* ordained ministers, *thirteen* regularly organised congregations, with suitable places of worship, about a *hundred* ordained elders, and more than 1200 communicants.

NOAH'S CARPENTERS: A VOICE FROM THE DELUGE.

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them I never knew you: depart from me, ye that work iniquity." Matt. vii. 22, 23.

It was a late hour at night. The city of N—, with its many turrets and spires was sleeping under the shadow of those rocky sentinels which have guarded the plain since the flood. The waves of the ocean fell gently and soothingly on the beach. The moon waved through the fleecy autumn clouds, now playing with the waters and lighting up the scene, and then concealing her glory, as if to make her revelations more prized. It was a night for pious thoughts and conversation.

Two persons were leaving the city and passing along the water side to a valley, where one was a resident and the other a guest. The taller, the elder of two, was actively engaged in a work of benevolence, in the blessings of which the people of N— and the students of — College mutually shared. The work was too heavy for him, and he had invited his young friend, an unconverted lad, of whom we shall speak as Henry, to aid him. Together they had spent many a weary day in supplying the Christian laborers who cooperated with them the choicest means of usefulness, as they crowded the depository of truth. Exhausted by their toils they were now returning for a night's repose. Hitherto not a word had been addressed to the obliging lad about his soul. The fitting occasion seemed to have arrived. A quaint, but fitting manner was chosen.

"Henry," asked the elder of the younger, "do you know what became of Noah's carpenters?"

"Noah's carpenters!" exclaimed Henry; "I didn't know that Noah had any carpenters."

"Certainly he must have had help in building one of the largest and best pro-

portioned ships ever put upon the stocks. There must have been many ship-carpenters at work for a long time to have constructed such a vessel in such an age. What became of them, think you, when all the fountains of the great deep were broken up, and the windows of heaven were opened?"

"What do you mean by such a queer question?" Henry replied.

"No matter what, just now. Please answer the inquiry. And you may also tell me, if you will, what you would have done in that dreadful hour, when the storm came in its fury, and Noah's prophecies were all fulfilled, and all but the family of the preacher of righteousness were ready to be engulfed in those black waters."

"I don't know," said Henry, in a half-thoughtful, half-trifling way; "perhaps I should have got on the rudder."

"This is human nature, exactly, Henry. It would 'climb up some other way,' rather than enter the fold by the only door. It would 'get on the rudder,' in its pride and shortsightedness, rather than go into the ark of safety. It would 'save itself' by hanging on at the hazard of being swept into the gulf of despair, instead of being saved by the provisions of infinite love. But I'll tell you plainly what I mean, Henry, by Noah's carpenters. You have kindly and generously given me your aid, day after day, in building an ark in N—, by which many I trust, will be saved. I feel grateful for your help. But I greatly fear that, while others will be rejoicing in the fruit of our labors, you will be swept away in the storm of wrath which will by and by, beat on the heads of those who enter not the ark of Jesus Christ. No human devices will avail you. 'Getting on the rudder' will not answer; you must be in Christ or you are lost. Remember Noah's carpenters, and flee to the ark without delay."

They reached the house and parted. The winter came. The lad was placed in a boarding-school in —. He visited home during the winter vacation, and presented himself for admission to its communion. He then stated that the conversation detailed above had never passed from his memory. It led him to serious reflections, and ultimately, we trust, to the ark of safety. He is now entering a career of widespread public usefulness. He will never forget Noah's carpenters.

Though Noah's carpenters were all drowned, there are a great many of the same stock now alive; of those who occa-

tinue to promote the spiritual good of others, and aid in the upbuilding of the Redeemer's kingdom, but personally neglect the great salvation.

Sabbath-school children, who gather in the poor, or contribute their money to send tracts and books to the destitute, or to aid the work of missions, and yet remain unconverted are like Noah's carpenters.

Teachers in Bible classes and Sabbath Schools, who point their pupils to the Lamb of God, but do not lead the way, are like guide-boards that tell the road, but are not travellers on it; or like Noah's carpenters; who built an ark, and were overwhelmed in the waters that bore it aloft in safety.

Careless parents, who instruct their children and servants, as every parent should, in the great doctrines of the gospel, yet fail to illustrate these doctrines in their lives, and seek not a personal interest in the blood of Christ, are like Noah's carpenters, and must expect their doom.

Printers, sewers, folders and binders, engaged in making Bibles and religious books; booksellers and publishers of religious newspapers, who are doing much to increase the knowledge of the gospel and to save souls, but so many of whom are careless about their own salvation, will have the mortification of knowing that while their toils have been instrumental of spiritual good to thousands, they were only like the pack mules that carried a load to market without tasting it; or like Noah's carpenters, who built a ship in which they never sailed.

Wealthy and liberal, but unconverted men, who help to build churches and sustain the institutions of the gospel, and who "will not come unto Christ that they may have life," are hewing timbers and driving the nails of the ark which they are too careless to enter. Perhaps they think they will be safe "on the rudder;" but they may find, too late, that when they would ride they must swim—that when they would float they must sink, with all their good deeds, unmixed with faith, as a millstone about their necks.

Moralists who attend church and support the ministry, but who do not receive into their hearts the gospel they thus sustain, are like Noah's carpenters.

Perhaps the Christian reader will be encouraged by this narrative to speak a word in season to some of these ark-builders. Their kindness should be acknowledged. "These things ought they to have done." The danger is that the great

thing will be left undone. Run, speak to that young man. Tell him that "getting on the rudder" of the ark, and all other human devices for salvation, are vain refuges of lies. Tell him that the ark is open, that it is safe, that it waits for him. The dove and the olive-branch are in the ark. The bow of mercy spans the heaven above it. Peace, and hope, and salvation are there. But if scorned or neglected, when once the door is shut? they only that are in the ark will "remain alive." Who can abide that storm. Who can buffet those waves? Who will survive that deluge?—*American Messenger*.

DON'T DRINK THE FIRST GLASS.

I was passing along the street a few days ago, and saw a crowd of schoolboys crowded around a policeman who was taking a poor drunkard to the police station. The prisoner was quite a young man, and only a few years before had been a pure, happy schoolboy; but he had been enticed into a saloon, and had taken his first glass there. The *first glass*, boys, is the one that tells. Don't take it. Keep clear of saloons, for there are wicked men inside who will be glad to make drunkards of you. They will tell you you need a little liquor now and then to tone you up and make a man of you, but don't believe them. Cold water is the best tonic and the quencher of thirst any time. The person who drinks a first glass never expects to be a drunkard. He thinks he can control himself and never become a slave to the glass, but nine cases out of ten the first glass is the prime cause of making a drunkard. Don't touch it.

AN ELDER INDEED.

A correspondent sends us from Loch Lomond the following notice of "An aged Elder," Neil McIntosh, a native of Uist, Scotland, who came to this country many years ago, and follows the occupation of farmer in Framboise, C. B. He was some time since elected to the Eldership in that congregation, will be one hundred years of age at the beginning of the new year. Last July he travelled on foot fourteen miles to attend the communion. At its close he travelled ten miles to Grant River to attend communion there, and thence home a distance of fully twenty miles. He travels on foot regularly about two miles to church, and is generally among the first to arrive there. He still has the use of all his faculties and is ready to every good work.

THE Children's Presbyterian.

THE MANLY, LOVING BOY.

He walks beside his mother,
And looks up in her face
With a glow of loving, joyous pride
And a truly royal grace;
He proudly waits upon her—
Would shield her without fear,
The boy who loves his mother well,
Her little cavalier.

To see no tears of sorrow
Upon her loving cheek,
To gain her sweet, approving smile,
To hear her softly speak—
Ah, what in all this wide, wide world
Could be to him so dear,
The boy who loves his mother well,
Her little cavalier?

Look for that boy in the future
Among the good and true;
All blessing on the upward way
His feet shall still pursue!
Of robed and crowned and sceptred kings
He stands the royal peer,
The boy who loves his mother well,
Her noble cavalier.

LETTER FROM A PASTOR.

