

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments: /
Commentaires supplémentaires:

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

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

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

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
					✓						

M
M3P6

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

THE ARCHIVES

THE PRESBYTERIAN
CHURCH IN CANADA

THE MARITIME

PRESBYTERIAN.

CONTENTS.

PAGE.

State of The Funds.....	67
Editorial Notes.....	67
The New Hebrides.	
Letter from Rev. J. W. Mackenzie.....	70
Rev. H. A. Robertson's Report.....	71
Letter from Erromanga.....	75
The West Indian Mission.	
Letter from Mrs. Morton.....	73
The Needs of the West Indian Mission Field.....	74
Letter from Rev. J. Gibson, Demarara.....	69
Augmentation.....	77
Address of Rev. Dr. McCulloch at the Centenary of the Presby- tery of Truro.....	78
Meetings of Presbyteries.....	85
Bad Literature.....	76
Rest for the Heavy Laden.....	84
A Contrast.....	86
How to Save Boys.....	86
Sweet Words.....	87
How to solve the Labor Problem.....	87
Helen's Tenth.....	88
How He Learned to Give.....	90
God Given Courage.....	90
Christ Liveth in Me.....	90
A Publican's Sign. Value of Minutes.....	91
Ruined by a Lottery Ticket.....	92
Always Awake, Revivals.....	93
Trust Christ with Everything.....	94
Hospitality at Church.....	95
The Soul's Cry and the Saviour's Answer. Improve the Time.....	96

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

WE PREACH CHRIST AND HIM CRUCIFIED.

MARCH, 1887.

Literary Notices.

SCRIBNER'S MAGAZINE for March contains the following articles: "The Stability of the Earth," by N. S. Shaler; "Aunt Fountain's Prisoner," by Joel Chandler Harris; "Reminiscences of the siege and Commune of Paris," by E. B. Washburne, ex-Minister to France; "Seth Brother's Wife," by Harold Frederic; "The Story of a New York House," by H. C. Bunner; "The Bayeux Tapestry," by Edward J. Lowell; "The Residuary Legatee;" "Father Andrei," the story of a Russian Priest; "Cordon," by T. R. Sullivan. Three of the articles, viz.: "The Stability of the Earth," "The Commune of Paris," and "The Bayeux Tapestry," are finely illustrated, well written, and of lasting worth. If the magazine maintains the high standard of this number it will be a valuable addition to the literature of the day. \$3.00 per annum; 25 cts. per number. Charles Scribner's Sons, New York.

ABOUT MEXICO, PAST AND PRESENT, by Hannah More Johnson. This book is prepared with a view to giving us in compact form all the principal facts about the past and present of Mexico. It takes us back to the ancient Toltecs and Aztecs, tells us of the Montezuma Kingdom when invaded by Europeans, gives the history of the conquest of Cortez, and traces the sad yet romantic story, through all its chapters, down to the present time. In the closing of the book the Missions to Mexico are sketched, their condition and what they have done. The book is carefully written, the facts having been gathered from the most authentic sources. The engravings add much to the value and interest of the volume. For these the publishers are indebted to the courtesy of the Missouri and Pacific Railway Company. The book is one that young people will greatly enjoy and by which they will be profited. Philadelphia: Presbyterian Board of Publication. pp. 410. Price, \$1.50. MacGregor and Knight.

LENG TSO, the Chinese Bible Woman, by Rev. J. A. Davis, author of "Chinese Slave Girl," to which this is a sequel. The author having been himself a missionary in China, is thoroughly familiar with life and customs in that strange country, and also with the experiences of the missionary and the methods of mis-

sionary work. The present volume tells the story of the life and work of a Chinese Bible woman who went about the country, carrying Christ into the homes of the people. There is a slender thread of romance running through the volume. The book is full of information concerning the country and abounds in realistic pictures. Philadelphia: Presbyterian Board of Publication. 16mo. Price, \$1.25. Sold by MacGregor & Knight, Halifax.

MISSIONARY EXERCISE No. 2, for the use of Sunday-schools and Mission Bands. In the "Introductory Notes" we have useful and suggestive hints on methods of work. The first division gives responsive readings on Praise, Prayer, Giving, and Bible Words on Missions. The dialogues and exercises are arranged for young ladies, boys and little people. The selections for recitation also embrace many subjects suited to the tastes of our mission band workers from the oldest to the youngest. The first book of Missionary Exercises published by the Board is uniform in size and general scope with "No. 2." Presbyterian Board of Publication. pp. 192. 30 cents. MacGregor & Knight, Halifax.

The Rev. James A. Wordon, D. D., has prepared two tracts which will prove valuable, particularly to pastors and sessions. The first is "The Young Pastor's Position and Work in the Sabbath-school." The other is "The Sabbath-school and the Church Session;" their relations as defined by the laws and usages of the Presbyterian Church. The tracts are both published by the Presbyterian Board of Publication. MacGregor and Knight.

INCOMPLETENESS.

If none were sick and none were sad,
 What service could we render?
 I think if we were always glad,
 We scarcely could be tender.
 Did our beloved never need
 Our patient ministrations,
 Earth would grow cold, and miss indeed
 Its sweetest consolation.
 If sorrow never claimed our heart,
 And every wish was granted,
 Patience would die and hope depart—
 Life would be disenchantèd.

A law has been passed in Holland, by which 12,000 of the lowest drinking shops have been removed.

THE MARITIME PRESBYTERIAN.

Vol. VII.

MARCH, 1887.

No. 3.

STATE OF THE ACC'TS. MAR. 1, 1887.

