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THE ARCHIVES
THE PRESBYTERIAN

Go Ye

Go Ye
The Maritime
Go Ye
Presbyterian
Go Ye
Preach the Gospel
Go Ye

WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

CONTENTS.		PAGE.
Boxes for the South Seas.....		225
Opening of Theological Hall,—Home Missions.....		226
Supplementing Fund.....		227
A Sketch of Miramichi Presbytery by Rev. J. C. Herdman.....		227
Christian Giving by Rev. A. F. Thompson.....		231
NEW HEBRIDES MISSION—		
Letter from Rev. Joseph Amund.....		228
“ “ “ “ to the Ladies of Gay’s River.....		229
“ “ “ “ Rev. H. A. Robertson.....		230
THE TRINIDAD MISSION—		
Notes of Mission Work by Rev. J. Morton.....		247
FOR THE YOUNG PEOPLE—		
India—At a Heathen Festival, by the Rev. J. H. Hacker.....		234
A Letter for the Young,—The Flaw in the Boiler.....		236
How to love God,—Eye-Service,—The Stolen Stairing.....		237
Amusements,—A word to Young Men,—Boys, Read & Heed This.....		238
The First Fruits,—On the Wrong Track,—Some Poor Children,—Bob’s Plan.....		239
FOR THE FAMILY CIRCLE—		
Weeping and Working, by Rev. Theodore L. Cuyler.....		240
Training for God.—Home Atmosphere.....		241
Look after the Boys and Girls.....		242
A Growing Power,—A New Religious Order.....		233
Ten Years in New Hebrides, by Rev. P. Milne.....		242
The Gospel among the Robbers of Zeitoon,—The Gospel and Mohammedanism.....		244
Fiji,—Honolulu,—A Noble Example.....		245—247
PRESBYTERIAL VISITATIONS—		
At Meaghers Grant, Kennetcook.....		248
Noel, Canard, Waterville, Kentville, Hopewell.....		249
Springville and Sunny Brae.....		250
Blue Mountain, Barney’s River.....		251
Merigomish, Black River.....		253-252
MISCELLANEOUS—		
Presbyteries of Miramichi, Picton, Lunenburg and Yarmouth, Sydney, Victoria and Richmond.....		253-254-224

NOV. 15, 1881.

Presbytery of Halifax.

This Presbytery met in Poplar Grove Church on Thursday, November 3rd, at 10 o'clock.

Moderation in a call was granted to Upper Musquodoboit. Dr. Sedgewick to preach and moderate on Tuesday, Nov. 22nd, at 1 p. m.

The call from St. Andrew's Church, Winnipeg, to Mr. Pitblado, was read. Dr. Burns and Mr. Laing had been appointed by the Presbytery of Manitoba to represent them in the matter.

Papers from Chalmers Church were read stating that while he was as highly esteemed and much beloved by them as ever, yet as he had intimated to them his intention of accepting the call they would not oppose his going.

It is with deep regret that both Chalmers Church congregation and the Maritime section of the Church parts with Mr. Pitblado. It is with similar feelings that he parts from them, nothing but an imperative sense of duty leading him to take the present step.

Prof. Forrest was appointed to preach in Chalmers Church on the 13th inst., and declare the congregation vacant. He was also appointed interim Moderator of Session.

The call from Noel addressed to Mr. A. Rogers, probationer, was declined.

Rev. A. B. Dickie was appointed to visit Bridgetown in the interests of Presbyterianism in Annapolis County.

Presbytery adjourned to meet in Elmsdale on the second Tuesday of December, at 10, a. m., for visitation of the congregation and other business.

Presbytery of Lunenburg and Yarmouth.

This Presbytery met at Mahone Bay on Friday, 25th ult.

Rev. J. Cameron reported that he had exchanged with Mr. James McKenzie, Catechist, and dispensed the Sacrament of the Lord's Supper at Riversdale where Mr. McKenzie has been laboring during the summer. Nine persons were added to the church on profession of their faith.

It was agreed that Presbytery give as far as possible monthly service to Riversdale during the winter, and that at each such service a collection be taken for some scheme of the Church.

Mr. McKenzie's exercises were heard and sustained as highly satisfactory, and was certified to the Theological Hall as a third year student.

Presbytery adjourned to meet, at Bridgewater on the 31st December, at 10.30 a. m.

Presbytery of Sydney..

This Presbytery met at Glace Bay on the 1st of October for the induction of Mr. J. A. Forbes, Probationer, into the pastoral charge of the Glace Bay congregation. Mr. Forbes had accepted the call on condition of being allowed to carry out his intention of going to Edinburgh this winter.

After the induction Mr. Forbes, in company with Messrs. Rogers and Thorpe sailed for Scotland to pursue their studies there, intending to return in the Spring.

Presbytery of Victoria & Richmond..

The congregation of Malagawatch and River Dennis asked for moderation in a call, which was granted.

Rev. D. McDougall preached and moderated in said call on Nov. 1st, when it came out in favor of Mr. Angus McMillan, probationer.

By the capsizing of a vessel bound to Adelaide, South Australia, five Wesleyan ministers and delegates to the Australian General Conference were drowned. One of them, the Rev. Joseph Waterhouse, was for many years a missionary to Fiji.

THE country of Mexico has a somewhat historic interest. It contains the oldest city (Sante Fe) in the United States, in which is now to be found a Roman Catholic Church over 300 years old. European civilization and a knowledge of the Christian faith was also early introduced.

The free use of the Word of God, however, had not been allowed. Liberty of conscience, sacredness of the family, schools, colleges, the press, and general enlightenment, have not been her heritage. Hence she did not keep pace with the general march of human advancement.

Better days, however, are dawning, and openings are being made by God for missionaries and mission work. Ten years ago the Presbyterian Church in the United States established a mission in Mexico. The work has of late been largely carried on by native agency. There are now upwards of 5000 church members. The blood of the martyrs is proving the seed of the Church.

The Maritime Presbyterian.

VOL. I.

NOVEMBER 15th, 1881.

No. 8.

Presbyterial Visitations.

One marked feature in the working of the Church in the Maritime Provinces, is the increasing prominence given to Presbyterial Visitation.

Within the last few weeks the Presbytery of Pictou has held visitations in six different congregations. Halifax Presbytery has been divided into three parts and the visitation of all the congregations within the bounds is being energetically carried out; ten or twelve visitations having been thus held within the last two months. Truro, and Victoria and Richmond, have also begun work in the same line, and the widely scattered Presbytery of Miramichi has made arrangements for the visitation of eight of its congregations during the coming winter.

Presbyterial visitation of congregations is pastoral visitation on a larger scale, and is just as necessary in order to the healthy and vigorous working of the Church. Presbyteries are the Diocesan Bishops of the Presbyterian Church, and should take oversight of the congregations in their district by frequent visits of inspection.

They are superior to the Diocesan Bishops of Episcopal Churches in that while in those churches there is but one man entrusted with the oversight of a district, in the Presbyterian Church each congregation and minister is under the inspection and control of a Bishopric consisting of the Presbytery, a number of men, a minister and elder from each congregation within the bounds, whose united wisdom and fitness for the work must certainly exceed that of any one man.

Presbyteries in neglecting visitations are throwing away a most valuable element in our church organization, while by thus provoking one another to love and to good works, an exhibition of new life and vigour may be expected throughout our church, the desponding will be cheered, the lagging stimulated to greater diligence, the faithful encouraged to devise yet better things for Christ.

We trust that the work so auspiciously begun is the sign of an awakening to a deeper sense of duty on the part of Presbyteries and that the result will be a revival in every department of the Church's work.

Boxes for the South Sea.

In the letters given below, Messrs. Annand and Robertson gratefully acknowledge the articles sent in December of last year, all of which were received by them in good condition about four months after being shipped from Halifax.

These contributions help much in their work. The missionaries have full scope for all they can give in supplying a few comforts, in the way of food and medicine to their sick and aged Christian people.

Nothing large or expensive is expected from any one congregation. If several congregations would join, if a few new hands would take part, what is wanted would be made up and be no burden to any one.

Hitherto Mr. Robertson has been receiving valuable help in money from the Kirk congregations in Pictou County, but this year that money has been given to the Foreign Mission Committee of the Church of Scotland, and there will be all the greater need for a box of clothing and goods.

Boxes must be made up not later than the 20th. Dec. Any parties requiring any further information will get it by writing to the agent of the Church.

Opening of the Theological Hall.

The opening services of the Presbyterian College, Halifax, were held in Chalmers Church, on the evening of the 3rd inst.

The following ministers, members of the College Board, and others, were present. Principal McKnight (presiding), Professors Pollok, and Currie, Drs. Sedgewick, McGregor, Burns and Patterson, Revs. K. MacLennan, S. C. Gunn, John McMillan, A. McL. Sinclair, E. A. McCurdy, E. Scott, A. Burrows, S. Houston, J. C. Burgess, E. Grant, E. D. Millar, D. McKinnon, G. Christie, P. M. Morrison, A. L. Wylie, Laing, M. G. Henry, J. Layton, J. Kosborough, T. Duncan, A. Simpson, Prof. Forrest, D. S. Fraser and E. Gillis.

The meeting was opened by devotional exercises conducted by Principal McKnight, after which Dr. Pollok gave the opening lecture, his subject being "One sidedness in religious thought." It was listened to by the large audience with the deepest interest and attention to the close.

There are six new students entering the Hall this winter and fourteen in attendance.

The number entering is quite encouraging, but more are needed. Among the contributions that are made to the College, cannot, will not, some more of our fathers and mothers give a son, will not some more of our boys give themselves to labor for God in the work of the ministry?

Home Missions.

The Maritime Committee met in the Session Room of Chalmers Church, on Nov. 1st. Rev. C. B. Pitblado, Convener, in the chair.

Present, Rev. Messrs. E. Grant, S. C. Gunn, McMillan, Burgess, Laing, Dr. Burns, Houston, McGregor and J. F. Blanchard, Esq. Also, as corresponding members, Messrs. Millar of Lunenburg, McLennan of P. E. Island, and Simpson of Halifax.

The chief matters disposed of were: First, the sanctioning of a proposal for the appointment of an ordained missionary for Metabedia, part of the time in winter to be devoted to the visiting of the Restigouche lumber camps. This was done very cordially. The extent of the Committee's liability to be limited to \$250, and the man to be sought out and engaged to the Presbytery, who shall also develop local liberality in support as far as possible.

Arrangements in prospect were also made for Bay of Islands next spring, and for Little Bay at the close of Mr. Whittier's two years. Both of these matters involve correspondence with the Presbytery of Newfoundland.

THE CLAIMS OF PRESBYTERIES on the Home Mission Fund for laborers within their bounds during the summer: FOR STUDENTS AND PROBATIONERS FOR SIX MONTHS.

Halifax Presbytery	\$128.93
Lunenburg and Yar. Presbytery	54.00
Pictou	87.43
Miramichi	183.00
St John	238.90

\$692.26

FOR LOCATED MISSIONARIES.

Newfoundland Pby.	\$200.00
Halifax	166.66
St. John	250.00

\$1308.92

Claims to be submitted by other Presbyteries were referred to the sub-committee for settlement, and authority given to pay them

PREACHERS.

To meet requests for 16 preachers there were only eight fully at the disposal of the Board, but there being three others who had expressed willingness to occupy a place in the home field, the following arrangement was made as the best in the circumstances:

ALLOCATION OF PROBATIONERS FOR DECEMBER AND JANUARY.

	Dec.	Jan., '82.
Rev. Wm. Maxwell	Halifax	Halifax
Mr. Angus Sillars	Tr., Hfx.	Halifax
" A. McMillan	P. E. I.	P. E. I.
" John A. Cairns	P. E. I.	Halifax
" John McDonald	Sydney	Sydney
Rev. H. Crawford	St. John	St. John
" Roberts		St. John
" S. Mullin	Pictou	Pic., Tr.
" E. Ross	Mira'chi	Wallace
" J. Thompson	Wallace	Tr., Hfx.
Mr. F. W. George	Mira'chi	Mira'chi
" J. L. George	Referred to Clerk.	

Supplementing Fund.

THE COMMITTEE'S OPINION :

"Virtually our aid from abroad has ceased. The time has therefore come when some of the congregations hitherto helped must take the place of self-sustaining charges, and the sooner the better for themselves and for the Church. But the time has also come when the larger and wealthier congregations must take up this business of helping the weaker on a broader foundation, with a livelier sense of duty and with some display of Christian earnestness and enthusiasm."

OPINION OF MARITIME SYNOD :

"Agreed to direct Presbyteries in appointing delegates to advocate the schemes of the Church, to give prominence to the claims of the weaker charges, and consequently of the Supplementing Committee, to a more liberal support from our people."

OPINION OF THE GENERAL ASSEMBLY :

"Adopt the reports from the Maritime Provinces on the subject of Home Missions and Supplementing; rejoice in the work accomplished under both Committees; grant the request of the Supplementing Committee for temporary delay in the payment of debt unavoidably incurred; but instruct the Committees to adopt measures for removing the debt at the earliest day practicable, and for drawing out the liberality of our congregations in the Maritime Provinces, so as to become entirely self-sustaining; and farther direct the Statistical Committee to open a column for contributions to the Supplementing Fund from congregations in the Maritime Provinces."

EXTRACT OF LETTER

from an active, public spirited member of a Supplemented charge :

September 29th, 1881.

"I send twenty dollars for Supplement Fund, being a collection taken on one of the very few Sabbaths on which we had preaching this summer. Our congregation has no business in my opinion to be getting a supplement; and I for one would be quite willing to pay a part of it, if the congregation would voluntarily give it up, as I wish they would. There are other places that need it far more."

We add no remark except that this sounds like the ring of the true metal !