Dear Children:—

About 100 miles south of Cape Breton is situated a low sandy region called Sable Island. Owing to very dangerous sand bars on its coast it has proved perilous to seamen, many suffering ship-wreck. On the 10th August the Barque Britannia sailed from Jamaica for Montreal. Perhaps none on board ever dreamed of danger or death. All was pleasant until Monday Morning the 2nd Sept. when a thick fog prevailed and in a short time the ship struck on Sables North East Bar. Thirteen lives were lost including the Captain's wife and four children. Two of the little children were washed overboard by a wave and rescued by their father but afterward died in his arms. As we read tales of ship-wreck how sad we feel and pity those who mourn the loss of dear ones.

But children, there are sadder wrecks taking place in the world than the one that has recently occurred at Sable Island. There are dangerous shoals in life that often cause the loss of the soul. When a ship is lost at sea man can estimate the loss. But if the soul be lost who can calculate that loss,

Oh beware lest you suffer ship-wreck on the fearful shoals by which you are surrounded God's grace alone can preserve you against the world the flesh and the Devil. Are your souls well ballasted If so you are safe.

* * * * *

In every congregation in our church a Sabbath School exists. A great many children are learning of Jesus at these Schools and much good is being done. But are there not children in every town, village and settlement, who do not attend the Sabbath School. And how many of your fathers and mothers are never there. Here is work to do for your Saviour and if you engage in it who can tell what great results may follow.

In one of the Western States a little girl was told by her teacher that she could bring her father to the Sabbath School and thus do something for Christ. At first she could not get him to come but at length she brought him to the door of the little lighthouse where the Sabbath School was held. He had never been at a Sabbath School in his life and was a very wicked man. He drank, and used bad language but his little daughter pleaded with him and succeeded in getting him to the school. What was the result. His heart was touched and he has now planted 180 Sabbath Schools in the Western States.

How many children who read this story are ready to go and do likewise.

There are now upwards of 13000 children attending our Sabbath Schools in these Maritime Provinces. How much this little army could do for Jesus if fired with the spirit of the little girl in the Western States.

I know that you all rejoice when success crowns the efforts of the missionaries. You are pleased when you hear of

heathen being brought to the knowledge of the truth. Missionaries, however, have their trials, and they need our sympathies and our prayers. Many of you have been listening to the story which Mr. Robertson tells with his own lips of Erromanga. You know something of the history of that Island. Its soil is stained with blood. When he first went there his life was in danger from the savage heathen. Often for weeks the Christian natives watched their house day and night lest they should be murdered. We have reason to thank God that they have been preserved.

A few weeks ago a missionary and his wife returned from Africa to the United States. Just before leaving Africa there was a fight between some of the native tribes. The conquering party on the way home halted at the door of the mission premises and at once prepared a feast. And what do you think they were going to cook? A little boy whom they had carried off captive. The missionary was away from home, and his wife seeing what they proposed doing went out alone and pleaded with them to spare the life of the poor young boy. After a time they listened to her pleadings, but the excitement to her nerves affected her health. She is now in the United States for a rest, and intends after a time going back again to Africa. Who knows but God has yet a great work for that little fellow to do. It was a severe trial for the missionary's wife, and might have cost her her life.

Let me tell you of the sad trial of another missionary in the Southern States. In North Carolina a short time ago a colored minister was labouring among the Negroes. His salary was very small only twelve dollars a month. On this small amount he was trying to support six children. His people owing to failure in crops could contribute but little toward his support. He fell in debt and passed through a good deal of suffering. One of his children became sick. The doctor visited the child but said he could do nothing for him. He had no money to buy what he needed. At length death ended his sufferings. If I could have had the means said the father to have gotten what he needed the cup might have passed. My child's life might thus have been spared. Freely however he was given up to him who gave him.

These instances we have given you will serve to show some of the trials through which missionaries are sometimes called to pass. You know it gives us some con-

fort when in trial to have friends sympathize with us. Show your sympathy to those who have taken their lives in their hands, and left home to instruct the heathen. We do not know all their trials. Often they are known only to God and themselves. As you go to a throne of Grace night and morning remember them in their prayers. And although you may never see those for whom you pray on this side of the grave, yet they will be greatly sustained by your prayers, better prepared to pass through trial and be much comforted in the work.
D.

THE BOY AND THE MAN.

Many years ago a poor shepherd boy, clad in an old plaid mantle, went into a bookstore in Edinburgh and asked for a second hand Greek Testament, being unable to buy a new one. The bookseller having handed him one, the boy asked the price.

'For whom do you want it?' asked the bookseller.

'For myself,' answered the boy.

'Can you read Greek?'

'Yes sir,' modestly replied the boy.

Then, said the bookseller, 'if you will read and translate a few sentences I will give you the book.'

The boy, highly pleased with the proposal, read the Greek text, and then translated it into English.

'Take the book, my boy,' said the bookseller; 'you are welcome to it.'

The boy thanked him, clapped the book under his arm and walked off in triumph to the pasture to attend the sheep.

Many years afterwards that same boy (ah! he had become a man now) stepped into the same bookstore, entered into conversation with the bookseller, and asked him if he remembered giving a second-hand Greek Testament to a poor shepherd boy one morning.

'Yes, I remember it well,' said the bookseller, 'and I should like to know what became of that boy, for I am sure he has risen to eminence in some profession or other.'

'Sir, said the man, 'you see him before you.' Now, who do you think he was?'

The Rev. John Brown of Haddington, one of the most eminent authors and commentators of the Scriptures the world has ever produced.

It is a well-known fact that the children of parents in humble circumstances often succeed better than the children of the rich; and their greater success must

arise from their being stimulated by their scanty means to improve to the utmost the talents which God has given them.

To the sons of the poor man, then, I say, in the words of Solomon, 'The hand of the diligent shall bear rule; but the slothful shall be under tribute.' Be industrious, be frugal and attentive to every duty. To the sons of the rich I would say: 'He that loveth pleasure shall be a poor man; and seest thou a man diligent in business, he shall stand before kings he shall not stand before mean men.'

A "CHILD APOSTLE."

A little slave girl in Travancore was so earnest and constant in telling others of the Savior, that she was known by the name of the "Child Apostle." Cruelly did she suffer for her faithfulness; but she persevered, and often won to Christ those who had been her most cruel enemies.

When the Bishop of Madras was visiting Travancore, this child was presented to him, her face and neck and arms all disfigured and scarred by blows. The good bishop's eyes filled with tears as he looked at her and said,—

"My child how could you bear this?"

She looked up in his face with simple surprise, and said,—

"Sir, don't you like to suffer for Christ?"

This dear child did not put off working for Christ till she was older; if she had, she would not have lost her opportunity. The next year the cholera raged through the district, and she was one of the first whom God called home to himself.

TWO WAYS.

Fred and Joe are boys of the same age. Both have their way to make in the world. "This is the way Joe does: When work is before him he waits 'till long as he can—he hates so to touch it! Then he does not half do it. He is almost sure to stop before it is done. He does not care if fault is found. He says, "I can't help it," or, "don't care."

Fred's way is not the same. He goes straight to his work, and does it as soon as he can and as well as he can. He never slights work for play, though he loves play as well as Joe does. If he does not know how to do a piece of work well he asks some one who does know, and then he takes care to remember. He says, "I never want to be ashamed of my work."

Which boy, do you think, will make a man to be trusted?

SCOWLS.

We would heartily second the true words of Mrs. A. L. Snow, in the *Advocate and Guardian*, against the habit of scowling. Read carefully what she says, and then follow her advice that you do not scowl:

"Oftentimes we meet people whose faces would be beautiful if they were not darkened and wrinkled by scowls. It never was designed that mortals should thus disfigure themselves—no, it never was. Scowls are the result of habit; we first yield to irritable emotions, and then let these wrong feelings settle into a chronic state. It is well to bear in mind that the emotions of the heart are photographed on the countenance. They will as certainly leave their peculiar impressions on the countenance as a potter's wheel leaves its impression on his vessels.