EASTERN SECTION.		
FOREIGN MISSIONS.		
Receipts to Mar. 1st, 1887,		\$9386.03
Balance due Treas. May 1st, 1886,	\$ 710.04	
Expenditure to Mar. 1st, 1887,	14957.65	13677.20
Bal. due Treas., Mar. 1st, 1887		\$6290.61
DAYSRING AND MISSION SCHOOLS.		
Receipts to Mar. 1st, 1887,		\$2462.03
Balance due Treas. May 1st, 1886,	\$1310.50	
Expenditure to Mar. 1st, 1887,	3606.01	4007.50
Balance due	"	\$2444.57
HOME MISSIONS.		
Balance on hand May 1st, 1886,	\$ 32.05	
Receipts to Mar. 1st, 1887,	3975.31	\$4007.86
Expenditure to Mar. 1st, 1887,		4093.87
Balance due	"	\$ 91.01
AUGMENTATION FUND.		
Balance on hand May 1st, 1886,	\$4740.70	
Receipts to Mar. 1st, 1887,	4499.70	\$9240.40
Expenditure to		2483.34
Balance on hand	"	\$6757.16
COLLEGE FUND.		
Receipts to Mar. 1st, 1887,		\$7769.57
Balance due May 1st, 1886,	\$7447.03	
Expenditure to Mar. 1st, 1887,	8923.85	16370.93
Balance due	"	\$ 8601.36
COLLEGE BURSARY.		
Receipts to Mar. 1st, 1887,		\$ 325.37
Balance due May 1st, 1886	\$ 360.47	
Expenditure to Mar. 1st, 1887	433.00	793.47
Balance due	"	\$ 468.10
AGED AND INFIRM MINISTER'S FUND.		
Balance on hand May 1st, 1886,	\$ 713.62	
Receipts to Mar. 1st, 1887	1273.84	\$1987.46
Expenditure to "		1516.28
Bal. on hand,	"	\$ 471.18
RECEIPTS FOR THE MONTH OF FEBRUARY.		
Foreign Missions,		\$ 730.31
Dayspring, etc.,		405.64
Home Missions,		404.78
Augmentation,		1350.80
College,		932.03
Bursary		39.75
Aged and Infirm Minister's Fund,		136.33.

A son of the philosopher Hegel and one of Schelling, and a daughter of Schleiermacher, are not only orthodox, but deeply interested in the progress of religion.

The Maritime Presbyterian.

A MONTHLY MAGAZINE DEVOTED TO MISSIONS.

Price, in advance, 25 cents per year in parcels of 4 and upwards to one address. Single copies 40 cents. Subscriptions at a proportional rate may begin at any time but must end with December.

All receipts after paying its own cost are given to missions. Amount already given \$350.

The Children's Record.

A MONTHLY MISSIONARY MAGAZINE FOR THE CHILDREN OF THE

Presbyterian Church in Canada.

Price, in advance, 15 cents per year in parcels of 5 and upwards, to one address. Single copies 30 cents. Subscriptions at a proportional rate may begin at any time, but must end with December.

All receipts, after paying its own cost, are given to Missions.—Amount already given, \$100.00.

All communications to be addressed to

REV. E. SCOTT, New Glasgow, Nova Scotia.

The letters from the New Hebrides which are given in this issue will be read with deep interest. Mr. and Mrs. McKenzie have wrought long, faithfully, and patiently, on Efate, oftentimes amid much discouragement, but at length their hearts have been gladdened by seeing the seed springing up and bringing forth fruit. But with the success in that direction comes the shadow of another hindrance. Mr. McKenzie's statements regarding the French but confirm the idea that they have come to stay. If we cannot prevent their coming or their remaining, we can commit our missionaries and converts into the hands of Him to whom the work belongs. Doing our duty we can leave results with God.

The success which has crowned the labors of Mr. and Mrs. Robertson on Erromanga are well known. But there too, as the Report shews, they have their discouragements. One of the greatest at the present time is the labor traffic, which draws away so many of the young men, the hope of the mission. In their discouragements in that far off field our

missionaries may rest assured that from many a heart and home and gathered congregation there are prayers on their behalf to the God of Missions.

If their good ship has prospered in her voyage Mr. and Mrs. Annand are by this time well on their way to Australia. There they will remain until the *Dayspring* sails for the Islands in April. They will probably remain at Aneityum while the *Dayspring* goes North to the other islands to gather the missionaries to the Annual meeting of the Mission Synod which is held in July this year in Aneityum. After that the *Dayspring* will again sail North taking the different missionaries to their homes. Then with a deputation of two others who have been appointed to assist Mr. Annand in selecting a station, she will visit, according to the resolution of last Synod "the eligible openings," and from among them a station will be selected. If the selection be a large island, Dr. Gunn may go with him. Dr. Gunn is a Free Church Medical Missionary in the small island of Futuna, with a decreasing population of five or six hundred. Some time since he expressed a wish to remove, but the Free Church Committee were not willing. Now, however, they have agreed that if he and the Mission Synod are willing, he may accompany Mr. Annand, and our F. M. Committee, some months since, expressed "the earnest hope that should Santo be chosen Dr. Gunn would see his way clear to join him." No word has been received from Dr. Gunn regarding the matter, but it is in accord with his own expressed wish, and his Committee have corresponded with him stating their willingness that he should remove, and our Committee has asked it, there is a probability that if a large island be chosen Dr. Gunn will accompany Mr. Annand. The whole matter, however, is uncertain. The Mission Synod has heretofore worked gradually North, and has, as a rule, chosen the openings nearest the islands already occupied, or not far from them. Whether they will do that in the present instance, or pass by other openings, going on to Santo, the most Northerly Island of the group, remains to be seen. Wherever they go they will be followed by the sympathies and prayers of the many that have seen and heard them during their visit home.

Both the Mission fields that have hitherto been wrought by the Eastern Section of the church are deeply affected by what we may call the labor traffic. The one is affected beneficially, the other injuriously. Our Mission in Trinidad is entirely owing to it. The natives of India are engaged to labor for a term of years on the estates in the West Indies, at the end of which they have the choice of being taken back to India, or they get a free grant of land if they choose to remain. Their removal is from one British colony to another, and there are government inspectors appointed both in India and the West Indies, to look after their interests and to see that they suffer no injustice. There are now in the West Indies probably near 170,000 of these people, many of whom have taken the grant of land and will remain, and many more of whom will return to India and will spread there the knowledge they have received of the Gospel. Our Trinidad Mission has thus arisen from this labor traffic.

That same traffic under far different conditions is one of the greatest hindrances to Mission work in the New Hebrides. Take for example the Island of Erromanga. Eight years ago, according to Rev. Dr. Steele, the population had decreased, from various causes, to 2000. And in Mr. Robertson's Report given in this issue, it is stated that seventy young men were taken from that one Island during last year. From Futuna, where Rev. Dr. Gunn of the Free Church of Scotland has been laboring, and where eight years ago the population had decreased to 770, 109 were taken away in three years by labor vessels. On Tanna, which at one time had a large population, estimated at 10,000 eight years ago, there were 1500 away at one time. They are taken to labor on the plantations in Queensland. Many of them never return, and those that do are generally hindrances rather than helps to the mission. There is no government to regulate it at the one end and little at the other. It is virtually a system of kidnapping and slavery, and is one great cause of the decrease in the population of these Islands.

The paper in this issue by Rev. Dr. McCulloch will be read with interest throughout the whole Church, as it is an account of the organization of the first Presbytery in the Dominion, the oldest Presbytery of the Presbyterian Church in Canada.