A Sketch of Miramichi Presbytery.

The Presbytery of Miramichi comprises 16 congregations and 5 mission fields, and covers not a little territory. From Richibucto and Kingston in the South to Dalhousie and Campbellton in the North is a stretch of about 140 miles: and further, this enterprising and expansive Presbytery, not content with New Brunswick (a Province which it divides with the Presbytery of St. John), claims territory also in the Province of Quebec, and has loyal congregations and settlements extending from, mouth of Upsalquitch and Metapedia to Port Daniel on the Bay Chaleur, a distance of 120 miles. Plenty of scope here: and a nice compact Presbytery to overtake on Presbyterial visitation an' mission work, especially in the "Black North" part of it, or down the Quebec side of the Bay Chaleur, or up the great rivers with their solitary stretches! Some of the individual congregations afford within themselves plenty of diversion in the way of travelling. The minister of Bathurst for instance appropriates to himself some 90 miles of territory on occasion, and takes an annual constitutional adown that bleak, interminable Caraquet and Tracadie coast and so onwards and inwards to parts unknown. The minister of Campbellton has the main part of his congregation in New Brunswick and the rest of it in the Province of Quebec: to say nothing of settlements and settlers up the rivers where there are no roads, and where it takes days to reach. The minister of Charló once upon a time preached in almost all the Protestant settlements on both sides of the Bay Chaleur, and has still a whole seaboard to himself. In some parts of this Presbytery, the minister of the gospel has spent the greater part of his life on the road: in other parts—I speak of a generation ago—he has wished to but couldn't, because there was no road to spend it on—nothing but tracks on the beach and canoes and snowshoes.

The strongest congregations, numerically, in the Presbytery are those of St. Andrew's Church, Chatham, Newcastle, and Richibucto. The latest formed congregation is that of Douglstown on the Miramichi, which until this year was an adjunct of Newcastle. The only centre in which there are two Presbyterian congregations is the town of Chatham.

Very short and changeful have been the pastorates of late years within the Presbytery. Since November, 1877, that is, just four years ago, settlements have taken place in all the following congregations (I am not sure of the order):—St. John's Church, Chatham; Black River; Campbellton; Richibucto; St. Andrew's Church, Chatham; Bass River; New Richmond; Newcastle; Redbank; and Tabusintac. Within two and a half years before that again, Bathurst and Dalhousie were supplied: so that we arrive at the astonishing result that out of the 16 congregations at present composing the Presbytery, only 2 pastors have been in their present charges more than 6 years or thereabouts; and that all but four (Messrs. Johnstone, Nicholson, Robertson, J. Murray) are recent importations to the Presbytery. Two congregations have fallen vacant since last spring: St. Andrew's Church, Chatham, and New Carlisle, P. Q. The father of the Presbytery is the Rev. T. Johnstone of Blackville; the latest born into the Presbyterial family is the Rev. J. Quinn of Tabusintac; a Prodigal Son returned to us also this summer: and two chairs are still vacant at the family table.

J. C. H.

New Hebrides Mission.

Letter from Rev. Joseph Annand.

Since our last issue letters have been received from Rev. H. A. Robertson and Rev. J. Annand. Both make grateful mention of the mission goods sent from Nova Scotia and Prince Edwards Island ten months ago. Mr. Robertson's letter so far as this matter is concerned is given elsewhere in our col's and we will expect the remainder of it in the next issue of

the *Record*. Mr. Annand writes to the Agent of the Church on June 8th, from Anceityum:

"Your letter of January 8th came to hand by the 'Dayspring' on April 18th, also, the mission goods despatched from Halifax in December last were received in excellent condition. Please thank the Board of Foreign Missions for the gift of mission photographs. Mrs. Annand desires me to thank * * * and * * * for their tokens of affection. I will write to some of the contributors to the mission boxes, and others I will require to thank through the press.

INCREASE OF SALARY.

I must also ask you to tender to the Board our most hearty thanks for the addition made to our salary, if you have not done this already; and now that it has been increased, we desire to add something to our contributions to the schemes of the Church. We have for some years been giving five pounds, stg., and now we ask you to double that amount, deducting ten pounds annually from our salary for the various church schemes, to be divided pretty much as formerly but assigning something to the 'Aged and Infirm Ministers' Fund,' and continue to do so yearly until further directed.*

The two pounds twelve and sixpence which I received in cash from 'Aged friend of Dr. Geddie,' I am expending among the needy on this island, in, I trust, a worthy manner. I gave *Waihit* a dollar's worth of tea, sugar and rice from it; also, two other old sufferers received a small quantity of tea, sugar, etc.

We require to give out a good deal of tea and sugar, rice and biscuits to the sick. The above sum will enable us to add somewhat to our own gifts where we may deem it prudent to do so. Had this money been in our hands last year, probably I would have used some of it to provide food and medicine for that young man who lost his hand with dynamite. He recovered, notwithstanding the attack of tetanus, but it cost us over two pounds for food and medicines for him. I do not mention this to parade our charity, but simply to shew you how we can lay out to advantage the 'Aged friend's gift to Anceityum.†

* Mr. Annand also disburses \$10 more in Nova Scotia for a worthy object.

† The other portion of the gift of Dr. Geddie's aged friend in Maitland was expended in purchasing a fine set of large pictorial illustrations of Bible subjects, which are doubtless now on the walls of the Anceityum schools. P. G. MCG.

Waahit is still living and convalescing. His spine seems to be very weak. He is unable to walk but he can sit up now and crawl around a little.

Our old chief Navalak, of whom I spoke last year as acting so nobly, has been ill for two months with fever and weak back. He too is recovering slowly.

There was a very sad case of suicide on Mr. Laurie's side a fortnight ago. One of the old elders, and one of the very best workers (Saimona), and a heathen lad from our side, went out to sea and drowned themselves together. I have not space left to tell you the circumstances.

I regret to have to report that the whooping cough has lately carried off about 60 young people on this island, so that the population is unquestionably decreasing.

I expected to have been able to have given you a statement about last year's arrowroot, but I have not received any word from Mr. Cosh about it yet. The people are just beginning to gather this year's crop.

We are urgently needing more missionaries here. Now is the time for the churches to work. We are glad to see that the fourth missionary has sailed for Trinidad. When will the fourth sail for the New Hebrides?

With love to all friends,

Sincerely yours,
J. ANNAND."

Letter from Mr. Annand to the Ladies' of Gays River.

Aneityum, June 28th, 1881.

My Dear Friends:—

Please accept our thanks for the valuable box of mission goods which you contributed and sent to us in December last. The box arrived here in April in perfect condition, everything being in as good a state as when it left your hands. The articles sent were also all most useful and are a great aid to us in keeping the girls clothed.

FASHIONS IN DRESS.

However you might have spared yourselves the labor of sewing the dresses. The material alone would have been better in this respect as we are anxious to teach the people to do all their own cutting and sewing, and certainly these lassies have more spare time for that work than you have. They are quite

willing for the most part to sew their own clothes but when it comes to sewing for the men and boys they are not nearly so ready to do it. In fact the men and boys sometimes make their own shirts when they cannot get them ready-made. The cut and fit is not always perfect, however fashion here is not very tyrannical in regard to the style of dress worn. The men, however, much prefer to wear their shirts outside their trousers which to strangers looks rather ridiculous. Since that is the fashion here we much prefer seeing the tails as short as possible.

LOVE NOT RUNNING SMOOTHLY.

Last year when we went North to the meeting of Synod at Efate, a native of Eromanga at Mr. Roberts station wished to sell a spear to Mr. Laurie for a shirt. It seems the poor man wished to get married and he had no shirt wherein to appear before the congregation; as marriages here are always solemnized in the church. Mr. Laurie wished to purchase the spear but the only shirt that he had with him that he could well spare was his night shirt and a rather long one at that. This he offered and the man gladly accepted it. A few weeks after the marriage ceremony was to have been performed. The groom appeared in full dress with nothing but the long white shirt and seated himself before the minister expecting his lady love to come and seat herself beside him. However the bride was unwilling to have him, and instead of coming to church she hid in one of the houses, not on account of the dress however, but because he was a heathen and she was unwilling to live with him. The poor man left the church in disgust, pulled off his long garment and tucked it under his arm and rushed off home disgusted with civilization and all its encumbrances.

UNRELIABLE SERVANTS.

Since I began writing this letter the husband of Mrs. Annand's head servant came in to inform us that his wife had gone away this evening and would not be back until Saturday evening (this is Monday evening), because one of the men on the station had said something to her that she did not like. This is just a sample of what we very often have to put up with here. Our servants may run off at any hour no matter how much we may be needing them at the time. It would require a large book to tell you all about their ways and doings here. Their hearts are very easily broken (as they express it), even by a word.

SUICIDE.

There is a case in point which occurred this day week, a very sad case it is but it will give you an idea of the kind of people we have to deal with on Aneityum. One of Mr. Laurie's leading men, an elder in the church and about 60 years of age, lost his fifth wife some time ago. He wished a sixth one, a nephew's widow, but many of the leading men opposed their marriage. A good deal of ill feeling arose on both sides, thus matters went on until last Monday morning. After the prayer-meeting held following the communion Sabbath, the elders remained with Mr. Laurie to try and get the dispute settled. After a good deal of talk it was decided against the marriage. That afternoon the disappointed man and another man, a friend of his, dressed themselves and took an old canoe and went to sea and have not since been heard of. It is generally believed from all the circumstances of the case that they both wilfully drowned themselves, the disappointed elder and his friend.

Mrs. Annand unites with me in wishing you all every needed blessing for your happiness in this world and in the world to come.

I am, yours most faithfully,
JOSEPH ANNAND.

Letter from Rev. H. A. Robertson.

Eromanga, New Hebrides, July 1st, '81.
Dear Dr. McGregor:—

The *Dayspring* passed by Dillon's Bay yesterday on her way from Fate to Aniwa and may be at anchor here by Sabbath—that is two days hence. She will have Mr. Paton and family on board for Melbourne who are leaving the mission. Here she will take on board Mr. Holt and family also going to Melbourne. They have been staying with us for seven weeks. The Synod decided to send the *Dayspring* to Melbourne this trip instead of to Sydney, her headquarters, as Mr. Paton and family with their stuff would in that case be landed comfortably at Melbourne without the trouble of transhipment at Sydney.

Before Daylight, Monday morning }
July 4th, 1881.

The *Dayspring* appeared yesterday morning off our bay and did not succeed in getting up to the anchorage. We expect her this morning; so I began my note before it is day fearing that if the vessel came in early I would not get a note to you this time at all. Mrs. Robertson has been suffering with fever since

February and is no better yet, and for some time she has been pretty busy as we have had Mr. and Mrs. Holt, of *Api*, and their two children living with us, and though we were pleased to have them yet Mrs. R. has had more to do those seven weeks than had we been alone.

I had hoped to have prepared for you and the Board my report, read to the Synod, but must now keep it until the end of the year.

In brief, allow us to thank through you all the kind friends who contributed to the mission boxes sent us this year or rather received by us this year. They were exceedingly opportunistic, and we desire to thank our kind friends in Nova Scotia and P. E. Island for the continued liberality in sending us so much homespun and calico both of which are so valuable to our Eromangan mission. I could not make out from the marks on the goods in every parcel who were the contributors, but in so far as I made out the names I will, in December, write to those friends specially. But for the present I beg most heartily to thank all and every one for their great kindness. I think I need not mention to you that the missionary of a large island like this one, where the people are taking the Word, has an expensive field, and that we cannot get on without a considerable quantity of clothing, whether to give it to the heathen chiefs and young men coming in or give it in exchange for native food, or assistance in keeping up mission buildings and fences. Well, though we buy a large amount of barter, such as axes, knives, shirts, pants, calico by the yard, soap, fish-hooks, &c. &c., yet all that is not sufficient to tide us over the year, and the *mission boxes* from Christian friends and warm friends of the mission come in to supplement that which is lacking. Besides what you kindly send from Nova Scotia, "the Ladies Missionary Society" in Sydney send all the missionary's wives annually a valuable parcel of new goods, and this year we received a small parcel from the Dorcas Society of Dr. Steel's congregation, St. Stephens, Sydney.

All the articles you sent were most valuable and suitable, but none more so than the *homespun*. It is especially useful in the Eromangan and Aneityum mission and from my other note written to you last week you will see that it is beginning to be highly appreciated also on Tana, but the Scotch missionaries have always been liberally supplied with mission goods from Scotland and New Zealand which has made it easy for them. H. A. R.

Christian Giving.

ARTICLE NO. III.

Farmers very frequently excuse themselves for not giving more liberally to the Church schemes on the plea that it is difficult for them to obtain money for marketable produce. Even wealthy farmers are heard sometimes to say: "Oh, I would gladly give something, but really I have not the money; I have sheep and cattle but I cannot sell them to advantage, and consequently I cannot give." This manner of excusing one's self may seem plausible but it is not honest. If a man has not the money, let him go to his flock of sheep and pick out one of the best and sell it at the earliest opportunity and give the proceeds to Christ; let him go to his herd of cattle and make choice of a good animal which he can sell to the best possible advantage and throw the price into the Lord's Treasury. Let him go to his granary and measure out a number of bushels of wheat or oats and consecrate the same to the Lord. Till men honestly endeavor to meet the demands of justice and to comply with the requirements of the Gospel, it is useless for them to talk about the difficulty of obtaining money for religious purposes.

THE PLEA OF POVERTY.

Another plea that is often urged with much effect is that of poverty. "He is so poor he cannot give." If a man's poverty has not come through any fault of his own the plea may doubtless be a good one; but if his poverty is the result of idleness and carelessness, or of extravagance and folly, it will not avail for him to say, I am so poor I cannot give. It is a sin for a person to be poor, if he could have honestly and consistently been rich. A man has no right to misimprove the time and talents and opportunities which God has given to him.