"What is more beautiful than a fair countenance? The features may be a little irregular; but if they were smiles and good cheer, they will soon lose their plain appearance and become attractive.

"I feel so sad and sick," many say, "I can't help scowling."

"We cannot agree with you: you can help it; for if the minister chanced to call, your scowls will vanish like the dew before the morning sun. Custom tells us that we must wear smiles when we have visitors; but if we assume them to please visitors, let us keep them on to please our friends.

"Shopkeepers exhibit their articles at the door and windows; so people exhibit what they keep within by the words of the mouth and the expression of the countenance."

MOTHER'S TURN.

"It is mother's turn to be taken care of now," The speaker was a young girl whose bright eyes, fresh color and eager looks told of light-hearted happiness. Just out of school, she had the air of culture which is an added attraction to a blithe young face. It was "mother's turn now." Did she know how my heart went out to her for her unselfish words? Too many mothers in their love of their daughters entirely overlook the idea that they themselves need recreation. They do without easy, pretty and charming things and say nothing about it, and the daughters do not think there is any self-denial involved. Jenny gets the new dress and mother wears the old one,

turned upside down and wrong side out. Emily is tired of study and must lie down in the afternoon, but mother, though her back aches, has no time for such an indulgence. Dear girls, take good care of your mothers. Coax them to let you relieve them of some of the harder duties which for years they have patiently borne — *Intelligencer*.

FRANK'S MORNING LESSON.

FRANK ALLEN loved play full as well as study any time. He was much pleased to know he could study at home one winter and recite to his father, who was some thing of an invalid. There would be no boys to laugh at his mistakes in recitation and he imagined study would be very easy work in the warm, pleasant parlor, with little Bessie to play with and mother to run to when he got into trouble. But soon he found that study was the same up-hill work if he ever wished to accomplish anything.

"I can't get this example right if I try a thousand times, mother," he said one morning (Frank and arithmetic were never very friendly.)

"When you have tried half that many times I will help you," said his mother, smiling. It was only a very long example in simple multiplication, requiring close and steady attention.

"You need attend to but one figure at a time, remember; do not look at the rest or it will confuse you. Multiply all through by the units first, then you have only to take tens in the same way; then the hundreds, and so on. Take 'One thing at a time' for your motto, and work will grow a great deal simpler."

Frank followed his mother's suggestion, and after a good hour's faithful work he had the example all completed and copied neatly on his little blackboard. How proud and happy he felt when father gave him back his book after a careful inspection of the work with a "very well done indeed, Frank!"

He learned more than his arithmetic-lesson that morning. He learned the pleasure of hard work and of conquering difficulties, and what a good rule "One thing at a time" is to work by. — *Merry's Museum*.

GIRL BARRIES IN CHINA.

A Story for Girls.

BY REV. JAMES SADLER, OF AKROY.

Let us enter a house where a little girl

has just been born. Something is evidently the matter; the father looks gloomy, vexed, and disappointed. We ask, "Is the child dead?"—"No." "Why then, are you grieved?"—"Because it is a girl." "Don't you like girls?"—"No; they are of no use." There is something ominous in his looks. They mean the death of the little one, to which the mother has consented. Why does he take into his left hand a quantity of dry rice, and with his right make it into a pellet? In order to choke the little infant. In some cases it is preferred to cause death by smothering. We turn aside to a young man of the family, and ask, "Is not this killing of infant girls a very hard thing?" "Yes," he says, "father came in to kill my little sister and tried to do it by smothering. She was a strong child, and writhed to get away from him, so that his hand trembled. He tried a second time and a third time with the same result. At last he let her live.

Sometimes the death of the innocent but hated infant girl is caused in other ways. I was going into my house one day and saw some of our students driving away a dog from a pit. I asked, "What are you doing?" They gave no answer, so I went to look, and saw a parcel, the outside of which was coarse, dirty matting. One end of it was open, a child's head was there. The top of it was eaten off by the dog, and the brains appeared. I saw the white mass and turned away as the students had done. Then I went for a man to bring a Chinese spade to do a work of mercy in digging a little grave and burying the little out-cast. He did not seem willing, but was at last persuaded.

Sometimes these helpless babies are put out into the roadside to live or die, as passers by may care. A friend of mine found that there was something very disagreeable outside of his house, and went to see what it was. It turned out to be one of these little bodies going to decay.

We have even heard of an infant girl being burned to death. Some people were going by a blacksmith's house and heard cries as of a child in agony. They went to see what was going on, and found a father burning to death his own child, because he considered that in this way he could drive away a bad spirit which (he thought) had caused the birth of girls instead of boys in the family. Those on-lookers could coolly stand by and see him making the fire larger until the poor little creature was a charred corpse.

Heathenism in China means the

of that public opinion which in this country makes the killing of any child ever so little, to be judged as the crime of murder. Hence the magistrates take no care to prevent infanticide. If you go to preach to a heathen crowd, and speak of this killing of little girls as a crime, you will be laughed at.

Sometimes in China you meet with a foundling house for gathering in these unhappy outcasts. We went to see the one established at Amoy. It was a most awful sight—filled with babies, all like little old women. Their appearances showed a distressing want of nourishment and leanliness. We have never forgotten the sight, and can only think of it with a feeling of sickness. It would have been much better for the poor children to have passed away to God, instead of existing in such a state of living death; especially in view of the fact that if they live to grow up they are gladly got rid of to any who apply for them, although often for the worst of purposes. Even the nurses looked wretched. These various miseries may be accounted for by the want of principle often shown in heathen arrangements, especially by a system of farming out the offices of such institutions, and the efforts of all concerned to make as much as possible for themselves.

Sometimes a heathen man or woman is moved to save the little life and admit the child into their family. In this way, a woman whom we knew, knowing that a certain girl was to be destroyed, went to the mother and asked to be allowed to keep the little one. Her request was granted. She brought her up with her own daughters, who looked on her as a foster-sister. The girl has turned out to be a very worthy woman, whose name is known in the Christian Church both at Amoy and Shanghai.

Christianity puts a stop at once to girl-murder. Here are some Christian Chinese parents. We enquire of them; "Have you destroyed any of your infant girls?"—"Yes." "How many?" Three, two, one, it may be. "But have you destroyed any since you have become a Christian?"—"No; no Christian destroys his girls." On examination, we find that the Christians exert their influence to awaken a conscience on this subject amongst the heathen with considerable success.

It was felt, however, that teaching was not enough. We must set ourselves to earnest action in the matter, especially as Mr. Macgowan was prepared to take a leading part in saving the lives of children condemned to die.

The matter was seriously discussed in the Amoy Congregational Union. The native delegates and ministers threw their whole soul into the consideration of the question. It was decided that money should be raised for receiving and supporting the unhappy children and that in every locality where Christians lived there should be an effort made to step in and save any child who was to be destroyed. To prevent, as much as possible, interference with family life, it was urged that we should not do more at first than keep the child alive for a few months, and then offer it back to the parents, that they, seeing that an attractive child was before them, might no longer think of despising and neglecting their own offspring. In case there should be a final rejection on their part, then the Christian should bear the expense till some family could receive the foundling as a daughter. Some however, urged that from the outset all right in the child rescued should be renounced by the heathen parents and recorded in a legal document, lest, after great expense and effort in its salvation, the girl should after all be at the mercy of the selfish, if not immoral, demands of those who might claim control over her. The latter opinion has more generally prevailed.

A number of little ones have already been saved from death, and I once had the pleasure of seeing several of them baptized.

DIME NOVEL WORK.

Pernicious stories of the "dime novel" class continue to do their mischievous work. The latest recorded victim was a New London boy, aged fourteen, who shot himself during a period of mental aberration caused by reading dime novels.

Parents who hear of such cases and fear for their own boys usually wish that some one would kill the writers and publishers of the vile trash that most boys read when they can get it; but such wishes do not mend matters in the least, for there is no one to do the killing. The only antidote to the dime novel is good reading matter that is not prosy; there is plenty of it in the market, and fathers who do not see that their boys are well furnished with it have only themselves to blame if the youngsters are compelled to find their own literature for want of a paternal supply.—*N. Y. Herald.*

Said Joseph Cook, "You must judge religious movements not by the men who make them, but by the men they make

A YEAR'S MISSION CRUISE OF THE CHILDREN'S MISSION SHIP "DAYSPRING," 1882.