Never was the world open to the Gospel as at the present time. Twenty or thirty years ago one feature of missionary meetings was prayer that doors might be opened. Seldom are such prayers heard now. There is little need for them. The Lord has set before the Church an open door in almost every land. From every quarter echoes the cry, Come over and help us, so that the question has come to be not so much where can we get an entrance, but which of the many fields shall we choose. Does not the abundant answer to the prayer for an open door prelude the answer to the prayer that we now offer, that the knowledge of the Lord may soon be given to all.

We would ask special attention to the paper in this issue from the Synod of Jamaica calling attention to the needs of the West India Mission field. True, work there is more especially in behalf of the Coolies, who have come from India to labor on the estates, and of whom there are from 150,000 to 180,000 in the West Indies. About one fourth of these are in Trinidad and the remainder on other islands and in Demarara. And to overtake the steadily increasing numbers of these will be beyond our reach for some time to come. But the object of the paper referred to is to set forth the needs outside of the Coolie population. The natives, negroes, creoles, etc. Of these according to the statement given, there are nearly ten millions, or twice the population of the Dominion of Canada, in the West Indian region, waiting, hungry, for the Bread of Life. How great the harvest! How few the laborers! And these millions are rapidly changing. One generation coming, another going. While we tarry they are perishing.

DEMARARA.

EXTRACT OF LETTER FROM REV. J. GIBSON.

Dear Mr. Scott:

* * * A few mornings since we started for Hague, a distance of 5 miles. The roads were heavy and the weather disagreeable. Driving from Gelberg to Hague was the easiest part of the undertaking, the most difficult task was to get from the manager's house to the school.

After fitting ourselves out in waterproof coats and waterproof shoes we started out, the manager leading the way, Mrs. Gibson following and myself last of all. There were two boards laid down for us to walk on and I thought to myself "so far so good," but

what were we to do for the remainder of the journey. The second board stopped short in a mud hole knee deep. We walked along the first board and were approaching the end of the second, meanwhile mentally preparing ourselves for what was before us. For some reason or other we never overstepped the end of the last board. We had only two boards but while we were walking on one the other was taken up by a couple of coolies and placed before us so that without pausing we had a comfortable walk until we came to the trench. Here a punt manned by about half a dozen coolies who had volunteered to do us honor was waiting in readiness to receive us. By the aid of one of the other boards we stepped into the punt, and were towed along by our gallant crew.

As we neared the school house an unusually heavy shower of rain came on and our volunteer force took to their heels and left us to consider our steps which we could not retrace. We scrambled out of the punt and waded to the school house without the comfort of a plank walk. We found that our American waterproof coats and waterproof shoes were as treacherous as our coolie crew, and like fair weather friends they failed us in the time of our greatest need. Dripping with soaked and muddy garments we sat down and listened to the children recite their lessons and sing a number of hymns and bhajans. There were fifty children present and although some of them had only their natural "waterproofs" on they looked as dry as ducks in rainy weather. When the time for the distribution of sweets arrived they seemed pleased with themselves for their courage in turning out such a morning.

We returned to the manager's house as soon the rain ceased, wiser and wetter missionaries than we were before. We changed our clothes and had breakfast. Since that day I have gone to Hague alone until last Sunday when it was too wet for me to venture out. We hope to commence again next Sunday and "let by-gones be by-gones," our only motto in the future shall be "paddle your own canoe," no more coolies with planks and punts.

Sincerely Yours,

JOHN GIBSON.

The Churchville Auxiliary of the W. F. M. S. organized Feb. 17, 1886, is flourishing. It has sent eleven dollars to the Treasury, seventeen dollars to the Santo Fund, a box of clothing to Mr. McKenzie, and it is now sewing for Mr. Annand.

Rev. Henry Ward Beecher died at his home in Brooklyn, New York, on the morning of March 8th.

New Hebrides.

LETTER FROM MR. MCKENZIE.

ERAKOR, EFATE,
Nov. 23rd, 1886.

My Dear Mr. Scott:

On the 14th inst. the *Dayspring* arrived from Sydney. We had been expecting her for some time, and could not imagine what was detaining her. Being one of a deputation appointed to assist in erecting a house for a new missionary, should one arrive, I was prepared to go on board. But although there were three new missionaries the season was too far advanced to think of settling any of them. Our good ship had to be taken into dry dock for repairs, hence she was so late in returning to the Islands. She is now North and will return for our mail in the course of ten or twelve days.

Many thanks for your favor, as well as for the **MARITIME PRESBYTERIAN** and the **CHILDREN'S RECORD**. My little boys are very much pleased with the latter. You are very happy in your selection of little stories such as children like. I hope your **CHILDREN'S RECORD** will have a wide circulation, as it will be sure to interest the youth of our church in the spread of Christ's kingdom.

One thing you will be specially anxious to hear from us at present is, whether our work is affected by the proceedings of the French. So far, they have not in any way, to my knowledge, interfered with the work, but if the latest reports of their intentions are true, our prospects are anything but cheering. Unfortunately they have their head-quarters on this island, and they are now settled on all sides of us, so that more than most stations, ours will be affected by their movements.

A French military post, as you are aware, was established on this island some months ago, ostensibly to protect their settlers, but virtually, I believe, and indeed the settlers assert this, the first step towards annexation. I don't believe they ever had the slightest idea of removing their soldiers. I hope I may be mistaken in this, but present appearances do not look as if I am.

You can imagine my feelings on being informed a week or two ago that French priests are to be settled on Meli, part of my field. I need not be informed, although one of the French settlers had the kindness to tell me, that they will be op-

posed to our work. Three French *fathers* lately visited the group in a man-of-war — one of them, my informant said, was on Aneityum in Dr. Goddie's time.

When on our way to Moli last Sabbath a French man-of-war overtook us in Pango Bay. We supposed the priests were on board, and we waited anxiously for some time expecting they would come ashore. She left early next morning for Havannah Harbor, without visiting Meli, so we are still left in doubt as to the truth of the report. She may land them on her return.

At present we are all well, and the good work is gradually advancing. Since meeting of our Mission Synod in July, about sixty heathen have joined us—part of whom have moved from the interior and settled at Bufa. More are soon to follow. A number of the young men of Fila have lately joined our candidates' class. A few weeks ago the natives of that village completed a commodious and substantial lime church. With a contribution kindly forwarded by Rev. Mr. Warden from the Sabbath school of Erskine Church, Montreal, I intend purchasing a bell for them, and so instead of the beat of the heathen drum of former years the sound of the "church going bell" will be wafted across the waters to the ships at anchor and the homes of the planters around the harbor.