It is most marvellous how men who read the Bible and who profess to be

Christians do excuse themselves for not giving more money for the support of religious ordinances at home, and for missionary operations in heathen lands. Looking at their comfortable houses and large barns, their fine horses and elegant carriages, their extensive farms and prosperous business concerns, and hearing them preaching and praying, talking and singing, and then watching them as they drop a twenty-five or fifty cent piece into the collection for the Home or Foreign Missions, one is forced to the conclusion that there is a strange discrepancy between their profession and practice. The world may well ask whether those Christians are sincere in their professions? Are they honest?

The truth is there is too much

DISHONESTY IN THE CHURCH I

Dishonesty, do you say? Yes, dishonesty. Immediately after the day of Pentecost, when the Christians were "full of faith and of the Holy Ghost," how readily did they sell their property and bring the proceeds to the apostles. There was no need of earnest and oft-repeated appeals then to call forth their liberality. There was one man, however, who, while he was anxious to be remembered among the disciples and to hold as high a head as did the others, was so dishonest as to try to deceive and cheat the Lord. The overpowering love of gold prompted to that selfish and dishonorable proceeding which resulted in death. Ananias has his followers still: so has Sapphira. They may be found in every congregation. They solemnly promise and covenant to "give of their substance as God may prosper them for the advancement of His cause," but they do not even try to keep the covenant or to fulfil the promise. Why is it that our Church treasury is empty? Why is it that earnest appeals come from the East and from the West for missionaries to preach the Gospel to the heathen, and our Church authorities have to reply: "We cannot send you missionaries?" New fields are opening up; China, India,

the South Seas and other places are "white unto the harvest;" a large number of talented young ministers are anxious to go, to leave home and kindred, country and civilization, to proclaim the "glad tidings of great joy" to the poor and the perishing; and Christ says—"Go preach the Gospel to every creature;" yet our Foreign Mission Board cannot carry out the injunction of the Master nor respond to the entreaties of those living in darkness and going down to yet deeper, denser darkness. Why? Because there is no money in the Church? Because our people cannot afford to supply the necessary funds? Because the members of the Church are doing all that is required of them? No; nothing of the kind. The cause must be attributed to the selfishness and dishonesty of the professed followers of the Lord Jesus Christ. Was not Ananias dishonest? Is it not dishonest for men and women to make promises which they do not even try to fulfil? Is not a ten or a twenty-cent Christian, who is worth thousands of dollars, at the Lord's Table, dishonest?

Not long ago an earnest appeal was made in one of our congregations by an eloquent preacher on behalf of the Theological Hall. It was understood that the names of subscribers would be published in the "Presbyterian Witness" and that the world would see how large hearted and generous some persons are. Handsome figures were set opposite some of the names. Next Sabbath after the annual collection was taken in the Church for the Foreign Mission scheme. It was known, of course, that no man would be able to publish how much each contributor gave—and it was forgotten that the Lord "sat over against the treasury;" and as a consequence there were not "many that were rich cast in much." It is a notorious fact however that some of those who a few days previous had put down their names on the subscription paper for \$600.00 or \$800.00 were anxious to get small change for dollar notes that

they might give a few cents for the benefit of the heathen. It would not be proper to say that those people were dishonest: it may not be wrong however to draw an inference. How many there are who would be ashamed to have their name and their contributions for missionary purposes published to the world!

This dishonesty displays itself very forcibly sometimes in church building. A congregation of eighty families needs a new church. The minister and a few of the elders bring the matter before the annual meeting and urge its importance. They wish to take immediate steps towards erecting a suitable building for the Lord. All the persons present admit the necessity there is for a new church but they plead poverty and the hard times and they ask for delay. During the next year ten or twelve of those same people build elegant and costly houses for themselves and furnish them. Eighty families cannot build a house for the Lord, but a number of those same families can build houses for themselves!

In that excellent book, "Gold and the Gospel," (page 308) we find the following weighty words: "It cannot be denied, that the love and retention of property are conspicuous among Christians generally. So evident is it, that they have yet to learn the nature and extent of their sacred trust. To a large degree they manifest a spirit of grasping and self-idolising covetousness to the fearful neglect of the claims of religion and benevolence. Covetousness is the plague-spot, the brand-mark of the Church's present condition. It is an all-consuming cancer in her soul, eating up the vitals of her piety and bliss. A deadly opus, specious and fair to the sight; but extending wide its branches, and destroying every principle that comes within the range of its influence. A fatal opiate; under whose numbing and stupifying operation she has become insensible to her leanness, and foolishly dreams of progress without devoted ecstasies. It has almost stifled in her the throes of soul-travail; shrink-

ing her sons into spiritual dwarfishness and reducing the sunlight and fire-heat of divine love in her heart to the chill and gloominess of a cloudy moonlight."

These are fearful words, but they are sadly true. Well may the writer add: "Oh, that the deep conviction of sacred obligation, its clear-apprehension and the spirit of its cordial performance, may quickly descend from 'the Giver of every good and perfect gift!' Oh, that the Holy Spirit of light, love and generous devotedness, may at once breathe life, warmth, and sympathy, into every Christian heart!"

It must be admitted that there is an evil in the Church and that something should be done to remedy it. What can be done? This is an important question and its consideration must be postponed to the next article.

A. F. THOMSON.

Economy, November, 1881.

A Growing Power.

There is a feeling in all the churches that the eldership is not accomplishing as much as it might. It is out of this grow the debates about rotary eldership, the elder's eligibility to certain official and representative positions, his relations to the prayer-meeting, Sabbath school and general church work. That the elders themselves have become infected with the prevailing restlessness is a hopeful indication. It is their sign of life. And in private talks, public meetings, and through the press they express the wish to know their duty and be able to do it. For too long a time these important officers have been permitted to rest unprompted to current activity. Traditional and hereditary formalism fixed them in habits which changed conditions of religious life and work have been slow to change. Indeed they have not even yet sufficiently moved, though the effort is being made to do it, and it is an effort to which they gave their deepest sympathy. There are intelligence and judgment enough in the eldership to make it a power ten-fold greater than it is. All that is needed is a deeper inspiration and a better training.

After all, what must be most counted on in the session, is the character it has

as composed of men of real piety and consecration to God. Talent, activity, adaptation to work, business faculty—all these go for nothing, if there is wanting the vital power of a holy life. A congregation should wish for nothing more earnestly than for a session which shall radiate a wholesome influence—a tender, earnest, vigorous power of spiritual energy. If it have this—and have it in proper adjustment to contingent necessities—it cannot but be productive of good. The best Christian, other things being equal, will always make the best elder.—*United Presbyterian.*

A New Religious Order.

The tendency of a section of Churchmen to abstinent, if not ascetic vows, is curiously illustrated by the proposals now being formulated for a new guild to be called the order of "Companions of the Golden Age." Each companion must be a baptized Christian, professing the faith as set forth by the Apostle's Creed, be an early riser, (at least as early as 7 A. M.,) use prayers and intercessions for the objects of the order, agree to dress soberly and to lead a life which is tender, temperate and humane. So qualified and accepted he shall be distinguished by a purple badge, and may at any time after six months' probation proceed to the following grades, with at least six months intervals between each.—The crimson—abstinence from the flesh of birds and beasts; the blue—additional abstinence from fish; the white—additional abstinence from alcoholic beverages and tobacco. The motto of the order is the prophetic '*Non nocent non occident.*'

One hundred and ninety-two students have applied for entrance in Princeton College, which is about thirty more than during any previous year. At the opening of the year (September 14th), President McCosh, in delivering the usual address, said: "When I was appointed to my office here, I assured the public that while I would preserve with care the American character of the College, some improvements might be adopted from other countries. Every body commends the special care taken of individual students in Oxford and Cambridge by the tutorial system. We have now succeeded in securing this end in Princeton by the multiplication, not of tutors, but of professors, so that the younger classes are taught in small divisions. Another

end has been steadily kept in view, and that is what the German Universities glory in—to have the instructors engage in original research, in which they interest their pupils, and thereby give a mighty stimulus to them. We have succeeded in this. A number of older professors have been contributing by their writings to the science of literature of their age; and now we have from twelve to fifteen young men who are fellows, tutors, assistants, lecturers, who are devoting their time to independent investigation, while they teach classes larger or smaller.

God uses not the most capable, but those nearest at hand and most willing. Those who are watching at the gates and waiting at the posts of the doors are first to receive his orders, and to be advanced to power and influence. Israel was watching and waiting at the sea when God spake to them the "Go forward," and the sea divided for them to pass through. They were waiting and willing at Pentecost who were endued with power from on high, and went forth to reap the glorious Pentecostal harvests. Prophets were "holy men," who lived near to God, and He used them to declare His purpose to men. John, at Patmos, was in the Spirit on the Lord's day; was near to God when he received that most glorious revelation ever given to mortal. Paul was up in the third heavens when he had the vision too glorious for human language to describe. Joshua and Gideon and Luther and Judson were not more capable than some others, but they were at hand, ready and willing, and God used them for accomplishing a glorious work.—*Select-ed.*

When the saintly Payson was dying he exclaimed, "I long to hand a full cup of happiness to every human being." This was the language of a heart thoroughly purged of all selfish affection, and filled with the spirit of that love which led our adorable Jesus to give his life for human redemption. If every Christian would go out daily among men filled with such longing for human happiness, what marvellous changes would be wrought in human society! The selfish element would be eliminated from the dealings of the Christian business man. Not justice merely, but benevolence would enter into his every day trade. The same spirit would rule his home and church life. He would become an incarnation of good will toward all, and would so preach the gos-

pel by his deeds that men would see his good works and glorify his Heavenly Father. The spirit of Payson is worthy of every man's imitation. Happy is he who can truthfully say, "I long to hand a cup of happiness to every human being."
—*Zion's Herald.*

HAPPY is the man who can bring the very atmosphere of heaven whenever He approaches us!—who acts upon our spirits as the May breezes act upon the first shoots of the tulip and violet! He is a bountiful giver: he confers on us light; he beams goodness into our souls; he teaches us patience; he showers on us brotherly kindness; he illustrates for us faith; he exhibits the true beauty of meekness; he sheds hope by his very presence; and his unflinching bravery has often been an inspiration of valor to our failing hearts. Next to Christ himself, there is no blessing to the community like a Christlike Christian.—*Dr. T. L. Cuyler.*

For the Young People.

India—At a Heathen Festival.

BY THE REV. J. H. HACKEE.

I will now try to describe a day spent among the heathen at the temple of which I spoke last month. For ten days before the greatest day of the festival, thousands of pilgrims pass through our villages carrying their sacrifices, and filling the air with discordant shouts. On this day it is supposed that between forty and fifty thousand people are congregated near the temple. We start early in the morning to escape the heat of the sun, and pass slowly amongst the crowds of people who throng the roads leading to the place. Beggars of all kinds and all ages lie by the road-side, and clamour for help in the loudest and most piteous tones. Here is a blind man—a pitiable sight in all countries, but most pitiable in this. Here are a man and woman with several children, all naked and covered with sores. Here is a woman lying covered with sand; only her face can be seen as she lies in the blazing sunshine, crying, "Help, for the sake of the goddess." It seems as if all the most loathsome and suffering creatures in the wide world have been gathered together and placed in this road to-day. We reach the pagoda at about seven in the morning. If the sight

were bad along the road, the scene near this temple is infinitely worse. Thousands of people shouting, screaming, beating drums, and blowing discordant trumpets—all mingle together in the most confused and terrible uproar.

Let us pass on near to the front of the pagoda. Here the excitement is intense. Twenty thousand people struggling to get to the pagoda's steps to present their offerings. Here is a man rolling round the temple in the dust. Here is another measuring his length round the temple in the dust. Here is another procession, and I think every boy and girl in England who could understand the horror of it would cry shame, and use every effort to break down the folly of the people. Mark it well, children. I will try to describe it as faithfully as I saw it. Here is a little girl, about seven years of age, a sweet-faced, gentle little thing. If she were not so dirty she would be pretty. She is covered with flowers—a garland on her head, a garland on her neck, and a garland on each wrist. She is being carried on the shoulders of her father, a strong-looking man. Just behind him walks the girl's mother, and following after come her brothers and sisters, with the different members of the family. They move on in procession, headed by noisy drummers, until they come in front of the temple. Here the father puts the child down, and she stands before the temple with her hands clasped over her head in the attitude of prayer. The mother takes a long piece of thin wire which she hands to the father, who at once thrusts it into the fleshy part of the little girl's side and passes it round her back. The child's cries are drowned by the drums and shouts of the people. Then the father thrusts the wire through the other side of his little daughter, and taking the two ends of the wire he draws the little child round the temple three or four times. The whole family follow, dancing and singing, making the most hideous noises, until the little girl is nearly exhausted. These processions are continued by different families with their children until the festival is over. In this way hundreds of little children suffer from the ignorance and darkness of their parents. Is not this a fearful proof of the cruelty of heathenism?

But let us turn away from this temple, not to escape the misery that is all around, because we cannot do that without leaving the place altogether, and that the preacher of God's good news must not do. In every direction we see men slaughtering fowls, or goats, or sheep as

sacrifices. They bring the poor creatures, turn their heads towards the temple, and slay them. Here we meet an intelligent Hindoo who has had a good education, and who despises the superstitions of the people; but, being employed by the Government, he must be present to receive the offerings of the deluded multitude. To our remark, "What a horrible sight this is," he replies, "Yes, but yesterday it was worse. The slaughter of fowls was awful. It is supposed that yesterday twenty thousand fowls were sacrificed, besides sheep and goats." Such sights as these make us feel that heathenism is a great blight upon the land of India, that it is degrading to the worshippers, degrading to the rulers of the country, and displeasing to God.