The Dayspring cards are now in the hands of the children and doubtless many of them are busy collecting. \$1216 is needed from our church for the support of the mission vessel and each monthly statement furnished by the Agent of the church reminds us that the fund is in debt. Our mission schools also need a good deal of help so that a vigorous and active canvass on the part of the children will be required. The following account of a years mission cruise of the Dayspring will show how she is employed, and give some idea of the amount of work performed by her in one year. It is taken from the Free Church Monthly, Scotland and we hope will prove interesting and stimulating to our readers.

Our New Hebrides vessel, the *Dayspring*, cost £1,753 in the past year. To meet this the ten Presbyterian Churches, which sent out fourteen missionaries, and the lately cannibal, but now Christian, natives of Erromanga, and two other islands, subscribed £1,803, of which £250 came from the children of the Free Church of Scotland. Besides this, our Glasgow divinity students sent £520 to the fund for native teachers, and the Foreign Mission Committee spent £830 on three stations.

The *Dayspring* left Sydney on Saturday, 1st April, having on board as passengers, Rev. Mr. and Mrs. Fraser, first missionaries of the Presbyterian Church of Tasmania. She was full of ship's stores missionaries' supplies, etc., besides two new houses for Messrs. Fraser and Gray.

Mrs. Gray having taken ill a few days before the vessel sailed, she and her husband were left behind until the next voyage. After a fine passage the *Dayspring* anchored in Aneityum harbour on the 14th April, and landed Mr. Annand's mails and stores. Mr. Gray's house was also put on shore there until he himself should come down.

On the 17th she weighed anchor and stood round on the other side of the island, and landed Mr. Lawrie's supplies and mail; and thence she sailed north, calling at all the mission stations on her way, and landed the missionaries' stores and mails. At Havannah harbour Mr.

Macdonald went on board in order to visit Burimba on Epi along with Mr. Fraser. Mr. Fraser resolved to settle here, near the place where Mr. Holt had lived for some time. A piece of ground was purchased, which the natives were instructed to clear as a site for the mission house.

On the 15th May she left Epi again for the Southward, and anchored next day at Tongoa. On the 18th sailed again from Tongoa for Noguna with Mr. and Mrs. Michelsen, whom she landed the following day, and anchored in Havannah harbour the same afternoon. On the 23rd she left Havannah harbour for the south, landed Mr. and Mrs. Fraser at Kwamera on the 22th, and cast anchor in Aneityum harbour on the 27th.

Thence she started again on the 1st June, with Mr. and Mrs. Annand as passengers; picked up Mr. and Mrs. Lawrie and child the next day; landed Mr. and Mrs. Lawrie and child and Mrs. Annand at Kwamera on the third June.

On the fifth, Mr. Watt, Mr. Annard, Mr. Fraser, and Mr. and Mrs. Lawrie and child came on board at Kwamera, and on the same day Mr. and Mrs. Nelson and two children came on board at Port Resolution. The boat touched at Aniwa in passing, on the evening of the same day. On the 6th June called at Eromanga; started the same evening for Fato, and came to anchor next morning in south west bay. Some of the passengers visited Mr. McKenzie's station at Erakor; and next morning the anchor was weighed, and the ship proceeded to Havannah harbour and cast anchor there, where she lay while the meeting of Synod was being held.

On the 19th June she left Havannah harbour, called at Nguna on the evening of the same day, and anchored at Tongoa on the morning of the 20th, where a considerable quantity of timber and bricks were landed for Mr. Michelson. On the evening of the 23rd she sailed for Epi, and anchored in Boga Bay on the morning of the next day, where she lay until the 5th July while the missionaries erected Mr. Fraser's house. On the evening of the following day the ship's boat called at Havanna harbour, and on the morning of the 10th sailed for Eromanga, where she arrived on the 13th, and started on the evening of the same day for Port Resolution. On the 16th she touched at Port Resolution, and the next day at Kwamera. Before the work could be finished there a strong breeze sprang up, increasing into a gale, during which the ship was laid to

for four days." On the 22nd July she touched at Aname; next day anchored at Anelgaubat, left again on the 25th. and touched at Kwamera the next day, and on the 26th landed Mr. and Mrs. Annand at Aneityum.

On the 28th the weather was cloudy and the wind strong; she therefore ran into the harbour and rode out the gale with both anchors down. On the 31st started again for the north; called the same day at Aname, and took on board a pair of young cattle for Tonga. On the 1st August touched at Aniwa; landed Mr. and Mrs. Watt; and on the evening of the same day anchored at Dillon's Bay. On the 2nd left Eromanga, taking Mr. and Mrs. Robertson and children, and sailed for the north. On the 4th August landed Mr. and Mrs. Fraser at Purimba. Api. On the 5th, having landed all Mr. Fraser's goods, sailed for Tonga; anchored there at noon on the 7th; landed the cattle next day and started again on the 9th; and on the 11th anchored at Havannah harbour. On the 15th, Mr. and Mrs. Macdonald and four children came on board as passengers for Sydney. On the 16th set sail from Havannah harbour, and touched at Dillon's Bay on the 22nd, whence she started again on the same evening. On the 25th touched at Aniwa taking on board Mr. and Mrs. Watt. On the morning of the next day the vessel was off Port Resolution. The sea was too heavy to effect a landing. The vessel was therefore put under easy sail, worked up to windward, and cast anchor at Anelgaubat on the 30th. On the 2nd September she sailed again for Kwamera, where Mr. and Mrs. Watt were landed next. On the morning of the 4th she touched at Port Resolution, and on the afternoon of the same day landed goods for Mr. Watt at Kwamera. On the 6th touched at Aname, took on board arrowroot for Mr. Lawrie, and sailed for Sydney on the evening of the same day, where she arrived on the 18th. 

After taking in missionary supplies and ship's stores, she sailed again for Sydney on the 28th September, having on board as passengers Mr. and Mrs. M'Kenzie and two children, Pev. Mr. and Mrs. Gray, the first missionaries of the Presbyterian Church of South Australia, Mr. Muller and Mr. Ross, and arrived at Anelgaubat harbour on the 16th October. On the evening of the 17th weighed anchor and sailed for Aname; next morning took on board Mr. Lawrie, and sailed for Futuna, where she arrived the following morning. Mr. Lawrie landed and spent the

day, and came on board again in the evening. The ship sailed for Aneityum, landed Mr. Lawrie at Aname next morning, and cast anchor in the harbour of Anelgaubat in the evening of the same day. On the 25th Mr. Annand and five natives came on board to assist in building Mr. Gray's house. The ship proceeded to Kwamera where Mrs. M'Kenzie and child, Mrs. Gray, and also Mr. Watt's goods were landed, and Mr. Watt came on board. On the 28th the vessel touched at Port Resolution, and cast anchor at Wea-sisi on the evening of the same day. Here Mr. Gray resolved to settle. His house and goods were landed, those engaged in building going off in the morning and sleeping on board at night. On the morning of the 8th a heavy swell was rolling into the anchorage, and in getting the ship under way and in attempting to heave up the anchor the chain parted, and the starboard anchor with twenty-five fathoms was lost. Made sail for Aniwa, where Mr. Watt landed and came on the same evening. The next morning the vessel was off Port Resolution; but the sea was too heavy to land, so the ship ran round Wea-sisi, landed Mr. Watt, took on board Mr. Annand, and started for Aneityum the same evening, where she arrived on the 11th, and started thence on the 14th. Touched next morning at Kwamera; took on board Mrs. M'Kenzie and children at Port Resolution the same day, and anchored at Dillon's Bay on the 16th. On the evening of the same day set sail for Erakor, where Mr. and Mrs. M'Kenzie's children and stores were landed on the 18th. On the afternoon of the same day made sail for Tonga, where the vessel came to anchor on the 9th. Next day, Mr. Michelsen's stores were landed, the anchor weighted, and the ship sailed for Epi. On the 21st she anchored in Boga Bay and landed Mr. Fraser's stores. On the 24th she sailed again for the south, calling at all the mission stations on her way to Aneityum, Mr. and Mrs. Robertson and three children came on board at Eromanga, and Mr. and Mrs. Neilson and two children at Port Resolution, Tanna. The vessel left Aneityum for Sydney on the 19th December, and arrived at that port on the 31st of the same month.