Our new church at this village is near completion. When we get seats for it our congregation will have quite a civilized appearance. Thanks to the kindness of the W. F. M. S. of Durham, Pictou Co., I am able to order seats to be brought down next trip. As they have not expressed their wishes for any particular object to which their contribution is to be applied, I trust it will meet their approval if I use it for this object.

My stock of *gods* is gradually increasing. A day or two after the death of the sacred woman of Fila which took place about two months ago, I received two. One of them is in the shape of a ring and is about three inches in diameter. It looks as if made from a large bivalve shell. It is the god of Fila; and so Fila is won for Christ at last. It is the strongest fortress on the side of the island yet taken from the enemy, and has endured a long siege. And now with our united kind regards, and with best wishes for your success in Christ's cause, I remain,

Yours sincerely,

J. W. MCKENZIE.

REV. H. A. ROBERTSON'S

FOURTEENTH ANNUAL REPORT.

1872. ERROMANGA. 1886.

Manual labor performed by the missionary and better natives.

DILLON'S BAY STATION.

A new dining-room and pantry, a new work-shop, boat-wharf, half a mile of road and a bridge, a bamboo yard for fowls, 7 buildings rothatched, storm rigging put on 17 buildings, 6 casks of arrow-root prepared, necessary boating to East Station.

PORTNAREVIN STATION.

New plastered church at Cook's Bay, small (one room), lime cottage for missionary when visiting that neighborhood, a new boat house at Portnarevin, Mission house rothatched, one acre of ground cleared and laid down in grass to make the station drier and hence more healthy, two miles of good road made towards Dillon's Bay, 6 casks arrow-root prepared.

SCHOOLS.

For the whole Island.—25 district school houses kept up, 7 of these built within the year; 35 teachers engaged. These are morning schools, five mornings each week for reading. Opened and closed with praise and prayer.

Special Class.—One of women, girls and boys, taught by Mrs. Robertson during the months of January, February and March, attendance from 25-40.

Bible Class (every Sabbath at 3 p. m. Candidates class every Wednesday afternoon. A class for young men and teachers conducted from January 1st up to 20th April, attended very regularly by 25 men and 5 women. Progress encouraging, specially so with a small number. Subjects attempted: reading, writing, arithmetic, geography, and Bible history. The above class taught by the missionary this year, in the forenoon, which he has found an improvement.

BOOKS, ETC.

Our good and obliging agent, Rev. Dr. Steel, kindly got 500 copies of Matthew and Mark bound for us very nicely, and also got 1000 hymn-books (a new edition) printed and bound this year in Sydney. These books are very nearly all in the hands of the natives and they were greatly pleased to receive them. Many of them never had a hymn-book before and the

others were glad to get new books with large, clear type. Mr. Laurie this year has kindly printed almanacs for us. This printing and binding in Sydney the natives have paid for, or I have for them, out of proceeds of arrow-root sales. We have refunded, or very nearly, what the Bible Society paid for printing done for us in Toronto.

I have some thought of correcting Mr. Gordon's translation of Genesis, this summer, and of accepting the Bible Society's offer, made through Dr. Steel, to print it for us in London.

SACRAMENTS, ETC.

The Sacrament of the Supper was dispensed in Dillon's Bay in September. There were 525 present, including 150 church members. 5 young people were baptized and joined us in commemorating our Saviour's death. 40 church members were absent, either sick or attending on sick friends or laboring on other islands.

TEACHERS.

One Erromanga teacher assists Mr. Gray on *Tanna*; two with their wives assist Mr. Michelson on *Tongoa*; one teacher and his wife assist Mr. Fraser on *Epi*, and another teacher and his wife assist Mr. Murray on *Ambrim*. Thus you see we have 35 teachers employed teaching their own countrymen on Erromanga, and 5 engaged in the same work on other islands. Forty (40) teachers, principally married men, assisted by their wives, is a large number to be engaged in the work of Christ, and if some of these have not come up to our reasonable expectations, several have done *far better* than one would expect of Erromangans, considering their savage state only a few years ago. They are at Dillon's Bay now waiting to be paid for 1886. The murderer of George N. Gordon took a teacher this year and gave up about 2 acres of ground for church and teachers' house and planting ground for the teacher and his family. I preached in this new church one Sabbath in October and had a full meeting. This man, *Ukovelie*, was present at the Communion Services at Dillon's Bay in September. His wife and children also attend church. You may be sure we are glad to see this change. The murderers of Williams, Harris, Mrs. Gordon, and James Gordon are all dead. I knew two of the murderers of the missionaries to this island and have seen all the six.

LABOR TRAFFIC.

The Queensland labor vessels. These vessels have taken away about 70 Erromangan men, lads and young boys, this year, but they were not forced away, but got, in the now usual way by money and calico gifts to themselves and their relations and tribes. The lad shipping gets a present and he then gets a present for his friends. The labor traffic people deeply interested, call it a *present*; the natives themselves call it by its right name, a *purchase*, or buying.

Thirty-one (31) young men and boys, including a *young teacher*, went off in one batch a few weeks ago from the district immediately South of Dillon's Bay, in a Queensland labor vessel. These districts are *killed*; they will never rally from this blow. All those 31 young men and boys attended our schools. It is but fair to the Government Agent of the vessel that took them, to state that he did not know at the time one of them was employed by me as a teacher. But think of a teacher *who would go in a labor vessel and leave God's work*. As a family, we are well.

H. A. ROBERTSON.

LETTER FROM MR. ROBERTSON.

Rev. H. A. Robertson in a note just received, writes as follows:

Mrs. Robertson and myself deeply regret to learn that Dr. MacGregor has been called away. His kindly face and cheery letters were so familiar to us all. It seems strange not to see letters in our mail addressed in his beautiful, easy, hand writing. But his death, as well of the death of Dr. Ross, Charles Robson, Thomas Christie, McLeod, ought to impress us all with the fact that we too are mortal, and that before many years shall have passed other men will fill our places in our congregations at home and in our mission stations in the foreign field. I am glad you have got a missionary so soon for the station left vacant by Mr. McLeod's death. Mrs. Robertson enjoys fair health, but has never been so strong since our return as in former years out here. Our little girl (in her sixth year) with us is very healthy, and the three children at school in Sydney are well. My own health is perfect. The change to Canada did me immense good.

H. A. R.

LETTER FROM ERROMANGA.

We give below a letter from Yomot, an Erromangan teacher, to Rev. G. McMillan, Malpaquo, P. E. Island, and published in the *Island Guardian*.