But now the sun is very hot, and we must retire. We have made arrangements for a short prayer-meeting with the Christians near. Removed a little from the rush of the wretched and mad crowd, there is one of our small Christian churches. Here the native teachers, who have been working hard all the morning, meet for prayer. They drop in quietly, one by one, until the place is half filled with men who have come to seek the blessing of the one true God. Beautifully calm and peaceful it is, and the peace is rendered more intense by the distant roar of the great multitude, who are "mad after their idols." A hymn is sung, a chapter from the Bible is read, telling of the time which is to come when all the heathen shall "cast their idols to the moles and to the bats." Then short addresses are given, and, after a rest, the Hindoo Christians and their missionary are again preaching the love of Christ until the darkness comes on. Then we leave the work done, and the seed sown, to the blessing of God our heavenly Father.

So ends a day at the festival. Tired, but happy, I dropped into the little bullock-wagon that brought me here. My thoughts went back to the time when I, a little boy, learned in our dear old land of the love of Jesus Christ our Saviour and Friend, and my day concluded with the song of gratitude which I know you often sing—

"My God, I thank Thee Thou didst plan
A better lot for me,
And placed me in that happy land
Where I did hear of Thee."

Oh! children, prize your privileges, love your Saviour, and pray for the missionaries.

A Letter for the Young.

My Dear Children:—

The sad death of President Garfield is no doubt still fresh in your memories. Few men of the present century have died whose loss has been so greatly mourned. It is said that the capital of almost every country in the world has shown sympathy toward the United States in their great calamity. Our own Queen in a very kind manner has manifested her feelings. A beautiful message you know was sent by her to cheer the sorrowing ones, and she ordered that the Royal Court should go into mourning a whole week. History never records such a noble act on the part of any King or Queen that sat on Britain's Throne.

But, whilst Garfield was highly esteemed, and many mourn his sad end, "yet being dead he speaks." There are one or two little incidents recorded of his boyhood days in which he speaks to the young. To many they may appear trifling, yet they are interesting as showing the general bent of his mind. In presenting these incidents as worthy of imitation, we hope they will serve to stir you up to become like our Saviour, the highest and best pattern which we are set before us.

In the spring of 1849, when Garfield was quite young, he was a student at an academy ten miles from his native home. At the end of the term which lasted twelve weeks he went home and helped his brother build a barn for their mother, and then worked at day's wages at hay-making and harvesting. He was not ashamed to work and was kind and thoughtful of his mother. Remembering the fifth commandment he endeavored to obey it.

Now let me tell you what he did with the money which he earned. For a long time he had been sick and the whole of the doctor's bill had not been paid. With his own earnings he swept off what was due, and just had ten cents left. Perhaps you ask did he spend that in confectionery or in some other foolish way? No. One Sabbath day he went to church and gave the ten cents to the cause of Christ. It was all he had at the time and he willingly bestowed it upon his Master.

Are you children seeking to earn money and are you ready to deny yourselves for the sake of Him who did so much for you. How thankful you ought to be that you can all do something to rescue the perishing. Show your thankfulness by giving out of your earnings to aid the glorious cause of the Master. A PASTOR.

The Flaw in the Boiler.

The late Mr. W——, one of the leading business men of Cincinnati, was strongly opposed to the use of intoxicating liquor as a beverage, and in his gentle, quaint way, preached many an effective temperance sermon.

He received one day a visit from Judge C——, of St. Louis, who then held the first place among the learned jurists of the West, and who was, besides, a brilliant man of the world, kind-hearted, brave, and loyal to his friendships.

Mr. W—— showed him over his manufactory, and his admiration was especially excited by the intricate machinery, much of which was of brass, finely polished—a work of art as of use.

That evening the friends dined together at Mr. W——'s hotel. Judge C—— drank to excess. Observing his friend's grave, keen eyes upon him, he said, gayly:

"You do not take brandy, W——?"

"No."

"I, or wine?"

"No."

"I do," frankly. "Too much, probably. Both I began thirty years ago. I drank as a boy at my father's table. I drank as a young man, and I drink as an old one. It is a trifling fault, if you choose to call it a fault, and will hurt nobody but myself. If it has not harmed me in thirty years I have no cause for fear."

Mr. W—— bowed gravely, but made no reply. When dinner was over he said:

"We had an accident in our mills an hour after you left. Will you walk up with me?"

They reached the mills in a few minutes. One side of the wall had fallen in. The exquisite, costly machinery was a hopeless wreck. Two or three of the workmen had been crushed in the ruin, and laborers were digging to find the bodies.

"Horrible!" cried C——. "That machinery was so fine and massive I thought it would last an age."

"Yes," said W——, slowly, "but there was a flaw in it. A very slight flaw, which the workmen thought of no importance. I have used it many years in safety. But the flaw was there, and has done its terrible work at last."

Judge C——'s face lost its color. He was silent a moment, and then turning, caught hold of Mr. W——'s hand.

"I understand you, old friend," he said. "I will remember."

How long he remembered we do not know. A habit of thirty years is not easily broken.—*Early Dew.*

How to love God.

In a beautiful New England village a young boy lay very sick, *dr. wing* near to death and very sad. His heart longed for a treasure which he knew had never been his, and which was worth more to him now than all the gold of all the Western mines. One day I sat down by him, took his hand, and looking in his troubled face asked him what made him so sad.

"Uncle," said he, "I want to love God. Won't you tell me how to love God?"

I cannot describe the piteous tones in which he said these words and the look of trouble which he gave me. I said to him.

"My boy, you must trust God first, and then you will love Him without trying to at all."

With a surprised look he exclaimed:

"What did you say?"

I repeated the exact words, and I shall never forget how his large, hazel eyes opened on me, and his cheek flushed as he slowly said:

"Well, I never knew that before. I always thought that I must love God first before I had any right to trust Him."

"No," my dear boy," I answered, "God wants us to trust Him; that is what Jesus always asks us to do first of all, and He knows that as soon as we trust Him we shall begin to love Him. That is the way to love God, to put your trust in Him first of all." Then I spoke to him of the Lord Jesus, and how God sent Him that we might believe in Him, and how, all through His life, He tried to win the trust of men; how grieved He was when men would not believe in Him, and every one who believed came to love without trying to at all.

He drank in the truth, and simply saying, "I will trust Jesus now," without an effort put his young soul in Christ's hands that very hour; and so he came into the peace of God which passeth understanding, and lived in it calmly and sweetly to the end. None of all the loving friends who watched over him during the remaining weeks of his life doubted that the dear boy had learned to love God without trying to, and that dying he went to him whom, not having seen, he had loved.—*Illus. Weekly.*

Eye-Service.

I wish I could in some way impress upon the many boys and girls that are growing to manhood and womanhood the great importance, and even necessity, of avoiding this very prevalent and dangerous fault: I mean the fault of performing duty only when under the surveillance of a parent, employer or other person to whom our service is due. Many a fond parent has been pained to learn of its existence, and many a good situation has been forfeited because of it.

Just think, my young friends—you who are forming characters for life—what you are guilty of when shirking a known duty. It deprives another of what is actually due him, and is, consequently, stealing, just as if you were to take so much money from the drawer of your employer, although it only seem to be time of little value. And then it is deceitful—it is appearing to do what you do not, and to be what you are not. What, in all the category of the offences that we call "little sins," is more hateful than that of deception? The loving mother is stung to the quick by the first attempt of her darling child to deceive; and why? Simply because she knows it to be the most loathsome form of depravity developing itself, and which, in a short time, if not checked, will make her little one to be distrusted by man and cursed by God. And here, dear reader, lies the greatest danger. The fault, hardly perceptible now, gradually extends itself like a leprosy, that at first gives little trouble, but presently begins to show itself, little by little, until the whole body is covered with petrifying sores, and finally destroys soul and body in eternal death.

Slowly, but surely, the fault will so enslave the soul that, like a clinging serpent, it can neither be destroyed nor thrown off.

This is only one of the many, though probably the most common ways of deceiving, but its effects are frightful.

F. T. LLOYD.

The Stolen Starling.

A lawyer had a cage hanging on the wall in his office in which was a starling. He had taught the little fellow to answer when he called it. A boy named Charlie came in one morning. The lawyer left the boy there while he went out for a few

minutes. When he returned, the bird was gone. He asked, "Where is my bird?" Charlie replied that he did not know anything about it. "But," said the gentleman, "Charlie, that bird was in the cage when I went out. Now tell me all about it: where is it?" Charlie declared that he knew nothing about it; that the cage-door was open, and he guessed the bird had flown out. The lawyer called out, "Starling, where are you?" The bird spoke right out of the boy's pocket, "Here I am!" Ah, what a fix that boy was in! He had stolen the bird, had hid it, as he supposed, in a safe place, and had told two lies to conceal his guilt. It was testimony that all the world would believe. The boy had nothing to say. The bird was a living witness that he was a thief and a liar.

We have not all of us a starling, but we have a conscience, not in our pocket, but in a more secure place—in our soul; and that tells the story of our guilt or our innocence. As the bird answered when the lawyer called it, so when God speaks our conscience will reply, and give such testimony as we cannot deny.—*Canadian Independent.*

Amusements.

Should I go to the theatre—dance—play cards? These and similar questions sometimes require to be answered. Read the following from Dr. Guthrie:

"In regard to the lawfulness of certain pursuits, pleasures, and amusements, it is impossible to lay down any fixed and general rule, but we may confidently say that whatever is found to unfit you for religious duties, or to interfere with the performance of them, whatever dissipates your mind or cools the fervour of your devotions, whatever indisposes you to read your Bibles or to engage in prayer, wherever the thought of a bleeding Saviour or a holy God, of the hour of death, or of the day of judgment, falls like a cold shadow on your enjoyment, the pleasures which you cannot thank God for, on which you cannot ask His blessing, whose recollections will haunt a dying bed, and plant sharp thorns in its uneasy pillow; these are not for you. These eschew; in these be not conformed to the world, but transformed by the renewing of your minds—'Touch not, taste not, handle not.' Never go where you cannot ask God to go with you; never be found where you would not like death to find you; never indulge in any pleasure

which will not bear the morning's reflection. Keep yourself unspotted from the world; not from its spots only, but even from its suspicions."

A Word to Young Men.

Live for something. Thousands of men breathe, move and live—pass off the stage of life and are heard of no more. Why? None were blessed by them; none could point to them as the means of their redemption; not a line they wrote; not a word they spoke, could be recalled, and so they perished: their light went out in darkness, and they were not remembered more than the insects of yesterday. *Will you thus live and die? O man immortal, live for something. Do good, and leave behind you a monument of virtue that the storms of time can never destroy. Write your name by kindness, love and mercy on the hearts of thousands you come in contact with year by year, and you will never be forgotten. No; your name, your deeds, will be as legible on the hearts you leave behind as the stars on the brow of the evening. Good deeds will shine as brightly on the earth as the stars of heaven.—Dr. Chalmers.*

Boys, Read and Heed This.

Many people seem to forget that character grows; that it is not something to put on ready-made with womanhood or manhood: but day by day, here a little and there a little, grows with the growth, and strengthens with the strength, until, good or bad, it becomes almost a coat of mail. Look at a man of business—prompt, reliable, conscientious, yet clear-headed and energetic. When do you suppose he developed all those admirable qualities? When he was a boy? Let us see how a boy of ten years gets up in the morning, works, plays, studies, and we will tell you just what kind of a man he will make. The boy that is late at breakfast, late at school, stands a poor chance to be a prompt man. The boy who neglects his duties, be they ever so small, and then excuses himself by saying, "I forgot! I didn't think!" will never be a reliable man. And the boy who finds pleasure in the sufferings of weaker things will never be a noble, generous, kind man—a gentleman.—*Chris. Helper.*

The First Fruits.

A beautiful and significant instance of translating the Bible into present application and action was the case of a little girl who had read the old Jewish law about giving first fruits to God. She had a strawberry bed in her garden, and when the first berries were ripe her sister said, "O, that's so nice! Now you will have those sweet red berries to eat!"

But the other answered, "O no! I don't eat the first fruits; I shall give them to God."

Her sister asked, "How can you give them to God?"

And she answered, "There is poor old Mrs. Gray, who is so sick and poor and never has any thing nice, I shall carry them to her, for Jesus has said, 'Inasmuch as ye have done it unto one of the least of these, ye have done it unto me.' That is the way I shall give the first fruits to God."

On the Wrong Track.

Tommy is only twelve years old, and I tremble when I look at him, not because I think he will hurt me—O no! but because I know he is hurting himself. An engine got loose one day and ran off on the wrong track. It ran into a train of cars that was coming, and did a great deal of harm. Tommy is on the wrong track, and he is going to run into other trains that are out on their life-track, and harm them, and very likely get smashed up himself. He is out on the street all day, and sometimes until late at night. He has learned to smoke, and knows how beer tastes. He says he is too big to go to Sunday school, and so he plays in the streets and fields on Sunday. He does not like to go to school, and never wants to read any thing. What can be done for him? Boys, look out you do not get on the same track.—*S. S. Advocate.*

Some Poor Children.

We owe more to poor children than we think. Columbus was a poor boy, often needing more food than he could get. Luther sang ballads in the street to get the funds for an education. Franklin used to buy a roll for a penny and eat it

alone. Lincoln and Garfield were poorly clothed and worked very hard. Dr. Livingstone learned Latin from a book on his loom while at work. Emily C. Judson used to rise at two in the morning and do the washing for the family. Ganubetta was poor and slept in an attic. Lucy Larcom was a factory girl. Dr. Holland was poor and a school-teacher. Captain Eads was barefoot and penniless at nine years old. None of these people have been idle, or whiled away their time on street corners, or in games of cards or billiards. They were too busy.—*Youth's Companion.*

Rob's Plan.