The work this year has been exceptionally heavy. Two new missionaries were settled, and the lumber, corrugated iron for the roofing, and stores, filled up the ships hold, and gave the men a great deal of hard work in handling and boating. In addition to this there has been a great deal of heavy weather and contrary winds.

to contend with. The work, however, has all been accomplished satisfactorily without accident or mishap. Nearly 10,000 miles of ocean have been sailed over; many passengers, both white and black, have been carried to and fro; many boxes of goods have been hoisted and landed; and now after all this work the vessel is again in Sydney to refit for another year.

PRESBYTERY MEETINGS.

Presbytery of Halifax.

This Presbytery met at Poplar Grove Church, Halifax on the 4th Dec. Dr. Patterson and Rev. H. H. Johnson of the M. E. Church Halifax, were present as corresponding members.

The call from Shelburne congregation addressed to Rev. James Rosborough Musquodoboit Harbor was the first item of business considered. Five commissioners were present and after being heard Mr. Rosborough intimated his acceptance of the call. Mr. McKinnon Little River was appointed to declare the pulpit vacant on third Sabbath of December, also to act as interim moderator of the Session.

CALL FROM CANARD

A call from Canard congregation in favour of Mr. William Dawson was sustained as a regular gospel call and accepted by him. The Presbytery will meet at Chalmers Church Halifax on the 17th inst. to receive Mr. Dawson's trials and on the following day at Canard at two o'clock in the afternoon for his ordination. Mr. Simpson to preach, Mr. Logan preside, Mr. Ling to address the minister and Dr. Burns the people.

VISITATION AT RICHMOND

In the evening at 7.30 o'clock Presbytery again met at Richmond for Presbyterial visitation. Richmond in connection with North West Arm was formed into a congregation in 1869 and owes its commencement to the Sabbath School Association. Its first pastor was the Rev. John R. Thompson of P. E. Island who labored for a short time and then accepted a call to Olympia, Washington Territory U. S. He was succeeded in 1872 by the Rev. James F. Campbell who is now our missionary in India. Mr. Wyllie followed Mr. Campbell and soon after his settlement North West Arm was formed into a mission station.

At the visitation there was a very small attendance of the people. Mr. Morrison preached from Malachi 4th chap. 2nd verse. The congregation comprises about 34 families with but two elders. An efficient Sabbath School is kept up during the whole year with an attendance of 70 or 80 children. A weekly prayer meeting is held though but a few attend. A record is taken in each family and upwards of \$100 has been contributed to the schemes of the church during the year. The pastor receives \$500 per year from the people with a supplement of \$200. Though the congregation is but weak yet a few individuals are contributing very largely to the support of ordinances. The attendance of the congregation being so very small on the evening of the visitation it was agreed that Mr. McPherson exchange with Mr. Wyllie at an early date and set before the people the facts elicited.

Presbytery of Sydney.

The Court met on the 7th Nov. with a good attendance of ministers and elders. The Clerk being absent through sickness, the Rev. D. McMillan was appointed to his office for this meeting.

Dr. Patterson from New Glasgow being present was asked to sit as a corresponding member.

The prayer of a petition of certain parties residing in Backlands, Cow Bay, asking to be separated from Mira congregation and joined to Cow Bay, was granted, conserving legal claims, if any, to Mira trustees.

Mr. Sinclair's demission of the Loch Lomond and Framboise congregations was accepted, to take effect on the 1st of January 1884 provided all arrears are paid up to that date.

A telegram was received from the clerk of Presbytery intimating that the Rev. R. H. Abraham declined the call from North Sydney. The Presbytery expressed sympathy with the congregation in its disappoinment.

The Jubilee Committee reported. The thanks of Presbytery were tendered to the Committee, and especially to the Convener, for their diligence.

Mr. McMillan was appointed to meet with the Loch Lomond and Framboise congregations in the matter of arrears.

Boudarderie was recommended to the Hunter Building Fund for \$300.

Adjourned to meet on the 28th inst.; within Knox Church, Boularderie.

G. L. GORDEN, Clerk.

Presbytery of Wallace.

This Presbytery met twice during the meeting of Synod. At these meetings Mr. R. C. Quinn accepted the call to New Annand and trials for ordination were assigned him.

The Presbytery met again at New Annand on Nov. 6th, where Mr. Quinn gave in his trials which were sustained. In the afternoon of the same day he was ordained to the office of the ministry and inducted to the pastoral charge of the congregation. Mr. Robertson preached from Rev. 3: 20. Mr. McKay presided and ordained. Mr. Sedgwick addressed the minister and Mr. McGregor the people. The services were appropriate and the congregation was large and deeply interested in the proceedings. It is worthy of special mention that a quarter's stipend in advance was paid Mr. Quinn. This is the fifth ordination or induction that has taken place in this Presbytery within a little more than a year. All the vacancies are now filled.

As regards the readjustment of the boundaries of the Presbyteries of Truro and Wallace, it was agreed to ask the Presbyteries of Truro to state definitely the readjustment they propose and their reasons, when the Presbytery would give the subject their best consideration.

The question of the better support of the ministry as brought up by the Assembly's scheme was considered. It was pointed out that apart from aid received from the Supplementing Committee, no stipend within the bounds comes up to the minimum stipend therein set forth, i. e., \$750 and a manse. It was agreed to instruct the clerk to call the attention of the congregations of the Presbytery through sessions to this fact and to ask if they could not bring the stipend paid up to or above this *minimum* or as nearly approaching thereto as possible.

The members of Presbytery were recommended to hold evangelistic and missionary meetings in their congregations during the winter, and to call in the help of their brethren in the conducting of these meetings.

The Assembly having appointed a committee to revise the Book of Forms it was agreed to represent to the committee that in the Maritime Provinces very many sessions receive persons into full communion *publicly*, that no form is provided in the present book for so doing, and that in the judgement of the Presbytery it is very desirable that such a form be provided. It was also agreed

to suggest to the committee that they should look at the formula for this purpose of the late Presbyterian Church of the Lower Provinces, and consider whether it does not furnish a formula or the material for such a formula as the Presbytery desiderates.

Mr. Gregor was appointed to draw up the Presbytery report on the State of Religion; Mr. Gray the report on Sabbath Schools, and Mr. McKenzie the Report on Temperance.

The Presbytery meets again at Amherst on the first Tuesday of February at $\frac{1}{2}$ past 8'clock, p. m.

THOMAS SEDGWICK, Clerk.

Presbytery of Lunenburg and Shelburne.

This Presbytery met at Bridgewater on Wednesday Nov. 21st. Intimation was had from Home Mission Board that the grant asked for Riversdale had been given; and from the Supplementing Committee that \$200 had been granted for Lockport and East Jordan, if erected into a new charge. The matter of division of Shelburne and Lockport congregation was taken up. The result of the subscription in the central stations was reported and accepted by Presbytery as satisfactory, being a considerable increase on what was formerly raised; and holding out the prospect of further increase at early day. It was then

Resolved, That the prayer of the petition from Lockport and East Jordan be granted, and that these stations be erected into a pastoral charge to be known as the congregation of *Lockport and East Jordan*, and that Messrs. William Hogg Shelburne, and John Downey, West Jordan, with Mr. McLean as Moderator, be appointed an *interim* session, with instruction to prepare communion roll, and open a session record.

Further. That a pastoral charge, to be known as the congregation of *Shelburne*, be erected, consisting of the remaining stations of the old charge of Shelburne and Lockport, with the addition of Upper Clyde, which is hereby transferred from the congregation of Clyde and Barington, and that Mr. McLean be *interim* moderator of session.