ERROMANGA, JULI 15, 1886.

Netiyi misekon.

MISTIR MAKMILEN,
Prins Edward Iland,

Yanagku komilo ves irag ugi it mas tanna enagkik marima kik px, Mister Makmilen.

Yakamunuwi ponok meinagku im ugi imo nuru nelvokavat etwi sugku pumrok mori si neteme otumagesi nokpen eni,

It kum lo rigi imo nam eni Nobie dumunuwi pagkan; ovon fan lo dukuku ei, nelepokevat aremi mutavi nam eni, Nobu ra nempagon emror ovon Levsux mori dupum,

Ko marimu ra nempagon eni Mistir Robertson mntumuli ra nempagon mari-viyi yivelum ovun fan lo dumositu ra nam marima.

Ko sugkuntie ra nempagon enirora ovun misi dumas ra imo iland sugku kuri im nompukusi utum nakeugi sirmsimokonda-ra nimo si teven ko marim spobowo nati-kisuh emirora ovun tavsogi movan fan lo marim im Mistir Robertson mori mutumuli ivelum sugku si neteme mori yive ra tok mesoragi nempes im deve oveteime ei taui onwisa ko ovnatekish.

It kimi sugku non in nokven eni Nov suromon kumuvan ra tok ra nuru nelevo-kevut umnilar sugku pukus pukus unseti im puap.

The following is a translation of the above letter, by Rev. H. A. Robertson of Erromanga:

ERROMANGA, July 15, 1886.

MR. McMILLAN,
Prince Edward Island,

I send my gratitude to you for your great gift to me. Now my love to you, Mr. McMillan.

I will relate to you now of this land (Erromanga) of darkness in the past - it was dark like night, such as a man would fail to see his hand.

We heard the word which was spoken unto us, but the chiefs and great people said: "No we shall not take this Word, for heathenism is better"—and they did not receive the Word of God in the time of those servants who first came.

But now, in the time of Mr. Robertson, who was sent at that time, and who came, the chiefs now began to join in and assist.

But, how was it with them in the days of those servants (ministers) who died on this island—they were like unto wild dogs and pigs which do not wish to be tamed, or brought into one fold.

But behold now because of the perseverance of the teachers and chiefs, and of Mr. Robertson who was sent forth and came like a man, sent down into the sea to seek pearls—and how many men did he gather, few? nay, all, many of them are strong to strive.

Ye Christians at home that send the Gospel, by sending missionaries to proclaim it are like unto the feet and hands of the Saviour, ye walk on the seas and lands of darkness, and they become light, like the brightness of the noonday sun, that illuminates the dark recesses underneath.

My words are ended.

I am,

YOMOR.

Trinidad.

LETTER FROM MRS. MORTON.

TUNAPUNA, TRINIDAD, B.W.I.,
January 18th, 1887.

My Dear Friends:

You may have seen by Mr. Morton's report that the Tunapuna Church was opened on the 5th December. I have been long in writing you about it, but for the succeeding fortnight we were kept very busy with our Christmas examinations and treats, and on the 19th December we went "apart to rest awhile" at Gasp-arilla, one of several small islands in the Gulf of Paria, much resorted to for change of air and sea-bathing. As I have written something about Gasp-arilla for the CHILDREN'S RECORD I will only add that we found the needed rest and refreshment and returned on the 8th January much invigorated in mind and body. Mr. Morton was able to be with us only a part of the time, December being the busiest month in his year.

The Tunapuna church is built on the plan specially designed for the one at Princetown by W. Darling, Esq., nephew of H. B. Darling, of whom you have all heard, as a long-trying friend and helper of

your missionaries. The former gentleman was an engineer in the Indian Civil Service but having lost his health came to Trinidad in the hope of recruiting, and for the same reason has since left the service. His brother, the Rev. Oliver Darling, rector of Princetown, should also be mentioned here as a kind friend and helper of our work. In Mr. Darling's plan simplicity and beauty have been admirably combined with comfort and economy. The churches are exceedingly cool and comfortable; and no eye could rest on them without a feeling of pleasure.

We have named the church "Aramalya" (pronounced *ar-ram-al-ya*) meaning "place of rest." We feel that the standard is now fairly planted in Tunapuna; in token thereof your church, standing high on the ascent of the hills, bravely fronts the sea of sugar cane below, saying as plainly as can be to the tired laborer "come to the place of rest," and pointing upwards to the "rest that remaineth." It can be seen several miles away. Pardon us if we are proud of it. We have waited for it nineteen years.

The opening services were very impressive. Mr. Grant and Mr. Wright kindly left their own work to assist. Heavy rain came on about ten o'clock, and continued all day, but most of our people had already assembled. Our schools, with St. Joseph, turned out about 200 strong, representing our choir. They did their duty well; several Indian hymns were very correctly rendered to native music, also No. 235 in the Canadian Hymnal, "Christ is our Corner-stone." The Communion was administered and two men baptized. The services, beginning as usual with Sabbath-School, occupied about three hours. Those coming from a distance there had some refreshment. Several expressed great satisfaction and happiness in the services of the day. At 4 o'clock Mr. Grant assisted Mr. Dick on in an English service. The rain had increased but a good number assembled. The collection was \$9.32, and in the morning, when envelopes previously distributed were handed in the amount was \$28.50. This included, however, a handsome donation from a friend who was present. (See accounts.)

The church is not free from debt as you will see by Mr. Morton's Report and accounts, but we were wonderfully helped considering the great business depression that prevails here, \$1254.50 having been

collected in the Island. The gentlemen on neighboring estates gave ready and generous assistance in carting materials. The Episcopalians have built a neat church quite near to our own, which was opened the same week, so that the reproach of Tunapuna has been doubly wiped out. It is no longer "churchless."

We had a happy and busy time with the Christmas treats. It was no light task to apportion our rewards to the exact attendance of each child; in every school a few were distinguished as having made over 400 attendances (two each day)—200 being the number required by the Government to qualify for result fees, all below that number received only a Christmas card, and a share of the refreshments, in some cases a very small share. We find this plan an excellent one. A few of the undeserving sometimes take offence, but it does a great deal to encourage the deserving ones. We have adopted the same plan in four of our Sabbath-Schools, but confining the rewards to the *very best* children. Last Sabbath they were distributed. We had been able to lay aside a few books for this purpose, but not nearly enough. How was this want to be supplied? Old friends had thought upon us and our work. A well-filled box came to hand a few days previously which met our needs in a wonderful manner. It is true that some of our prizes were not very valuable, but the little ones received a colored fashion plate with as much delight as the larger ones did a nice book from the Halifax box.