Rob never has any trouble with the boys. Every one likes him; so it is not very strange that he gets along well.

"Rob, how is it you never get into any scrapes?" said Will Law to him one day.

"All the other boys do."

"O, it's my plan not to talk back. When a boy says hard things to me I just keep still."

Not a bad plan, is it? If all the boys would try it, what good times there would be in the school-room, on the playground—everywhere. Who will try Rob's plan?

A HINDO CHRISTIAN, who used to be always grumbling at the smallness of his salary, made up his mind to give one-tenth to God. So next pay-day, when the Missionary handed him, as usual, ten rupees, he pushed back one of them, saying, "This is for God's work, sir."

The Missionary took it, but wondered much how the man, who was really poor and had a large family, would get on without it. Meeting him two or three weeks after in the bazaar, he asked how they were doing. Instead of grumbling as usual, the man answered cheerfully, "Well, thank you, sir."

"Then tell me how it is that you who used to be always grumbling when you were spending ten rupees a month on yourself, now do so nicely with only nine?"

"Because, sir, nine-tenths with God's blessing is better than ten-tenths without it."

For the Family Circle.

Weeping and Working.

BY REV. THEODORE L. CUYLER.

The smallest verse in the Bible is one of the largest and deepest in its heavenly pathos. *Jesus wept.* What mysterious meanings may have lain behind those tears, no one need try to fathom; but, for one, I prefer to see in them the honest expression of grief for a friend who was dead, and of sympathy for two heart-broken women. Christ's power displayed at that sepulchre overwhelms me; it was the power of a God. But His pity touches me most tenderly; it was the pity of a man. Those moistened eyes are my elder brother's. The sympathy that walked twenty miles to Bethany, that drew Him to those desolate women, that started the tears down His cheeks and choked His voice with emotion—that sympathy links us to Him as the sharer and the bearer of our own sorrows. There is something vicarious in those tears as there is in the precious blood shed on the cross a few days afterwards. His love seems to "insert itself vicariously right into our sorrows," and He takes the burden right into His own heart.

But it was a practical sympathy. Had our Lord come to Bethany and taken the two bereaved sisters into their guest-chamber and had a "good cry" with them, and then gone away and left Lazarus in his grave and them in their grief, it would have been all that our neighbors can do for us when we are in a house of bereavement. But it would not have been like Jesus. He did not come to Bethany simply to weep. He came there to work a marvellous miracle of love. He wept as a man; He worked as the Lord of power and glory. He pitied first and then helped. The same love that moistened His eyes moved His arm to burst open that tomb and bring the dead Lazarus to his feet. A few days afterwards He wept for sinners, and then wrought out salvation for sinners by His own agonies on the cross. Is there no lesson for us in this? What are tears of sympathy worth if we refuse to lift a finger to help the suffering or to relieve distress? And what a mockery it is to weep over the erring and do nothing to save them. Only when we "bear one another's burthens do we fulfil the law of Christ."

There is another connection that weep-

ing has with working. We relieve our own suffering hearts by turning the flood of grief upon some wheel of practical activity. An eminent minister of God who was under a peculiarly bitter trial once said to me, "If I could not study and preach and work to the very utmost, I should go crazy." The mill-stones grinding upon themselves soon wear themselves away to powder. But useful occupation is not only a tonic: it is a sedative to the troubled spirit. Instead of looking in upon our own griefs until we magnify them, we should rather look at the sorrows of others in order to lighten and lessen them.

The poor fisherman, in one of Sir Walter Scott's romances, says to the lady who comes to his cottage after the death of his child—"You rich folk when ye are in trouble may sit wi' yer handkercher to yer een, but we puir bodies maun off to our work agen, even tho' our hearts are thumpin' like a hammer." If the poor fellow had only known it, he was a great deal better off at his honest work than if he had been idly nursing his grief with the "handkercher at his een." Some of the best work ever done for the Master is wrought by His servants when the "hammer" of affliction is not only beating away on the heart, but is breaking down selfishness and unbelief. When sorrow is allowed to settle in the soul, it often turns the soul into a stagnant fen of bitter waters—out of which sprout the rank rushes of self-will, and unbelief, and rebellion against God. If that same sorrow is turned outward into currents of sympathy and beneficence, it becomes a stream of blessings. A baptism of trial is often the best baptism for Christ's service. If tears drive us to toil, then toil will in turn drive away tears, and give us new and sacred satisfactions. When our blessed Saviour wept, it was on the eve of His mightiest works, once in raising the dead, and once in redeeming a dying world. Weeping and working may even blend profitably together: for the chiefest of Christ's apostles tells us that during three busy years of his life he ceased not to warn perishing sinners, night and day, with tears.

"Since THOU on earth hast wept
And sorrowed oft alone,
If I must weep with Thee,
My Lord, Thy will be done!"

Training for God.

Mrs. Booth, an English lady, in addressing a cultivated audience at St. James

Hall, said some sensible things about the training of children. Her preliminary answer to the inquiry, "How can I train my children for God?" was, "Try to realize your responsibility to God in the doing of it." All through Scripture this responsibility is very clearly stated, Try, further, to recognize your ability for the task; God commands you thus to train your children, and therefore your ability is presupposed. There is something very wrong somewhere when the children of christian parents do not themselves become christians. Resolve, then, that you will accept this responsibility at all costs.

Strive to qualify yourselves for the work; the fact that you are Christians is not enough for this. If there were a more frequent combination of wisdom with piety how many fair young lives would be saved from shipwreck! Will God deny this wisdom to any who go to Him for it? Search the Scriptures, and find the principles on which such training must proceed. Many pray for their children, but not from the right motive. There is great anxiety as to personal prosperity or family credit; but these, after all, are of the very essence of selfishness. You must consider your children as redeemed unto God. I grieve to say it, but I fear many professed Christians think more of the training of their horses than that of their sons! Are not our children a heritage from the Lord? If we are responsible for mere earthly possession, surely we are doubly so for our children.

It is the training of the heart that is most needed; in other words, the inspiring of the child with the love of goodness and truth. That is "the nurture and admonition of the Lord." This is to be accomplished, first, by inculcating obedience to rightly constituted authority. I look upon this as the foundation of all moral excellence. You stand toward your children in their earlier years in the place of God. If this were rightly understood, how many broken hearts would be spared! Now-adays it seems as if the obedience were to be on the part of the part of the parents. Children of five are treated as if they were men and women: so they grow up in lawlessness. If they have not been accustomed to obey their parents there less probability that they will be willing to obey God. This obedience is the first element of successful-training. Begin with them from the very earliest years; there is a way of combining tenderness with firmness that mothers can easily adopt, and it is of the utmost importance.

Home Atmosphere.

This atmosphere of the household, which either converts to Christ or perverts to fashion, folly, and impiety, is commonly created by the parents. They are responsible for it. If the whole trend of household talk and thought and ambition runs toward money-making, or social convivialities, or general godlessness, it is the father and the mother who give the pitch. Nowhere is it so difficult to make the best preaching or the best Sabbath school teaching effective on character as in the malarious air of such a home. As soon expect to rear oranges in Lapland as plants of grace in so godless an atmosphere. The parental influence penetrates through the house with as subtle a poison as escaping gas from an ill-built furnace. As Dr. Bushnell has pithily said, in his incomparable book on "Christian Nurture;" "Whatever fire the parents kindle the children are found gathering the wood. They help as either apprentices or accessories."

If the father begins the Sabbath with some secular Sunday newspaper the family will help him read it. If the parents go irregularly to God's house the children will hardly care to go at all. If the mother is a scandalmonger she will make her children tattlers and eavesdroppers. If she directs her servants to say at the door that "she is not at home," the children will learn to be polite liars. If the father puts the decanter on his table the boys will soon begin to practise with the fatal glass. That rich father who disinherited a son for drunkenness, and in the same will bequeathed his wine-cellar to certain heirs, gave a very palpable proof of the home atmosphere which had poisoned the poor boy. Parental provocation and ill-temper sour the very air of many households, so that the children can hardly escape being cross, snappish, and irritable. How can piety breathe in such air? How can a family be trained up in the knowledge of God's Word when the Book of books is seldom opened, and the spirit of its instruction is no more known than in the house of a Mussulman? Even in the families of many professors of religion I do not look for any conversions, for I know that the most faithful discourses will be destroyed by the malaria of the home. It was the atmosphere of Elkanah's and Hannah's godly house that produced a Samuel. It was the wretched air of Eli's house which ruined Hophni and Phinehas.—T. L. Cuyler, D. D.

Look after the Boys and Girls.

A short time since, one of the merchant princes of Chicago, busy with his money-making, which kept him at his office until a late hour, was astounded to see his son, the pride of his palatial home, staggering from a saloon with a company of boisterous companions. His mind had been so continuously occupied with business that this accident was a revelation which spoke volumes of his neglect of his family. He could only lift his hands and exclaim :

"O, my boy, where have you been to-night?"

There are a multitude of parents who might well repeat that question. The dens of vice are very alluring, and unless you throw around the boys and girls your strong arms of love, before you are aware they may pass beyond your reach and be overwhelmed in that vortex which snatches as eagerly, and often as successfully, the brightest and best from the most luxurious homes as from more humble abodes. Parents should know their children and gain their confidence. We should know where and how they spend their evening and leisure hours. We should know the literature they peruse, and the character of their associates; not spying, but by the kind, considerate means which parents should study who have the care and guidance of children and young people. Let us study the happiness of home and the wants of our children more and more and fashion less, and we shall have more real happiness, better children, and make home what it is intended to be, a training school for the young and a solid comfort for both parents and children.

AN infidel young lawyer, going to the West to settle for life, made it his boast that he "would locate in some place where there were no churches, Sunday-schools, or Bibles." He found a place which substantially met his conditions. But before the year was out he wrote to a former class-mate, a young minister, begging him to come out and bring plenty of Bibles and begin preaching, and start a Sunday-school, for he said he had "become convinced that a place without Christians, and Sabbaths, and churches, and Bibles, was too much like a hell for any living man to stay in."—*Am. Mess.*

Foreign Missions.

Ten Years in the New Hebrides.

BY THE REV. P. MILNE, MISSIONARY FROM
THE CHURCH OF OTAGO, NEW
ZEALAND, AT NGUNA.

ANEITYUM.

Ten years ago Aneityum was the only Christian island in the group, and there were printed in the language of that island the New Testament and several small portions of the Old Testament: now the whole Bible is printed, as also the Shorter Catechism, the Pilgrim's Progress, etc., etc., the whole of which have been edited by the Rev. John Inglis, he and Dr. Geddie being also the sole translators, and for the payment of which the Aneityumese have contributed the sum of £1700 in arrow-root. Mr. Lawrie is now Free Church missionary there.

ANIWA AND FUTUNA.

Ten years ago Aniwa and Futuna were all but heathen islands, with nothing, or next to nothing, printed in the language. Now Aniwa is a Christian island, the whole population attend church and school, and a good many of them are church members. There are seven schools taught by native Anivan Christians; the greater part of the New Testament and small portions of the Old are translated. The Gospels by Matthew and Mark, the Acts of the Apostles, and several other portions are printed. And although on Futuna the work has been much retarded through the long absence of Mr. Copeland (Free Church), owing to ill-health. I think I am safe in saying that about the half of the population there regard themselves as worshipping people; some of whom, though not yet baptized, act as teachers, and go and preach the gospel to their heathen countrymen. The substance of all the four Gospels is now in print in the Futuna dialect.

TANNA.

Ten years ago Messrs. Neilson (Free Church) and Watt had been but recently settled on Tanna, and it was still a question whether they would be able to remain, or whether they would have to flee for their lives, as Messrs. Turner and Nisbet had to do in 1843, and Messrs. Paton and Matheson had again to do in 1861; but they have been, through the

help of God, able to continue until now, and preach the gospel to thousands, and translate the most of the New Testament into the language of the people, part of which Mr. Watt has printed with his own hands. And when I saw Mr. Watt in December last, on my way home, he seemed to be more hopeful than ever I saw him before. He had just formed a communicants' class, and hoped to be able to baptize some of them soon. And what seemed to encourage him most was the fact of all those who were worshipping people before he came home on furlough continuing to be so during his absence and when he returned: none of them had gone back to heathenism.

EROMANGA.

Ten years ago Christianity on Eromanga was at a very low ebb indeed. Mr. McNair had just died, and soon after that Mr. Gordon was killed, and there were not above eight or ten church members alive on the island. Two years ago there were fifty church members, twenty-five of whom were stationed out, as teachers. A good many more have been baptized since then. The majority of the people are now favorable to Christianity; and if there were a second missionary along with Mr. Robertson, to take up the work on the other side of the island, heathenism on Eromanga would, in all probability, soon be a thing of the past. The New Testament is nearly all translated; Genesis, Matthew, Luke, and the Acts are now in print.

EFATE.

Ten years ago there were but two Christian villages on Efate. There are now five Christian villages on that island, and other five or six villages partially so. Genesis, Mark, Luke, and the Acts are printed, and Exodus is ready for printing.

NGUNA.