A report was then read from Rev. Mr. McLean, stating that he had, as appointed moderated in a call at Shelburne to Rev. James Rosborough, of Musquoboix Harbor. Mr. McLean, says, the "call is cordial and the people are of one mind," and that it is "better signed than could

have been expected under the present circumstances of the congregation." This call is from what is now the pastoral charge of *Shelburne*, the central one in the county. It was duly sustained as a regular Gospel call, and ordered to be transmitted to Halifax Presbytery.

The following provisional arrangements were made to be carried out in the event of Mr. Rosborough accepted the call. Presbytery to meet at *Shelburne* on Thursday, 20th Dec. at 7:30 P. M., Mr. Crawford to preach and preside, Mr. Simpson to address the minister, and Mr. McLean the people.

Mr. Langille presented report from *Diversdale*, showing that the congregation had paid the proportion of amount promised Mr. Crawford for first quarter. Report was adopted and it was agreed to ask the Home Mission Board to pay this proportion according to agreement.

Mr. Millar was appointed to prepare Presbytery report on State of Religion, and sessions were directed to send in returns to him on or before the middle of January.

It was also agreed to hold a Presbyterial conference on the State of Religion within the bounds at *Mahone Bay*, during first week in February.

Congregations are asked to raise for schemes of the church the same amount as allocated to them last year, with the additional proportion required for Supplementing Fund. They will, in a few days, be furnished with statements of respective estimated amounts by the clerk.

D. STILES FRASER, CLERK.

Presbytery of Truro.

This court met at the Presbyterian Hall, Truro, on Tuesday December 4th. The attendance was not large—there being ten ministers and but three elders present.

The committee on Sabbath-school organization presented a report looking to the more efficient working of Sabbath Schools, the recommendations of which were adopted. Provision is made (1) For a Standing Committee of Presbytery on Sabbath Schools; (2) For a secretary in each congregation who is to report on the condition and working of the school or schools within the congregation; (3) For holding conferences for deepening an interest in Sabbath School work, and (4) for preparing and forwarding the annual report to the General Assembly—a copy of which is to be sent to the

Provincial Sabbath-school Association.

Sessions are requested to forward their reports on Sabbath Schools to the Rev. James Sinclair, on the State of Religion to the Rev. J. D. McGillivray, and on temperance on the Rev. J. A. Logan the Conveners, of the Presbytery's committees on Sabbath-schools, State of Religion, and Temperance.

Rev. E. Smith and E. Grant, were appointed a Committee on Statistical and Financial Returns.

In answer to the request of the Presbytery of Wallace, to state definitely what readjustment of the boundary line is proposed and the reasons of readjustment,—the following minute was adopted. The Presbytery of Truro desire to transfer the mission stations of *Maccan &c.*, to the Presbytery of Wallace for the following reasons: 1. They are situated between two settled congregations of that Presbytery; 2. The Presbytery believe they should be connected with the Presbytery having charge of these two congregations. They also appoint the Rev. Mr. Logan to attend the meeting of the Wallace Presbytery and explain more fully the wishes of the Presbytery. In answer to the circular letter of Dr. Reid agent the Book of Forms, Rev. D. McGillivray, E. Grant and E. Smith were appointed a committee to receive suggestions and report to the next meeting of Presbytery what, if any change should be made in the new edition. The Presbytery adjourned to meet in the same place on the first Tuesday of February, 1884, at 11 A. M.

J. H. CHASE, Clerk.

JESUS AS OUR PATTERN.

BY REV. THEODORE L. CUYLER.

The highest aim of life is to build up character—and such a character as can stand the scrutiny of the last great day.

A good pattern to build by is indispensable. "I do not look at bad pictures if I can help it," said an eminent artist, "They spoil my eye." How much worse if an art-student keeps bad models constantly before him. Since a perfect ideal is as essential as an excellent architectural plan is to a builder, has God furnished to us such an ideal?

We know what He did for His people in the wilderness, when a sanctuary was to be reared for His worship. He called Moses up into the Mount and showed to him a pattern of the tabernacle, and of all the instruments thereof. It was not needful that a visible structure should

appear in the heavens before the eye of Moses (as the Rabbinites claim); a description in words would suffice. "See that thou make everything according to the pattern showed thee in the Mount," was the divine direction to Israel's leader; for the tabernacle with its rings of gold, and sockets of silver, and rich curtains of blue and purple existed in the mind of God before it was wrought out by Bezaleel and his wise-hearted workmen.

Before all of us God has set not only commandments and laws to build by, but a *realized ideal* in the man Christ Jesus. "As a mountain is the meeting-place of the earth and the clouds of heaven, so Jesus is the meeting place of Divinity and humanity." Christ himself asks no more of us but simply "Follow me," "Learn of me." When we accept Christ as our Redeemer, we have only entered His school; henceforth and always He is our pattern in the Mount.

Look a moment at the four cardinal points in which we oftenest fail, and in which our Master is a model. The first is, how to deal with temptations. It is not temptation that makes us weak, it only reveals to us *where* we are weak. Jesus was tempted, just as we are, but there was no flaw to break. From Him let us learn never to expose ourselves wantonly to the tempter, for if we seek the opportunity, we have taken the first step towards committing the sin. But when temptation comes to us, let us copy Christ in resisting the earliest suggestions to evil. The time to kill a sin is in the egg.

A second trial to which we are subjected is misapprehension: and this is often hard to bear. Jesus endured patiently the ignorant misunderstandings of His own followers, as well as the malignant outrages of his enemies. Reviled, He reviled not again. At this point, how many of us break down! To be able to hold on a straight path in spite of misapprehension—to pay back a neglect or an insult with a generous kindness, to return good for evil with spontaneous magnanimity, requires a great deal of Christ in the heart. Such beautiful work can only be wrought from the pattern in the Mount.

Self is the huge "indoor devil that lieth in every man's bosom"; and in our blessed Lord we see the glorious example of self kept under foot. He pleased not Himself. That ineffable picture of the incarnate King stooping to wash His disciples feet, is one to be kept before our eyes. When I look at that perfect copy

set before me, and then at the wretched and crooked scrawl which selfishness and pride so often make in my life-record, I am cut down with shame. The self-sacrifice which kept Him ever going about doing good, must be also our constant stimulus and sample of practical benevolence. The sad mistake of some Christians is that they confine their loving-kindness to their hour in a Mission school or to set visits to the poor, but in their own homes are anything but amiable and winsome. If the Spirit of Christ *abide* in us, it will be as natural to shed out unselfish words and deeds as it is for the sun to emit its beams.

Is there not one lesson yet harder to be learned? Yes, it is to submit to our Heavenly Father's will, and to let God have His way. Christ's own ideal as a man was to find his "meat in doing His Father's will." Christ's model prayer for us all in our hours of affliction, is "Nevertheless, Father, not as we will, but as Thou wilt." For it is easier to do than it is to suffer God to do with us as seemeth Him best.

Imitation of Jesus as a perpetual pattern, the only way to make *consistent* Christians. I have several clocks in my house and I often find that they contradict each other. The reason is that one has not been wound up, and another has not been set lately. Church members need winding up very frequently; and the wretched inconsistencies of conduct with their own selves and with each other, arise from not being "set" in agreement with their Regulator Christ Jesus. As an unwound clock misleads, so does an inconsistent professor. The world will never be led to Christ until the Church is more closely copied after Christ.

The noblest characters this earth has seen, have been fashioned after the pattern in the Mount. Simon the fisherman went up into Jesus, and came down the heroic apostle; Saul the blood-thirsty fanatic came down Paul the missionary and the martyr. Luther would have been an impossibility without the new pattern set before him. From the illustrious structures, down to such humble tabernacles or mere booths that you and I can rear, is a wide step. But before each of us the beautiful model is presented; and every hour the voice of the Spirit is saying unto us, "See that thou make all things according to the pattern showed to thee in the Mount."

"ALL THINGS ARE YOURS."