S. E. MORTON.

Some one sent a person in Massachusetts a package of infidel publications, consisting of Ingersoll's lectures, etc. He responded: "At the same time, if you have anything better than the "Sermon on the Mount," and the parable of the "Prodigal Son," and that of the "Good Samaritan"; or if you have any better code of morals than the Ten Commandments, or anything more consoling and beautiful than the 23rd Psalm, or, on the whole, anything that will make this dark world more bright than the Bible does, anything that will throw any more light on the future, and reveal to me a Father more merciful and kind than the New Testament, then send it to me and scatter it broadcast."

O give thanks unto the Lord, for he is good; for his mercy endureth for ever.

THE NEEDS OF WEST INDIAN MISSION FIELD.

These needs can best be learned from the following papers which speak for themselves. The first is a letter from the Clerk of the Presbyterian Synod of Jamaica to Rev. Dr. Reid, calling the attention of our Church to those needs; the second is an extract minute of that Synod on the same subject, and the third is a statement of these needs by a Committee of Synod appointed for that purpose:

PRESBYTERIAN CHURCH OF JAMAICA,
KINGSTON, JAMAICA,
Feb'y 27th, 1886.

Rev. Dr. Reid, Clerk of the General Assembly of the Presbyterian Church in Canada,

REV. AND DEAR SIR:

As instructed by the Synod of the Presbyterian Church of Jamaica, I beg to forward the Minute of Synod which goes by the post that takes this. The statement to which the minute refers will follow.

You will observe that the subject of the statement to follow touches the needs and claims of we call the West Indian Mission Field, a division of the great field of The World which, we believe, has not had the attention that is fairly due to it. Our Synod resolved to ask the attention of some of the Presbyterian Churches of the Alliance to this subject, and, in the first instance, those churches more or less directly connected with this field. It is painful to think that so little is being done by the Evangelical churches in this large field, and surprising and painful that the Presbyterian Churches in particular should be doing so little.

We trust and believe that the General Assembly of the Presbyterian Church of Canada will give the subject the attention it deserves, and we hope that, jointly or severally, the Presbyterian Churches will be able to make some provision for the spiritual destitution to which we call attention. It is a field in which co-operation in Missionary effort may well be exemplified with much advantage.

In name of the Synod, I am, Rev. and Dear Sir,

Faithfully Yours,
WILLIAM GILLIES,
Synod Clerk.

EXTRACT MINUTE OF SYNOD.

Montigo Bay.
Friday, Feb. 5th, 1886.

Which day and place the Synod of the Presbyterian Church of Jamaica met and was constituted.

Inter Alia.

Read minutes of the Presbytery of Trinidad of date 6th October, 1885, stating that the Presbytery, approving of the action of the Presbyterian Alliance in appointing an Executive Commission for this among other purposes, namely, to extend sympathy and assistance to all Missions, Missionaries, and Churches, in the fellowship of the Alliance, had resolved to apply for admission in to the Alliance, and intimating that the Presbytery offers the hand of brotherhood to the other Presbyterian Churches in the West Indies, viz., in Jamaica and Grenada, and also in British Guiana, and desires to get all the Presbyteries of these churches to consider how best to draw attention to the needs and claims of the West Indies.

Same place,
Saturday, Feb. 6th.

The Synod being again met and constituted.

Inter Alia.

Resumed consideration of the communication from the Presbytery of Trinidad. Read in connection therewith overture from the Eastern Presbytery having the same general object in view, namely, the drawing closer of the bonds between Presbyterians throughout the West Indies and using all available means to bring the spiritual necessities and claims of this part of the Mission Field before the Executive Commission of the Presbyterian Alliance, the Presbyterian Churches already taking an interest in it, and any others which it might seem expedient to approach on the subject. Read also overture from the Western Presbytery, praying the Synod that, as slavery would shortly be entirely abolished in the island of Cuba, this Synod should either institute a mission in to that island, or take such steps as may lead to this most desirable end being accomplished.

After discussion of these communications, the Synod resolved as follows:

1. The Synod receives with pleasure and desires most cordially to reciprocate the fraternal greetings of the Presbytery

of Trinidad, and learns with satisfaction that they are about to apply to be recognized by the Presbyterian Alliance, and in this way to assist in forming what is so desirable, namely, a closer relation between the different sections of Presbyterians in the West Indies. The Synod, further, gratefully recalls the kind, practical interest taken by the Presbytery in the welfare of the Churches in Jamaica on the occurrence of the disastrous cyclone of 1880, and expresses the hope that it may be abundantly blessed in all the branches of the Christian work in which it is engaged.

2. The Synod approves of the proposal of the Eastern Presbytery that representations be made to the Executive Commission of the Presbyterian Alliance, the Mission Board of the Parent Church in Scotland, the General Assembly of the Established Church of Scotland, the General Assembly of the Free Church of Scotland, the General Assembly of the Presbyterian Church in Canada, and the General Assembly of the Presbyterian Church in the United States of America, regarding the necessitous condition of many parts of the West Indies, in the hope that, jointly or severally, they may be able to deal with it effectively and advance the interests of the Gospel in this part of the world, and this in connection with the Presbyterian cause.

3. The Synod, sympathizing very specially in the object of the Western Presbytery, as stated in the overture which has now been read, records its deep sense of the urgent necessity of such measures being taken as will result in the establishment of a mission in Cuba. The Synod at the same time feels, as it has repeatedly declared, that any step in advance should include at the least some provision for the religious wants of the large body of East Indian immigrants in our own island.

4. The Synod, further, appoints Mr. Gillies, Dr. Turner, and Mr. McDonald, a Committee to draw up a brief statement representing the necessitous condition of the West Indian Mission Field, and instructs the Clerk of Synod to transmit to the Executive Commission of the Presbyterian Alliance and the Churches, named in the foregoing minute, copies of this statement, together with copies of the relative minutes, signed by the Moderator and Clerk.

Extracted and certified by

ADAM THOMSON,
Moderator of Synod.
WM. GILLIE,
Synod Clerk.

STATEMENT RELATIVE TO SYNOD MINUTE ON
THE EXTENSION AND CONSOLIDATION OF
PRESBYTERIAN MISSION WORK IN THE
WEST INDIES.

1. *Population.*—To arrive at any proper view of the spiritual wants of this part of the world attention must be directed to the following islands and parts of the mainland of Central and South America, all of them within a few hours or a few day's sail of Jamaica.