Ten years ago I was appointed to Nguna, a small, heathen island, about five miles north from Efate, where no missionary had ever been before; on which island, and on several other small ones near to it, principally Pele and Mataso, I have been laboring ever since, and although it has been a time of sowing rather than of reaping, I am happy to be able to say that I am now beginning to see some fruit. Last year I baptized thirty-four adults and seven children. Up to that time I had baptized only six adults and one child. There are thus now in all forty church members in full communion, and eight baptized children. Two of those baptized last year are chiefs,

one of whom is the highest chief on the island. He had ten wives, but before his baptism he put them all away except one. That one and three of the others were baptized along with himself, as also his two sons with their wives, and one daughter. The first convert at Pele now acts as teacher there. At Mataso a Rarotongian teacher has been laboring for nine years. Our first converts were four young men belonging to that island. At each of these three places we have a church and a school. Several small books, consisting chiefly of Scripture extracts and a hymn book, are printed. The Gospels by Matthew and John are translated, and about to be printed by the British and Foreign Bible Society. A *Catechism of Scripture Truth* is also ready for the press. There are fourteen islands all visible from Nguna, where the same language, or a dialect of the same language, is spoken or understood, so that one speaking the Nguna dialect might begin at the south side of Efate and preach the gospel all over that island, and over all the islands to the north of Efate as far as Tongoa and the south-east end of Epi, and be understood by most of the people; which is quite an exceptional thing on the New Hebrides, for, as you know, on most of the islands there is a different language, peculiar to each particular island, and on some of the islands there are two or three languages.

A GREAT DOOR OPEN.

Nearly all those islands are now open for the gospel, and, indeed, almost every island of the New Hebrides is so, and asking for missionaries, and we have none to give them. We have been able to occupy as yet scarcely one-third of the group. We would require at least thirty or forty missionaries to enable us to overtake the whole group. The largest and the finest islands still remain unoccupied. About one hundred thousand people still remain in heathenism, most of whom never heard the gospel. About twenty different languages are spoken, requiring as many separate translations of the Bible. The whole Bible has as yet been translated into only one of those languages, thus leaving eighteen or nineteen translations, in whole or in part, yet to be made. Surely, then, those who think that the New Hebrides is too small and unimportant a field for them to go to, make a great mistake.

We are anxious also to have a medical missionary to be stationed on Efate, the most central island of the group, where

there is a fine harbor, at which all ships going down to the islands call to get water.

The Gospel among the Robbers of Zeitoon.

The American Missionaries at Marash were helpful in delivering the inhabitants of the town of Zeitoon from some political troubles which they had with the Turks, and this fact has given them an influence with the people. The Rev. Henry Marden, with a view to turning this influence to account, went to reside in Zeitoon a year ago. It is a strange place; the population numbers several thousand and though nominally Armenian Christians, they are extremely ignorant, superstitious, and fanatical, and one section of them is almost entirely robbers.

The upper ward of the town has for generations been a mere robber's nest. There is a large Armenian church in the midst of it, where the usual formal service is performed twice a day in an unknown tongue and within a stone's throw of this church are the homes of 200 robbers and outlaws, a terror to the mountain region. None of them can read or write. Many of them have committed ten, twenty, even thirty murders; and human life is held so cheap at Zeitoon that the Government rarely ever arrests a murderer. "As you pass along the street in this section of the town you will hear mothers cursing their children, and the priest cursing his people; and murderers, robbers, swearing mothers, and swearing priests, are all regular communicants in the Armenian Church."

Mr. Marden took with him a native helper, and commenced work by seeking out these rough men individually in their summer retreats in the mulberry groves and vineyards. He would sit down by them in the shadow of a rock or tree, and read to them the story of the cross, urging home to them its precious truths. A little later they hired a room in the market street and held prayer meetings. As the summer drew to an end they were anxious to find premises for permanent work.

In the very centre of the robbers' ward, commanding a fine view of the whole town and of the mountains beyond, there stood an old mansion, with large rooms and a wide verandah. The owner had murdered one of his neighbours a year or two ago, and had fled to the mountains. His retreat was searched out, and the

Missionaries were delighted to be able to secure for a very trifling sum a lease of his house for three years. Here they established preaching services on Sunday, a day school for boys, and an evening school for young men.

For four months they diligently sowed the good seed, and reprov'd the people for their evil deeds. In the autumn they had to return to Marash, but left an efficient native preacher in charge of the work.

On visiting the place last winter they found a fine school of thirty-five boys established, and a capital work going on. "Frequently some man, the story of whose life would make us shudder, declared that if some good friend had only told them these things before, they would never have become what they now are."

Personal work from house to house is not only permeating the whole of the community with Gospel truth, but is already a powerful restraint upon lawlessness and crime. Scores of men who had defied all efforts of the Government to tame them, have, on listening to the words of Jesus, given their pledge to reform, and kept it, often in times of great temptation.

It is doubtful whether there is a darker place than this robbers' ward in Zeitoon, in all the Turkish empire; but the Gospel is proving itself the power of God to salvation, here as elsewhere.—*Ill. Miss. News.*

The Gospel and Mohammedanism.

One hundred and seventy-five millions of our race are lying under the spell of a delusion more hopeless than heathenism. It is true that Islam's creed is not without some ingredients of truth, testifying, as it has done for twelve centuries, in the face of Oriental idolatry and materialism to the unity of God, the spirituality of worship and the immortality of the soul. The moral teachings of the Koran are also greatly superior to the vices of Paganism, inculcating temperance, justice and many social virtues. Yet on the other hand, it is wholly Anti-Christian, and, because of the very recognition it gives to Christ, the more firmly binds its votaries to the rejection of His true claims. To the Pagan the Gospel comes as a new revelation. To the Moslem it an absolute dispensation, superseded by Mohammed, and forever subordinate to the Last Prophet and Dispensation. The

claims of Jesus have already been pronounced upon, and the pious Moslem accepts the verdict of twelve hundred years with impenetrable complacency and hopeless unbelief. Moreover, its history and results have stamped it with infamy. Its name is the synonym of cruelty, lust, injustice, despotism, and religious fanaticism.

“ A saintly murderous brood
To carnage and the Koran given,
Who think through unbeliever's blood
Lies their directest path to heaven.”

The past few years have witnessed in the political history of Mohammedanism a spectacle of miserable imbecility and humiliation. There has been a strange parallel between Mohammedanism and Romanism. The one has formed the Western and the other the other the Eastern Apostasy. Both rose at the same time. Both have combined the ecclesiastical and temporal powers—the one treading beneath her cruel feet the spiritual Israel, the other treading down the literal Jerusalem. And both have been made objects of Divine judgments at the same time and in the most signal manner. For twelve hundred and sixty years these two “ horns ” have wasted the church and world. And now, for nearly a century, the Invisible Hand of Judgment has begun “ to consume and destroy unto the end.” The temporal power has been wrested from the one. The hand of other is feebly clinging to the last vestige of his political authority. And yet, both are showing anything but ecclesiastical imbecility. There is a marked revival of vigor and aggressiveness in the ranks of Islam. The ancient glories of the Caliphate are remembered, and a Pan-Islamic crusade boldly proposed. The trembling throne of the Ottoman ruler is a feeble indication of the real strength of Mohammedanism. While its political seat is still on the European side of the Bosphorus, yet it has less than seven millions of followers in all Europe, and must soon be driven back to its native soil. But Asia contains eighty millions of Mussulmans, and of these nearly forty millions yield reluctant submission to British rule in India, and would be glad at a concerted signal to seek its overthrow. Mohammedanism, too has its machinery for the propagation of the faith. Their famous college in Egypt has *ten thousand students* constantly being trained to go forth as missionaries of the Prophet in every land. It is stated that in the year 1879 as many as one hundred thousand converts were made in China alone. The

number in Central Africa already is estimated at ten millions; and the vain, sensual negro, finds more affinity in its sensuous codes and plausible and indulgent ethics, than in the pure precepts and spiritual hopes of Christianity. There are probably as many as 80,000,000 Mohammedans in Africa to-day, and their number is rapidly increasing.

It will have been inferred already that Christian missions have made slow progress among the Moslem races. There are, however, some cheering facts. The intolerant laws and decrees of Turkey and Persia have been so modified that both foreign teachers and native converts are now protected in most cases. The Mission Press is circulating great quantities of Christian literature in Arabic. The schools in Egypt, Syria and Palestine are being attended by increasing numbers of Moslem children: as many as one thousand Mohammedan girls are now to be found in the Christian schools in Syria alone; and from Persia comes the report of 19 Mussulman converts in Tabriz, and 500 more waiting for the modification of the government decrees, to profess the faith they already have found; while in the other parts of Turkey and Persia there are many similar tokens of encouragement, showing that even under the awful shadow of that Apostasy “ there is a remnant at this time according to the election of grace.—*Gospel in all Lands.*”

Miss Gordon Cumming, when “ at home in Fiji ” travelled largely over those beautiful islands. After careful examination of the condition of their inhabitants, she wrote:—

I often wish that some of the cavillers who are for ever sneering at Christian missions could see something of their results in these isles. But first they would have to recall the Fiji of *ten years ago*, when every man's hand was against his neighbour, and the land had no rest from barbarous intertribal wars, in which the foe, without respect of age or sex, were looked upon only in the light of so much beef; the prisoners deliberately fattened for the slaughter; dead bodies dug up that had been buried ten or twelve days, and could only be cooked in the form of puddings; limbs cut off from living men and women, and cooked and eaten in the presence of the victim, who had previously been compelled to dig the oven, and cut the firewood for the purpose;—and this not only in time of war, when such

atrocities might be deemed less inexcusable, but in time of peace, to gratify the caprice or appetite of the moment.

Think of the sick buried alive; the array of widows who were deliberately strangled on the death of any great man; the living victims who were buried beside every post of a chief's new house, and must needs stand clasping it, while the earth was gradually heaped over their devoted heads; or those who were bound hand and foot, and laid on the ground to act as rollers, when a chief launched a new canoe, and thus doomed to a death of excruciating agony;—a time when there was not the slightest security for life or property, and no man knew how quickly his own hour of doom might come; when whole villages were depopulated simply to supply their neighbours with fresh meat!

Just think of this, and of the change that has been wrought, and then just imagine white men who can sneer at missionary work in the way they do. Now you may pass from isle to isle, certain everywhere to find the same cordial reception by kindly men and women. Every village on the eighty inhabited isles has built for itself a tidy church and a good house for its teacher or native minister, for whom the village also provides food and clothing. *Can you realise that there are nine hundred Wesleyan churches in Fiji, at every one of which the frequent services are crowded by devout congregations; that the schools are well attended; and that the first sound which greets your ear at dawn, and the last at night, is that of hymn-singing and most fervent worship, rising from each dwelling at the hour of family prayer?—“At Home in Fiji.”*

“What hath God wrought!”

HONOLULU.—A correspondent of the *Congregationalist* writes of a spiritual harvest in Honolulu, Sandwich Islands. A series of temperance meetings were soon turned into revival services, and conducted similar to those of Mr. Moody's. Sons in missionary families, who have hitherto rejected all entreaties of parents and friends, have now taken up the theme which once they despised. The skepticism and infidelity which once thought Christian truth irrational and incredible, has confessed that there is but one answer for the heart: give to the question, Is Jesus Christ your Saviour, or is He not? Never has Honolulu been stirred as it is to-day in this revival. It has

gone outside of the churches into the floating population. It has reached some of the old residents, who have been here forty years and only been known all that time as common drunkards. It has taken hold of those who had been religiously brought up in childhood, but never till now brought to decide for Christ. It has brought out into public recognition of Christ many professed disciples, who have for years kept hid the fact of any such Christian profession. Best of all, it has brought the Hawaiian element into active and hearty co-operation.

A Noble Example.

To stimulate the Christian Church to increased zeal for the extension of the Redeemer's Kingdom no more noble example in these modern days could be cited than that afforded us by the Moravians. All within their ranks are trained to work and exercise self denial in the Master's service and as a result they take the lead in the great work of evangelizing the world. Out of the vast army of heathenism they have been instrumental in reclaiming 73,000, of whom 23,000 are communicants.

It is quite an interesting study to take a map of the world and see how many parts of the earth's surface is dotted with their missions. Year by year they put forth zealous efforts to destroy the kingdom of Satan and advance the kingdom of Christ.

In the cold and uninviting regions of Labrador and Greenland they have labored for some time, and have been so successful that nearly the whole of the Esquimaux population has been christianized. Among the negroes in the West Indies such good results have been accomplished that in ten years time they hope to withdraw their missionaries from the field. A native agency has been raised up to carry on the work so auspiciously begun. For many years the Moravians have labored in Dutch Guiana and quite recently stations have been opened in Demerara. Among the Kaffirs of South Africa, the Aborigines of Australia, and even in a high valley of the Himalaya Mountains, we find them planting their missionaries.

Such commendable zeal is well worthy of imitation. Had each branch of the Christian Church been animated by the same devotion, sending forth bands of laborers according to their strength and

resources, there would be no difficulty in occupying all the whitened fields now presented to our view. Whilst beacon lights are now burning along nearly all the coast lines of the world and the isles of the sea, much land yet remains to be possessed. How is it to be entered upon? The Church must arouse and labor for greater conquests. No man among the Moravians is required to seek employment outside his own pale. Those ready to go are sent forth and some means of support is provided.

Are we as a Church really in earnest about the world's evangelization? Stubborn facts answer no. We have a treasury not even full, and one young man must leave our ranks and seek an appointment elsewhere as a missionary among the heathen. Time is passing, souls are perishing, and what are we doing to reclaim a fallen world? Let the activity of others incite our zeal.

D.

Trinidad Mission.

Notes of Mission Work.

Tunapuna, Sept. 24th 1881.

Sabbath, Sept. 24.—Left at 7 A. M. for the Caroni. Drove 4 miles and rode one. Here we meet sometimes under a tree, sometimes under a barrack and sometimes in the Hospital, according to weather and other circumstances.

Met to day in the Hospital. Present 29 adults. As the people were sitting down heard a woman say she was not going, "they are not going to make me a Christian." When the hymn was being read she began a lively conversation, in the woman's ward, just beyond a thin partition. Three or four of my audience immediately shouted to her to hush. I ceased. The woman went on. Waving to my audience to be silent I passed round to the woman's ward with the Dispenser and secured perfect silence for an hour.