1 Cor., III, 22

BY ANDREW W. HERDMAN.

All things are yours!
Then Christian, why despond?
Look up and view
The promised rest beyond,
Where shines the sun in endless day
When earth's poor joys have passed away.

Things present yours!
Thy Master means to place
A table for
Thee, in this wilderness.
His pleasure is that thou should'st eat
Ever here, "the finest of the wheat."

Things present yours!
Who, on this earthly ball,
May say so well,
"My father made them all?"
As not abusing, use all here,
Thou'rt destined for another sphere.

Things future yours!
Though now indeed, unseen,
Believest this?
Then see that thou do wean
Thy hearts affections from the earth,
In view of heaven what is it worth?

Things future yours!
Yet things brought daily near.
Oh, bear in mind
Thou'rt only *travelling* here,
Heaven is thy dwelling-place alone,
To which this earth's a stepping-stone.

Life, too, is yours!
Though all God's creatures live,
Peculiarly
God wills *thee* life to give.
To-day, is sin and sorrow,
Remember, there's a bright to-morrow!

Yes, life is yours!
And t'is a daily fight
With foes unseen
To battle for the right.
But faith and prayer—communion sweet,
Will make the victory complete.

And is death yours?
Yes, pain of dying thine,
And yet, oh, soul!
Redeemed, thou need'st not pine.
This is of all, the appointed lot;
Even thou, blood-bought, escapest not.

Even death is yours!
But, God be thanked! it never
Can, if thou'rt Christ's,
Thee from thy Savior sever!
Yet sad, that some, with parting breath,
Must die, alas! the second death!

Yes, all things yours!
Then, of this mindful be—
Thou steward art,
Thy Master calls for thee;
Live so that when He comes, He may
Receive his own with usury!

Picton, July 22nd, 1882.

MISCELLANEOUS.

Britain.

A steam-yacht has been transformed into a travelling "Bethel" in France, and great crowds have been collected to listen to the gospel at Havre, Calais and Boulogne.

At a tithe sale lately at the instance of the rector of Halstead, Kent, the auctioneer was maltreated and pelted with soot. There were no offers, and he himself had to purchase the stack of hay he received instructions to sell.

There were in 1881 (when the census was taken) 909,188 Protestants in Ulster, and 833,566 Roman Catholics. There are in round numbers 1,200,000 Protestants in Ireland.

A large porportion of the vacant pulpits in the English Presbyterian Church continue to be filled by the translation of ministers from the sister church in Ireland.

Three missionaries in connection with the Presbyterian Church were ordained recently. Mr. W. W. Shaw to China, and Messrs. H. Scott and Steele to India, and five missionaries from the Church are about to leave for the East.

It is humiliating to know that the worst obstacles encountered by missionaries proceed from the drunkenness and vice introduced by nominally Christian nations.

The West India Mission of the Moravians reckons 41 stations, 78 Missionaries and 36,698 Church members. In Guiana there are 16 stations, 78 Missionaries, and 6500 Church members. On the Mesquito coast there are 7 stations, 14 Missionaries, and 1146 Church members.

Samson got his money out of the very lion that roared against him. The Christian often gets his best blessing out of his greatest seeming calamities.

Every morning, before you see the face of men, register this prayer in heaven: "Hold Thou me up and I shall be safe, and I shall have respect unto Thy statutes continually." Are you going down stairs without that prayer? Then you may fall into sin at the breakfast table. You may lose your temper, and a trifle not worth noticing may put you off the tram-lines for the day. Therefore, pray ere the car moves.—*Spurgeon*

In Jamaica the United Presbyterians of Scotland have 38 congregations, 24 ordained Missionaries, of whom 9 are native 7937 members, and 1410 candidates for for membership. There are four Presbyteries, a theological college, and the contribution aggregate about £6000 annually.

Europe.

Unpaid workers in France last year preached the gospel to ten thousand meetings and reached one million people.

The contributions of the Waldensian Church increased five-fold in twelve years.

Berlin is at the head of the roll of the German Universities, with 255 Professors and *Private teachers* and 5,158 students, 559 of them studying theology.

By command of the Spanish government, quantities of a reading and arithmetic book, which contained extracts from the Bible without note or comment were burnt publicly in Barcelona.

The Salvation Army has been excluded from one after another of the cantons of Switzerland. It is now under the ban in four cantons. "Captain" Backett and her friends have been driven out of Berne.

The sum of £13,896 sterling has been raised by the Presbyterian churches to aid the Waldensian pastors. This is an excess of a thousand pounds over the sum at first proposed. It is now in order to help the Church of Bohemia.

It is announced that the Rationalist Protestants of Germany and Switzerland are shortly to hold a convention at Frankfort-on-Main to discuss their duty to send Rationalist missionaries to the heathen.

The Turkish bureau of censorship has lately seized a number of copies of the *Missionary Herald*, the magazine of the American Board and condemned them as 'a bad work of which every number has something about Turkey.'

The French Bible Society, which kept no anniversary this year, has sent round a circular stating that 33,528 Bibles and Testaments were circulated during the year—as increase of 1200 copies on the year before; of these, 6892 were given away. Expenses, 50,453 francs; receipts, including sales, 35,722 francs.

M. Cadot, the Baptist pastor of Chauvny, in Farnce, has succeeded in opening a small room for the preaching of the gospel in Noyon, the birthplace of the reformer Calvin. So greatly has the very name of Protestantism been forgotten that scarcely any of the inhabitants have heard the name even of Calvin.

The hostility of the Turkish government to English and Americans is especially directed against their Missions. The authorities of Constantinople have requested Miss M. A. West to close her coffee-house and reading room in that city, the excuse given being that it is used for proselytizing purposes.

The McAll Mission in Paris is to establish a resting in Calais, where until a short time ago no Protestant preacher's voice had been heard for two hundred years. The first attempt to introduce the new Paris flower mission to its work in the hospitals has ended by the flowers being taken away from the patients because they were distributed by Protestants.

The first attempt of Protestants to establish a Mission in foreign lands was made by the Church of Geneva in 1558 when it sent fourteen men to plant the faith in Brazil. They were to have been followed by a large colony of French Protestants. Unhappily the leader, Nicolas Durand de Villegagnon, returned to the Church of Rome, and the scheme was broken up.

BOHEMIA AND MORAVIA.—The land where John Huss died in 1415, welcomed the Reformation. By 1620 its entire population may be said to have shaken off the yoke of Rome. Eight years thereafter all had been changed by most cruel persecution; so that, in 1268, Emperor Ferdinand boasted that there was not a Protestant church or pastor left in Bohemia. Yet, when an edict of toleration was promulgated by Emperor Joseph II.;

in 1781, no less than 80,000 persons came out of their concealment and proclaimed themselves Protestants.

The Protestants population of Bohemia and Moravia now numbers 150,000. A marked spiritual revival has followed the celebration of the centenary in 1881, in connection with which Scotland raised a considerable fund to promote evangelistic work in those countries. There are signs that the time for God to favor these old martyr churches has come.—*Evangelical Christendom.*

United States.

Chicago has one divorce to every thirteenth marriages.

The collections of Peter's Pence for the Pope in New York city on a recent Sunday amounted to \$15,000.

The Whiskey Dealers in the United States are in a bad plight. There is now whisky in bond which cannot be kept in bond much longer without a new act of Congress. If it is sold it will have to pay in taxes \$63,000,000 and there is no market for the enormous quantity manufactured.

The Boston *Watchman* states that the building erected in that city as a memorial to Thom Paine, and as a propaganda of infidelity, is now named Appleton Chapel, and has been opened for Christian worship in connection with the work so long carried on at the Warren Street Chapel.

It has often been a mystery how the mormon missionaries can so extensively impose upon the public in nearly all the countries of Europe. The arguments they use are exclusively those that appeal to the poor and ignorant. According to the story of a Swedish girl who was converted to Mormonism, but relapsed when she got to New York the Mormon bible played the least important part in the inducement held up to her. She was fed with visions of a worldly paradise. She was told that the Utah weather was always pleasant, that the population was composed exclusively of rich men, many of whom were unmarried and wanted wives, and that finally one man in particular was waiting to marry her and shelter her in his palace and to put at her command a dozen carriages.