British West Indies	1,250,000
Cuba and Porto Rico	2,056,010
Hayti and San Domingo	708,500
French Islands	290,694
Dutch Islands	34,198
Danish Islands	38,231
British Guiana,	257,243
British Honduras	27,452
Venezuela	2,200,000
United States of Columbia	2,250,000

Total population 9,112,553

2. *Wants.*—These, so far as Presbyterian effort is concerned, may be indicated by pointing out that, while in Jamaica, Trinidad, and British Guiana, there are usually about forty-five Presbyterian ministers at work, there are so far as can be ascertained in the whole of the rest of this region only one Presbyterian Missionary in Grenada, one in British Honduras, and one in Guatemala. These facts, with the foregoing, show that millions are without any evangelical teaching from the Presbyterian Churches of the world.

3. *Condition as respects Evangelical work.*—Hayti and San Domingo, with a population of 708,500, are open. Wesleyans, Baptists, and Episcopalians, have made a beginning, but not more, among this population. In Venezuela and the United States of Columbia, with a population of nearly four millions and a half, there is a large amount of religious liberty, and yet there is nothing being done for its evangelization worthy of the name. Among the Roman Catholic population it is even safer to attempt such work than in many parts of Europe. Cuba and Porto Rico will shortly be open. In Cuba gradual emancipation will be completed in the

course of two years. At present the bond of servitude is so slight as to be almost nominal, and the question needs at once to be faced: what shall be done with the free blacks? The small band of missionaries in the British West Indies fifty years ago were under God the Saviours of the slaves and slaveholders, as the history of those years and the present social and religious condition of that part of the region now referred to attest, to the satisfaction of all competent and fair observers.

4. *The Present Need.*—What is wanted, it is respectfully submitted, is that the Presbyterian Churches jointly or severally, but better jointly, should deliberate on the sad spiritual destitution thus indicated, and divide the large needy field between them, or combine in its cultivation. The fifty years evangelization in parts of the field tell us that the work to which we are invited is hopeful work.

WILLIAM GILLIES,
Convener of Com.

BAD LITERATURE.

"They have been reading many novels of late," was the testimony of the heart-broken father of two young sons who, a few days ago, left their comfortable home in New York for a marauding expedition in Wechester county. Their career, inspired by the dime-novel exploits that had fired their disordered imaginations, came to a sudden end. The burglary of a store, followed by the murder of its young proprietor, summoned the neighbors to avenge the crime, and the fugitives, when brought to bay, fearful of justice, desperately took their own lives. It is but another instance of the close connection between cause and effect. The dime-novel prompts and provokes juvenile crime. The seed will bring forth its legitimate fruit. That bereaved father might have planted wholesome seed in the receptive minds of his sons, and so have forestalled the influence of this corrupt and corrupting food. But he paid no regard to the exciting literature that poisoned his boys. The warning came too late to him; but many other careless parents may save themselves from remorse and their homes from reproach if they are more vigilant in directing what their boys shall read.—*Iris. Chris. Weekly.*

God is our refuge and strength, a very present help in trouble.

AUGMENTATION SCHEME.

The prospects for the Augmentation Scheme this year seem to be very good. There is hardly so much money in the Treasury as at the same date last year, but the amount asked for is \$1000 less. So far as reports have been received from Presbyteries they are encouraging, some of them very much so.

P. E. Island Presbytery has visited all its aid receiving congregations, and most of the self-sustaining ones as well. One of its supplemented charges increases its contribution for pastoral support by \$50, and three others of its congregations which have been below the minimum have advanced \$50 each. The Convener of the Presbytery's Committee expects that "with regard to the amount allocated to the Presbytery by the Synod, nearly all will be raised." The Presbytery of Miramichi has already in the hands of the Treasurer of the church an amount nearly equal to its whole contributions for the preceding year, and two weeks ago it was within \$100 of the amount asked for by the Synod.

Pictou Presbytery has come within \$10 of its allotted sum.

The Presbytery of Lunenburg and Shelburne is sure to raise its full quota. Truro will come within a few dollars of its \$900. Wallace will not be far short of its \$360. Newfoundland will likely be all right for its \$360, as \$280 are already in the Treasury. The other Presbyteries also are at work with fair prospects of success. As the Synod requested that all contributions should be sent in by March it would be well for congregations which have not yet forwarded their collections to do so at once. Let the end of this current month find the Eastern Section of the church once more in the happy position of having attained success.

EXTRACT OF REPORT OF PICTOU PRESBYTERY'S COMMITTEE ON AUGMENTATION.

The Committee on Augmentation are glad to be able to present an encouraging report.

Most of the congregations have responded promptly to the appeal of your committee and met fully the expectations of the Presbytery.

Your Committee while recording their gratification at the prompt and hearty response with which their appeals have been met by our people generally, at the same

time deeply regret that, there should be any delinquents, especially among the leading congregations of our Presbytery. They fear the effect which this conduct will produce on other congregations who are doing their utmost to sustain the scheme and who cannot avoid a sense of injustice at the delinquencies of those who are equally, or perhaps more, able to give.

They would not attach any blame to the pastors of these congregations, knowing as they do the efforts they have put forth to realise the amounts asked of their congregations, and they sincerely hope that these congregations will in the future take their places among their sisters and perform their duty as fully and as conscientiously.

The sums already paid or guaranteed by the various congregations amount to \$1541 or only nine dollars short of the amount asked of our Presbytery.

On behalf of Presbytery Committee on Augmentation.

GEO. S. CARSON,
Convener.

CONGREGATION.	AMOUNTS.	
	Allotted.	Paid.
United Church, N. G.	225	223
James Church, N. G.	120	120
Prince St., Pictou	165	165
Knox, "	80	80
Stellarton	100	100
Westville and Mid. River	55	55
Hopewell	50	50
Vale Col. & Sutherland's R.	55	55
Green Hill and West River	85	41
East River	85	70
Antigonish	95	100
Glenelg, etc.	55	55
Sherbrooke	50	34
Merigomish	35	35
Blue Mt. & Barney's R.	50	50
Little Har. & Fishers Gt.	15	16
Scotsburn	30	29
Union Centre	55	55

1341

A banker's clerk said at a Young Men's Christian Association prayer-meeting recently that while counting a package of money he noticed a \$20 bill on which was written with indelible pencil: "This is the last of \$30,000. Whiskey did it."

Just now the most popular book in Japan translated from the English is Bunyan's "Pilgrim's Progress."

ADDRESS OF REV. DR. McCULLOCH
AT THE CENTENARY OF THE PRESBYTERY
OF TRURO.