Our subject—the Prodigal Son—secured and kept their interest. At the close one man said, "all you say is true and good, but before noon all are going to forget it and will talk only of money and pleasure." Perhaps so, I said, but don't you do that. That man, so ready to moralize was probably the least impressed of the hearers.

Reached Tunapuna at 10.30 same day school began at 10. Had half an hour

for a solitary breakfast. Public worship at 11. Present 65. Review and questions on last Sunday's sermon on Nebuchadnezzar's Image. New subject, same as at Caroni.

Left for Arouca, 4 miles distant, at 1.45. Service there at 2.30. Present 35. Same subject. At both these services some of the hymns and an abridgement of the ten commandments are repeated in unison. This the children do remarkably well. One old man who was baptized in the English Church some years ago, but who does not enjoy a sermon in English, had walked five miles carrying a handkerchief full of oranges for us. He said it made his heart glad to hear what a loving Father our God was.

Service at Orange Grove, half way between Arouca and home, at 4.30. As heavy showers made it impossible for any of the Hospital people to come to the school house we met in the Hospital. Present about 80. Subaru and Allah Du'a met me here to sing. A man whom I had never seen before, and who had only been a few months in the Island looked on one of their books and sang all the tunes very nicely. He can read well but has not a line of reading matter. Promised him a book. At the close several questions were asked, some of them evidently as a matter of curiosity or diversion.

Monday.—Writing mail letters and visiting in the village.

Tuesday.—Meeting in St. Augustine Hospital, present 26 and in Streamham Lodge Hospital, present 14. At 5 P. M. regular meeting at Curepe school house. Present 62.

Wednesday.—Macoza Hospital. present 29, and at Paradise, present 14. One man at St. Augustine yesterday and a woman at Paradise today wept freely as I spoke to them of the Prodigal's return. It is not usual to see the heathen shed tears when listening to the truth. For the moment at least they were moved and that is all we can say till we have some more trust-worthy test of their yielding to heartfelt conviction.

Thursday.—At Tunapuna school A. M., and in Arouca quarter P. M. Went to visit La Florescence Estate where we had never been before. The sun was intensely hot so we made for the shade of a large tree. The people gathered around us with evident curiosity. No chair or even box was to be had, but a bed, or cot, was brought out, which the carriage cushions rendered more comfortable. Some 25 were prevailed on to sit down. They

approved of the hymns sung and listened attentively to them, but when speaking I was interrupted by a man who understood himself, but seemed to think the others needed to have the subject explained by him. Some however resented the interruption and assured him they quite understood. So amid occasional questions and objections and chat among the women we tried to teach them some simple but important truths. As usual promised to come to church on Sunday and almost equally as usual not one of them came. Leaving Mrs. M. to follow up what had been said among the the woman, I went to look up a bed-ridden Christian of whom I had heard. Some of the men followed and others gathered together at his house where I held another meeting. This man had been baptized some three years ago when in the Col. Hospital, by Bishop Rawle. He can read Bengalee and has part of the Scriptures and some other books but from being unable to walk he had for some time no instruction except what he found for himself in these books. What would a good many Christian, at home be if alone among heathen and not under the influence of any living Christian? This man knows the truth concerning the one true God and Jesus Christ whom He has sent. Of his life I know too little to judge how far the life of Christ is realized by him.

Friday.—In the village visiting and at 6 P. M. our weekly meeting. Present 64. So many children come that I have decided to have a children's meeting at 6 P. M. on Wednesdays and the meeting for adults at 7 on Friday.

Saturday.—Taught the teachers and my own two boys from 7.30 to 10 and went out among the people in the cool of the evening.

Weather.—Fine every day till 9 or 10. Showers 5 days out of seven from 9 or 10 till 2 or 3, and fine every evening, and this is what we regard as moderate and pleasant wet weather season.

Oct. 5th.—Heat still intense, but the Malarial Yellow fever abating. All connected with the mission well.

J. MORTON.

Presbyterial Visitations.

VISITATION AT MEAGHER'S GRANT.

The Presbytery of Halifax met at Meagher's Grant on the 1st November, for the visitation of this section of the con-

gregation of Little River and Meagher's Grant. Present, besides the pastor, Rev. Duncan McKinnon, Dr. Sedgwick, Messrs. Henry, Dickie, Layton, and Rosborough ministers, and Messrs. Wm. Sedgwick and Charles Sprott, elders. Mr. Layton preached from Mark 14th, 36th: "Not what I will."

The questions proposed showed that the minister is diligent in the discharge of his duties and that the elders and managers realize to some extent what is incumbent upon them. There is but one prayer meeting in the whole congregation and three Sabbath schools, all of which are closed in the winter. In the Meagher's Grant section there has been no Sabbath school during the past year but a flourishing Bible class is now held. Several additions have been made to the communion roll in the different sections.

Some arrears have accumulated but efforts are being put forth to have them swept off. The stipend promised by the congregation is \$800, and within the past two years the supplement has been withdrawn, leaving them self-sustaining. A new manse is also to be built next summer. Contributions have been received for all the schemes of the Church, except the Assembly Fund to the amount of \$50.40, given as follows:—

Foreign Missions.....	\$14.50
Home Missions.....	8.00
Supplementing Fund.....	4.90
Dayspring.....	13.00
College (ordinary).....	5.00
French Evangelization.....	3.00
Aged Ministers.....	2.00

At the close of the visitation the following finding was adopted:—

"The Presbytery desires to record its gratification with the faithfulness of the pastor in the discharge of his varied duties and that the elders and managers are to some extent endeavoring to do their duty, yet would note, especially in the Meagher's Grant section, the lack of a competent number of elders, and would enjoin upon the congregation more system in their finances, greater promptitude in meeting their engagements, regular quarterly meetings of the managers and quarterly financial statements by the treasurers. The Presbytery would also urge a larger circulation of the *Record* and increased contributions to the schemes of the Church."

VISITATION AT KENNETCOOK.

This Presbytery met at Kennetcook Corner on the 10th October, and after a lectu. on the 67th Psalm, by Rev. A.

B. Dickie, proceeded with the visitation of the congregation.

The pastor, Rev. A. Gunn, is endeavoring faithfully to perform his duties, and the elders to some extent visit the afflicted and give some attention to the spiritual interests of the flock. No Bible classes are held. There are two Sabbath schools existing which are well conducted. Prayer meetings are not well attended by the heads of families, and whilst the managers report no arrears yet they stated that the stipend was not promptly paid.

During the past year the congregation contributed to all the schemes of the Church except the Dayspring Fund as follows:—

College Fund.....	\$13.00
Home Mission Fund.....	30.00
French Evangelization.....	16.00
Foreign Missions.....	45.00
Aged Ministers.....	11.00
Assembly Fund.....	3.00

Total.....\$121.00

The Presbytery recommended the adoption of the weekly offering system by the congregation and enjoined greater promptness in meeting engagements with their pastor, the educating of the children in giving and improvement in the matter of church building.

VISITATION AT NOEL.

On the evening of the same day Presbytery again met at Noel, and after sermon by Rev. J. Rosborough from 1st Cor. 3rd, 29th, was constituted.

The information elicited by the examination showed that though the congregation has been long vacant yet there are signs of spiritual progress. Accessions to the Church have of late been chiefly from among the young. Three Sabbath schools are efficiently conducted, no arrears have accumulated during their vacancy, and the *Record* and *MARITIME PRESBYTERIAN* are pretty generally taken. For the schemes of the Church only \$31.00 had been contributed, as follows:—

College Fund.....	\$ 6.00
French Evangelization.....	4.00
Foreign Missions.....	18.00
Presbytery Fund.....	3.00

The following finding was adopted:—

“The Presbytery after conducting the examination are pleased to find that during their protracted vacancy no arrears have accumulated and that there are hopeful symptoms as regards the spiritual condition of the congregation, yet would earnestly press upon the elders the duty

of organizing and keeping up prayer meetings, and that sufficient opportunities be afforded the people of contributing to the schemes of the Church and that all press forward with increased zeal in christian effort, further, that immediate steps be taken to remove the debt resting upon the church.”

VISITATION AT CANARD.

The Presbytery of Halifax met at Canard on the 31st Oct., at 10 a. m. There was a fair attendance of the congregation considering the state of the weather.

The usual questions were put to the Minister Mr. McDougall, to the Elders, to the Session, and Managers, and satisfactorily answered. The congregation is doing more for the support of its pastor than it promised.

Messrs. McNab, Logan and Gunn addressed the congregation, urging them to continue in well doing.

VISITATION AT WATERVILLE.

On Nov. 1st the Presbytery of Halifax met at Waterville. The attendance of the people was good. All the office bearers from both this and the Lakeville sections of Mr. McDougall's congregation were present.

The answers to questions were very satisfactory. This section, like Canard, reported as having promised only \$350 towards their minister's salary but had paid \$375.

Addresses were given by Messrs. McNab, Logan and Gunn, and pastor and people were congratulated and encouraged.

VISITATION AT KENTVILLE.

On the evening of Oct. 31st, at 7½ o'clock, the Presbytery met in Kentville. The attendance of the congregation was good. Mr. McNab preached, after which Presbytery proceeded with the visitation of the congregation.

The answers to the prescribed questions by Mr. Logan, the pastor, and by elders, session and managers, were on the whole very satisfactory. This congregation though small contributes well to the schemes of the Church.

The examination was followed by addresses from Messrs. McDougall, McNab and Gunn, who referred more especially to indications of prosperity which were manifested, and urged them to press on.

VISITATION AT HOPEWELL.

The Presbytery of Pictou met for Presbyterial visitation at Hopewell and

Springville on the 10th inst., and at Sunny Brae and Blue Mountain on the 11th.

The attendance of members of Presbytery was small. At Hopewell, besides the minister and ruling elder of the congregation, the only other members present were Messrs. Wm. Stuart, E. A. McCurdy, A. McL. Sinclair and R. Cumming. The attendance of the congregation was also small. After sermon from Mr. Stuart from the text, "Thy people shall be willing in the day of thy power," the Presbytery proceeded with the visitation. The congregation was found to be in a fairly prosperous condition, ordinances are well attended, hearers are attentive, pastoral visitation is regularly attended to, the elders visit the sick and look after the spiritual interests of the congregation. Sabbath Schools exist and are efficiently conducted. Prayer meetings are held and for the most part fairly attended, and the financial obligations of the congregation to their pastor promptly, liberally and well fulfilled. The congregation contributed last year to the schemes of the church with the exception of the College Fund and the Aged and Infirm Ministers Fund. Their contributions were as follows:—

Foreign Missions.....	\$180.00
French Evangelization.....	11.00
H. Mission & Sup. Fund.....	9.00
Assembly Fund.....	7.00
Other religious and benevolent purposes.....	53.00
Total.....	\$260.00

Besides these contributions, during the past year a manse has been erected for their pastor on which there is a debt of only \$600, which debt will likely be all removed next year by the payment of the remaining instalments of the subscription for that purpose. At the close of the visitation the following resolution was unanimously adopted:—

"The Presbytery having heard the answers given, desire to put on record their sense of the diligence and fidelity of the pastor, their approval of the efforts of the elders in looking after the spiritual interests of the congregation, and their appreciation of the way in which the managers transact their business. They rejoice in the favorable indications which appear as to the state of religion within the bounds of the congregation, more especially as manifested in the interest taken in Sabbath School work and in the Foreign Missions of the church. They would however urge upon the congregation the importance of a larger atten-

dance at the prayer meeting in the centre section of the congregation, and the necessity of making contributions to all the schemes of the church, and they desire to commend the congregation to God and to the Word of His Grace, and to seek on their behalf a plenteous out-pouring of the Holy Spirit."

VISITATION AT SPRINGVILLE AND SUNNY BRAE.

The attendance of the East River congregation both at Springville and at Sunny Brae was large, and though the Presbytery was reinforced at the former place by Messrs. Laird and D. Cameron, and at the latter by Mr. Scott, there was some disappointment felt and expressed by members of the congregation at the small meeting of Presbytery. Mr. R. Cumming, in the absence of Mr. Carruthers, preached at Springville from the text, "Finally brethren pray for us that the word of the Lord may have free course and be glorified," and Mr. Laird in the place of Mr. McGregor at Sunny Brae from the text, "Except ye be converted and become as little children ye shall not enter into the kingdom of Heaven."

The state of matters here was found upon the whole to be encouraging. Though the congregation is large, consisting of 180 families, the pastor succeeds in visiting them all once in two years, while every alternate year he holds diets of examination which are well attended. The elders visit the sick, attend and take part in the prayer meetings, of which one exists in every section of the congregation, and most of them are active in Sabbath School work. There is some lack of promptitude on the part of the congregation in the payment of their pastors salary, too large a proportion of it being left to be paid at the close of the year. At Springville a small balance of arrears for 1880 was reported, but at the meeting at Sunny Brae on the following morning it was stated that this had been swept away. The stipend paid by the congregation since 1876 has on an average been \$941 per annum. The congregation contributed to all the schemes of the church and other objects as follows:—

Foreign Missions.....	\$125.00
Dayspring.....	10.00
Home Mission.....	12.00
Supplementing.....	15.00
College (ordinary).....	15.00
French Evangelization.....	5.00
French Sabbath School.....	8.00
Aged & Infirm Ministers.....	10.00
Assembly Fund.....	5.00

Synod Fund.....	3.00
Presbytery Fund.....	3.00
Bible Society (Scottish).....	15.00
Total.....	\$226.00

In addition to the sums put down for Assembly, Synod and Presbytery Funds, the congregation always pays the expense of their pastor when sent to the Assembly, averaging about \$35 per annum; the expenses of the minister and representative elder to the Synod, and also some \$4 or \$5 a year to the elder who attends Presbytery. At the close of the visitation at Sunny Brae the following deliverance was adopted:—

“The Presbytery desires to record its great gratification with the pastor’s faithfulness in pulpit and pastoral duties, and with the most exemplary and efficient manner in which the elders take oversight of Sabbath Schools and prayer meetings, and otherwise fulfil the duties of their office; with the congregation’s good attendance on the means of grace; with the harmony and good feeling which obtains among them; and with the fair degree of liberality in support of the ordinances of religion in their midst; but they would strongly recommend them to do more than they have been doing, particularly for Home Missions, the Supplementing Scheme and French Evangelization.”