CHINA'S OPIUM POLICY.

THERE has been a great deal said at home about China's opium policy. Some think that China has no intention of suppressing opiumsmoking, but merely desires to stamp out the Indian drug.

Proclamations have been issued in Ting Tak and Shia Kwan to effect that no opiumsmoker will be allowed as a candidate for literary honours. Should any escape detection at the matriculation examinations, in all probability he will be discovered at the B. A. or M. A. examinations, as a more searching inquiry will be instituted at those examinations. In case of detection he is stripped of all honours, even those of matriculation. I hear also that in certain regiments the soldiers have been allowed forty days to brake off the habit. If at the end of that time they still smoke, they are dismissed the service.—*Rev. Granger Hargreaves.*

'You never get to the end of Christ's words,' said Dean Stanley. 'There is something in them always behind. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolations; But they never pass away and after all the use that is made of them they are still not exhausted.'

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A KING OF THE GILBERT ISLANDS PROFESSING CHRIST.

That is always effective preaching which is backed by earnest and consistent example. Instances of this often occur on the Missionfields, as, for example, Kamia, the Christian chief of the Keffirs, or the Pomares, of Tahiti. In the same honourable line stands the recently converted king of Apomama, Gilbert Islands. On a visit paid by him recently to the neighboring island of Maiana he declined the heathenish dances proposed in his honour, in such a speech as would have done credit to other kings of a lighter complexion:—

"I have come to your island without arms, for I have given up war. I cannot accept your drinks and games, for they are wrong. I have learned that these things are sinful. There is another life after this, and if we do not prepare for it in this world we shall be lost. I have heard of Christ, the King of all, and I have taken him for my king. I have put my wives away, for it is sinful to have more than one. I have put away all I know to be sin, and made up my mind to live a Christian life and stand on the Lord's side. Now I advise you all to do the same."

So great was the effect produced by his words and by his life while on the island, that the chiefs and people of Maiana forsook their fighting, drinking and heathen dancing, and made laws to abolish them, while they went to teacher and trader, asking, "What must we do to be saved?" —*W. Miss. News.*

RESOLUTIONS.

That admirable man, James W Alexander, D. D., once remarked to a dear friend, "I used to make resolutions at the New Year, but now I am disheartened. The most despondent thought I have is a fear of never being much better in this world." And yet, no doubt, those who know him would have said that he was constantly growing better and more ripe, and those very resolutions of improvement were part of the process of improvement. Like other earnest people who aim high, desiring holiness of heart and life, he saw how far short of his ideal he fell, and was disappointed. But if the man who resolves to fight sin and to cultivate piety comes short of the mark, how much greater will be the

shortcoming of one who does not solve to fight the flesh, the world, the devil! The trouble is not that resolutions are not worth the making, but that they are worth making—but the sight of them. A resolution rarely carries itself into effect. The resolutionist of to-day must be the striver of to-day again, the resolver and striver to-morrow, and next day, and every day. "Patient perseverance in well doing" is the means of growth in all good things. If, then, the closing year finds us discouraged by past failures, and almost afraid to try again, let us rise with fresh determination that we will do better and look to God with cheerful expectation. A capital text is found in these words of Paul (Phil. iii. 13, 14): "Forgetting those which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

ANSWERED.

An Infidel Jew in the east of London not long ago interrupted an open-air preacher with the remark that "no such a man as Jesus Christ ever lived." A workingman in the audience turned to the objector and said:

"You brought me a bill for some things I bought of you the other day?"

"Yes, I did."

"At the top of it you wrote, after the month, '1881!'"

"Yes."

"What did you mean by 1881?"

There was silence. The Jew did not know what to say.

"What does 1881 mean? You go back till you come at once to the year 1. What happened then? It is the year of what?"

"The Jew had to confess:

"It was the birth of Him you call Christ."

"Then," replied the workingman, "don't say that such a man never lived. If he never lived you have no business to put 1881 on the bill."

Wanted—Fresh air in churches. Ventilate! O ye sextons! Many of our sanctuaries are like to the church in which Dudley Warner says that he attempted to worship, and of which he testifies that the reproduction of the old Gothic is so complete that the builders even seem to have brought over the ancient air from the churches of the middle ages. You would declare it hadn't changed in two centuries."

THE "NO HARM."

my privilege, a short time since, of a large congregation who his a brother who related to me with simplicity and deep feeling his religious experience. He said, he converted at eighteen. For a short he be enjoyed much and was active. He soon became a backslider, and continued thus for twenty-two years. Among the causes that led him to backslide and to go farther from Christ and duty, he gave prominence to what he called the "No Harms;" and he uttered solemn warnings to all persons to beware of these "No Harms." He was once a total abstainer, but he was induced to take a little domestic wine, being assured it was some which his friends themselves made out of their own grapes. There was no harm in taking a glass of that. The result was he soon became a confirmed drinker.

He was invited to join in a game of cards. There was no money staked; it was simply an amusement. No harm in that. The result was he became a skilful and constant gambler.

He was invited to join in a simple parlor dance to the music of a piano. There was no harm in that. But he soon became an attendant and dancer at balls.

Invited to the theatre he declined; but being assured the play was a perfectly moral and proper one, and that there was no harm in it he yielded. It was not long before he became a frequenter of the theatre, and preferred it to the prayer-meeting. Thus he was led down, down, lower and yet lower, by these "No Harms," till all trace of Christian living was gone. Significantly he asked: "Who ever thought, in offering a cup of water to a friend, of assuring him there was no harm in it?"

I believe the brother was right. These "No Harms" are perilous. They are working mischief and ruin in hundreds of characters. Any act or course of action that need such an apology as that is probably wrong. Better avoid it. There is no sin in letting it alone. I see a poor fellow who is the merest wreck of what I once knew him to be. What ruined him? Years ago, by the assurance that there was no harm in it, he took a glass of wine. It was easier to take the second, and thus on. The habit was formed. Then followed drunkenness and ruin. No harm in that first glass! There was robbery, ruin, death in it. The solemn warning from all this is to avoid the "No Harms." They are never safe.—*The Watchman.*

RULES FOR A CHRISTIAN DAY

Begin the day with meditation and prayer. Acknowledge your allegiance to God as the Sovereign of your life. Renew the consecration of yourself to his service. Pray earnestly, perseveringly, submissively, patiently, expecting a sure answer. Strive to realize God's constant presence, walk with your heart in His, your eye fixed upon Him. Think often of Him; do nothing, say nothing, think nothing, which may displease Him. The least little remembrance will always be acceptable to Him, you need not cry out loud, He is nearer than you think. Believe that whatever Infinite wisdom sees to be best, Almighty power can effect, and Infinite love will not suffer to be left undone. Lean in all hours of weakness, on His Almighty strength,—in all hours of sorrow and disappointment, on His unconquerable love. Our aspirations, our yearning affections, our capabilities of happiness, are all so many promises of God, that the time will come when they shall have their happy fulfilment. Resolve to be on your guard during the day; to speak evil of no one, to avoid all gossip, to have your conversation pure and good; to deal justly and love mercy, and walk humbly; in solitude to guard the thoughts, in society the tongue, at home the temper. Live only a day at a time—taking short views. Let it be thine only care that thy God may find thy heart free and disengaged as often as may please Him to visit thee.—*Selected.*

THE THREE GOOD RULES.

We recently found in an old magazine the three practical questions of Bernard which seem to us to cover all the difficulties that may arise in deciding the right or wrong of any contemplated course of conduct.

1. Is it lawful? May I do it and not sin?
2. Is it becoming in me as a Christian? May I do it and not wrong my profession?
3. Is it expedient? May I do it and not offend my weaker brothers?

The practical application of these simple tests would dispose of a vast amount of fruitless discussion, especially touching the whole subject of "popular amusements."—*United Press.*

One-half of the entire export trade of France is made up of imitations.