VISITATION AT BLUE MOUNTAIN.

At Blue Mountain the Presbytery was joined by Mr. Forbes, but as the loss of members had been equal to the gain there were present besides the pastor of the congregation and its Presbytery elder, only five members. There was a fair attendance of the congregation. Mr. Scott preached from Matt. XX: 20-28.

In this congregation the pastor holds diet of examination every year; the elders are most attentive to their duties, visiting the sick, attending at and taking part in prayer meetings, of which there are two weekly and one monthly, and teaching in Sabbath Schools, which are well conducted. Very liberal contributions are made by the congregation to some of the schemes of the church. None have been altogether overlooked for the past year except the College Fund, and this was explained by some of the elders as the result of a misapprehension on the part of the congregation, arising from the conviction that when they had subscribed to the Endowment Fund annual collections would no longer be necessary.

The following are the amounts contributed to the schemes of the church by the Blue Mountain section of Mr. Blair’s congregation, a section which consists of about 60 families:—

Foreign Missions.....	\$93.00
Home Missions.....	37.00
French Evangelization.....	58.00
Supplements.....	6.50
Aged & Infirm Ministers Fund....	7.00
Assembly Fund.....	6.00
Synod Fund.....	3.00
Presbytery Fund.....	1.50
Total.....	\$212.00

In answer to inquiries in reference to the method pursued in securing the handsome contributions for Foreign Missions, Home Missions and French Evangelization it was stated that a collection was made for them every month at their Sabbath morning monthly prayer meeting, a statement which was felt to be significant as to the value of a close connection between worship, system, and generous contribution to the support of the Lord’s cause. The examination elicited further that the congregation of Blue Mountain is prompt and faithful in meeting its financial obligations to its pastor, paying him last year even more than had been promised. At the close of the visitation the following resolution was unanimously adopted:—

“The Presbytery rejoice to find that the pastor of the congregation faithfully discharges the duties devolving upon him; that the elders are active and zealous in watching over the interests of the congregation, in conducting Sabbath Schools and prayer meetings; and that the congregation is prompt in supporting the minister and liberal in their contributions to the schemes of the church. The Presbytery would urge the congregation to make an annual collection for the College, and also to take more fully into consideration the claims of the Supplementing Fund. The Presbytery trust and pray that the Pastor and people may continue to labor together for a long time in their present relationship in the cause of the Lord.”

VISITATION AT BARNEY’S RIVER.

The Presbytery of Pictou met at Barney’s River and Merigomish for Presbyterial visitation on the 24th and 25th insts. respectively. The attendance of members on both occasions was small. There were present besides the pastors of the congregations Messrs. R. Cumming, E. Scott, and the Clerk, Ministers, and Mr. James McDonald, ruling elder. Mr.

Miller was also present at Merigomish as a corresponding member. The attendance of the congregation at Barney's River was good. The visitation elicited that the minister discharges his duties diligently and faithfully, and that the elders visit the sick and for the most part attend and take part in prayer meetings and Sabbath schools. There are five prayer meetings within the bounds of the congregation, three of which are union meetings, and three Sabbath schools, two of which are union schools. One prayer meeting has ceased to exist in consequence of the members of the congregation in the vicinity failing to attend.

The Presbytery found the organization of the congregation for the management of financial business very defective, and consequently a considerable amount of confusion in that department of their work. There are no deacons or managers and it was stated that not more than two-thirds of the people contribute to the maintenance of ordinances. It was somewhat difficult to ascertain the amount which that section of the congregation feel obliged to contribute to the support of their pastor, owing to the fact that they do not know themselves. It appeared, however, that there had been paid for many years an average of about \$250.00 per annum. The following are the amounts contributed by the congregation at Barney's River during the past year for the schemes of the Church:—

Foreign Missions.....	\$13.00
Home Missions.....	4.00
French Evangelization.....	5.22
Supplementing Fund.....	3.50
Aged & Infirm Ministers Fund,...	5.00
Assembly Fund.....	3.00
Synod Fund.....	2.00
Presbytery Fund.....	1.50

Total.....\$37.22

At the close of the visitation the following finding was adopted:—

“The Presbytery after hearing the answers given desire to record their sense of the diligence and fidelity of the pastor, and their gratification at finding the elders endeavoring so earnestly to co-operate with him in looking after the spiritual interests of the congregation, especially in connection with the prayer meetings and Sabbath schools.

They regret, however, to find a lack of organization in the congregation for the management of their financial business, and they would recommend an immediate effort to remedy this defect by the appointment of managers. They would

further recommend a deeper interest in the schemes of the Church, and enlarged contributions to the same, and they would strongly urge the congregation to make an annual collection for the College Fund.

They desire, moreover, to commend the congregation and its Pastor to the care of the Great Head of the Church, and they earnestly plead for an outpouring of the Holy Spirit upon them.”

VISITATION AT MERIGOMISH.

At Merigomish the attendance of the congregation was small. Its organization, however, was found to be excellent, and its working upon the whole encouraging. The pastor visits the whole congregation regularly once a year, and meets with the Bible Classes in connection with the Sabbath schools as often as he can. The elders are attentive to the sick, and for the most part when not prevented by infirmity or indisposition, attend and give help at prayer meetings and Sabbath schools. There are four weekly prayer meetings in the congregation with an average attendance at them all of from 150 to 200 persons. There are five Sabbath schools with an average attendance during the summer season of about 28 teachers and 140 scholars. The salary of their pastor, which is \$700.00 and a manse, is fully paid. The contributions to the schemes of the Church are as follows:—

Foreign Missions.....	\$72.50
French Evangelization.....	20.00
Supplementing Fund.....	20.00
Home Missions.....	14.00
Dayspring.....	12.00
College.....	10.00
Presbytery Fund.....	9.00
Assembly Travelling Expenses....	7.00
Synod Fund.....	6.50
Aged & Infirm Ministers Fund....	5.00
Assembly Fund.....	4.00

Total.....\$180.00

The following is the finding which was adopted:—

“The Presbytery rejoice to learn of the completeness of the organization existing for the purpose of carrying on the work of the congregation, both in its financial and spiritual departments; of the diligence and fidelity of pastor, elders and managers in availing themselves of the facilities furnished by such organization, and of the measure of success which has been attained in connection therewith. They would urge upon the congregation, in their attendance upon

the means of grace, in their support of the ordinances of religion, and in their contributions to the schemes of the church to leave the "things which are behind and to reach forth unto those things which are before," and they would earnestly pray that all connected with this flock may be visited with times of refreshing from the presence of the Lord."

VISITATION AT BLACK RIVER.

The Presbytery of Victoria and Richmond met at Black River on the 18th October for the visitation of the congregation and other business.

An examination into the affairs of the congregation showed that there has been cheering progress since the settlement of the Rev. D. McDougall, who was called there from Cow Bay about two years since, and who was the first minister settled among them for many years.

There are four churches in the congregation, that at Black River near West Bay being the principal one.

One of the four, at River Inhabitants, though built some years since, has, owing to some misunderstanding, not been used but is to be opened for divine worship on Sabbath, 13th inst.

Presbytery of Miramichi.

AN INTERESTING MEETING AT BATHURST

The Presbytery of Miramichi holds four stated meetings in the course of the year, usually on the following dates: first Tuesday of February, first Tuesday of April, first Tuesday of August, last Tuesday of October. This last meeting was held this year in Bathurst, in accordance with the custom long prevalent of meeting once in the year at least in the Northern section of the Presbytery's bounds. There was a smaller attendance of members of Presbytery than usual. But the work that was gone through that day was considerable.

THE LITERARY INSTITUTE.

First, at 9 o'clock in the morning, sundry of the members of Presbytery met for the purpose of holding a stated meeting of the "Literary and Theological Institute." This Institute was established between three and four years ago, for the purpose of affording an opportunity to all ministers and Missionaries within the bounds of the Presbytery of keeping up their studies in the sacred languages and in Biblical criticism, and also of reading and discussing essays on theological subjects.

The chief draw-back hitherto has been

want of time, for, on account of the scattered nature of the charges in the Presbytery, it is only when Presbytery meets that a sufficient number of ministers can be got together, and then their church work is apt to absorb all their available time. Until recently, this Presbytery used to meet at 10 A. M., but it was agreed to commence at 11, for the purpose mainly of giving a better chance to the "Institute." So at the meeting in Bathurst, two hours were taken up in this way. And, though not so much work was gone through as sometimes on past occasions, the hour slipped away pleasantly and left some profit behind it.

The main subject was, the reading of a paper by Rev. Wm. McCarter on "The Scripture Doctrine of Holiness." Three points were discriminated, illustrated and dwelt upon in the essay, absolute sanctification, to be predicted of the legally justified; Christian perfection in the religious life of the regenerate, and holiness as a moral quality. A discussion by the members followed, in which general approbation of the arguments and views set forth in the paper, along with occasional dissent on specified points, was expressed. A vote of thanks was presented to the Essayist. It was agreed that next Institute should meet in Douglastown, first Tuesday of February, at 9 A. M. A chapter of Ephesians in Greek and one of the Psalms in Hebrew, were appointed to be read, also it was agreed that a short introduction on the authorship to the Ephesians should, from paper or verbally, be presented for discussion, this introduction or "prolegomena" being left to Rev. Wm. McKenzie to prepare. Whereupon the meeting was dismissed with the benediction.

THE BUSINESS MEETING.

And then the Presbytery met, or the members constituted again as a Presbytery, which ever you like to put it. At any rate it was a very harmonious and pleasant meeting. A good deal of routine work was disposed of, and in shorter time than usual. Reports from the mission stations were given in and received.

The necessities of the Restigouche district, and the practicability of supplying the lumber camps on the various rivers were discussed. This Presbytery is really throwing itself actively into mission work. It was agreed to hold Presbyterial visitations in eight congregations in the course of the winter, and for this work committees were appointed. Collections are to be taken up, and these,

after travelling expenses are defrayed, are to form a fund for missions to the lumbermen. (Will any reader delight the heart of the convenor of the committee on lumbermen's missions by sending a subscription to Rev. Wm. McCarter of Redbank, Miramichi?) Enquiries as to the amounts contributed for the Schemes of the Church were made and the returns were for the most part satisfactory.

Presbytery at the unprecedentedly early hour of 5 o'clock in the afternoon adjourned, to meet in Douglastown first Tuesday of February.

THE SOCIAL GATHERING.

In the evening the members of Presbytery met once more, not as an Institute, not as a Presbytery even, but as ministers of the Gospel, to hold a public meeting and deliver addresses. This was the first occasion on which this plan has been attempted, the object is, to bring important matters before the attention of the public and seek to interest them in the things of our religion. It was suggested to members of the Presbytery that when ministers came together from such distances and with such opportunities of giving information on Scriptural topics, it was a pity they should separate without holding a meeting for the purpose of explaining, impressing and exhorting. At this, the first meeting of the kind, it had been arranged that the addresses should be mostly on subjects vitally connected with Presbyterianism. The first address was by Rev. Mr. Mackenzie of Richibuto on 'Church Courts,' of which, especially of the Kirk Session and the Presbytery, a lucid and popular account was given. Rev. J. Quinn of Tabusintac followed with an address on Infant Baptism, in which the organic unity of the family and the Scripture references to the inclusion of children in covenant relationship, were all enforced. Then came Rev. J. McCarter with an instructive address on the Shorter Catechism, in which a place was vindicated for household training and many touching things on the head of household life were said. The closing address was by Rev. J. C. Herdman of Campbellton, on the 'Reading of the Bible,' in which the books of Scripture were divided into classes according to their contents, and it was insisted that the true way of doing homage to the Bible is by obeying it. At the close of the addresses, a few remarks were made by Mr. A. N. Archibald, the energetic Sec'y of the B. A. Tract Society. The success of the whole meeting was

due to the fact that each speaker was limited strictly to 15 minutes.

So ended for that day the duties of the members of the Presbytery of Miramichi.

Presbytery of Pictou.

This Presbytery met in United Church, New Glasgow, on the 1st November.

An application was received from Sherbrooke for moderation in a call. Rev. James Thompson was appointed to preach in the church at Sherbrooke and moderate on the 14th inst., at 3 p. m.

The Presbytery agreed to hold a special meeting for Presbyterial visitation and for business connected with the call from Sherbrooke at Green Hill, on Tuesday, 29th inst., at 11 a. m. Rev. A. W. McLeod of West River was appointed to preach.

[CONTINUED ON PAGE 224.]

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The Maritime Presbyterian,

A MONTHLY MAGAZINE DEVOTED TO
CHRISTIAN WORK,
is published at New Glasgow, N. S., on
the 15th of every month.

TERMS:

Payment in Advance.

25 cents per annum, in parcels to one address.

30 cents per annum if each copy in a parcel is addressed separately.

40 cents per annum for single copies in separate wrappers.

The more lengthy articles for insertion will require to be in not later than the first of the month; items of news, notices, &c., not later than the 8th.

The Editorial work and management is gratuitous.

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

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

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