The early history of a church is often shrouded in uncertainty. There is too frequently a lack of those elements necessary to a clear and satisfactory view of the characters of its founders, their aims and efforts, their sacrifices, and struggles, and privations, and we are left, from the fruits of their labors, long after they have gone to their reward, to learn of their success. Deeply absorbed in their work, keenly alive to its relation to their Master's glory, and the interests of Eternity, and conscious of the shortness and uncertainty of their day of work, they were more anxious for a record of their work in God's history of His church, than for a place on the annals of men. The result of this high tone of consecration has been, that precious records, which in after days might have instructed the Church, and by the story of sacrifices made, and triumphs achieved, might have elevated the characters of her ministry, have either never been written, or if written, have been lost to us. Those early workers were men of strong faith, of indomitable energy, and patient in the endurance of hardness unknown to the ministry of the day—men exposed to all the trials of a missionary's life, without the fostering care that, so justly, the Church of to-day extends to her agents abroad—men, those pioneers of Presbyterianism in Nova Scotia, more anxious to leave the mark of their footsteps where "not time's destroying sway" could ever erase them, than to have them emblazoned on perishing human memorials. Whatever be the explanation of this lack of historical records we can only regret the fact and carefully gather up the fragments that remain.

The brevity of this sketch forbids that elaborate detail, which the importance of the subject, in its relation to the Presbyterianism of the Dominion, might demand. The time may come when the want may be remedied. For my materials I am largely indebted to Drs. Robertson and McKerrow of Scotland, and to the records of the Presbytery of Truro, from the year 1786, to the union in 1817.

Early in the history of the Secession Church in Scotland, a difference of opinion on the Burgess Oath divided that Body

into two parties, familiarly known as the Burgher and the Antiburgher Bodies or Synods. Into the history of that oath, its nature, and design, it is not now necessary to enter. Suffice it to say that so keen was the feeling of antagonism engendered between the separating brethren, that seventy-two years elapsed before hearts that mourned separation, were made glad by re-union. To us, that separation seems strange. How much more so to find it transported across the Atlantic and threatening to perpetuate in America, the alienations and heart-burnings of the Fatherland. But so it was, and what appears stranger still, that the effort after change should have originated, not with the ministry, but with the people. Unable to enter into, or sympathise with, the grounds of difference, as seen from a Scottish point of view, and realizing the importance of unity and the unseemliness of division, where the causes of division were of doubtful disputation, the subject was discussed by the people, and as the result, the congregation of Truro resolved to lay the matter before the Presbytery. This they did by petition, asking the Presbytery to take such steps as they saw best, toward union. In accordance with the petitioners' request, steps were taken on two different occasions, but without success. To the congregation of Truro, not to the Presbytery, belongs the honor of the first step toward union in Nova Scotia, followed by a similar union in Scotland and by re-unions among ourselves, till our Presbyterianism is practically one, from the Atlantic to the Pacific Ocean—the germ of a grand movement, pointing to the day, when all shall be one.

The first missionaries to Nova Scotia were Mr. Kinloch, sent by the Burgher, or Associate Synod, and Mr. Murdoch, by the Antiburgher, or General Associate Synod. The former arrived in America, from Scotland, 120 years ago, and after spending some time in Pennsylvania and other parts of the United States, he visited and received a call from the congregation of Truro. This he declined, and returned to Scotland. This was the first Presbyterian call given in the Dominion. In 1787 Mr. Murdoch was missioned to Nova Scotia. He preached in Windsor, Truro, and other localities. He met an untimely end by drowning in the Musquodoboit River, but under what circumstances is unknown to the writer.

In the year 1767 the Rev. Daniel Cock, minister of Cartdyke, (Crawfordsdyke) Scotland, was appointed by the Burgher Synod to visit Nova Scotia for a year, and then to return home unless otherwise ordered. This appointment not being fulfilled was renewed in 1769, and the Rev. David Smith, minister of St. Andrews, was directed to accompany him. Mr. Cock, soon after his appointment, sailed for his destination. For reasons not known, Mr. Smith did not leave Scotland till the summer of 1771. These brethren were the first *real* pioneers of Presbyterianism in the Dominion of Canada, though not the first missionaries. The Synod empowered them to constitute themselves into a Presbytery for all the usual purposes, but so slight was then the Synod's geographical knowledge that the brethren were directed to co-operate with the brethren in Pennsylvania in keeping certain "articles of agreement," and not to encroach upon them unless they refused said "articles." Pennsylvania, now within about three day's ride of Truro, was then as difficult of access as Scotland, or perhaps more so.

Soon after his arrival Mr. Cock received and accepted a call from the congregation of Truro; but during his absence from the Province, Mr. Smith was called, and settled at Londonderry, being thus the first Presbyterian clergyman settled in the Dominion. Mr. Cock having decided to make Nova Scotia his home, recrossed the ocean for his family and on his return to Truro was settled in 1772. It was while Mr. Cock was in Scotland that Mr. Smith was settled. While Mr. Cock was absent Mr. Smith supplied both Londonderry and Truro, but on his return, each confined himself to his special sphere. While so doing they extended their labors as widely as possible, visiting Pictou, Tatamagouche, Amherst, Cornwallis, and other destitute spots, as circumstances warranted. This was long before Dr. MacGregor's arrival, and if the state of the country was such as he found it, and the difficulties and privations such as he encountered, what must have been the experiences of those earlier pioneers? During all these years the Church was slowly awakening to her duty to her expatriated sons, stimulated, doubtless, by the letters of the absent, as they gave expression to their longings for the old, hallowed, sanctuary services, or by the few and far between letters of appeal

to the Church from brethren who were laboring almost alone, and whose utmost efforts only increased while failing to satisfy the longings of those who had so often drawn water with joy out of salvation's wells.

But God's time was coming. In 1785, the Rev. Hugh Graham was set apart for Cornwallis, by the Associate Synod. He landed in Halifax on the 22nd of June, and on the 29th of August of the same year preached his first sermon in Cornwallis. He came with authority in conjunction with Messrs. Cock and Smith, to constitute themselves a Presbytery. Realizing the importance of such a step, the three brethren met for prayer and consultation on the 26th of June, 1786, in the house of Mr. Cock in Truro—where subsequently Mr. Waddell resided—a spot that will ever be memorable for its connection with the authoritative unfurling of the old Blue Banner of the Covenant, on the soil of Nova Scotia. Little dreamed those men who raised that banner that within one hundred years, that honored symbol of a Church, to which the world owes so much, would float over the land, from the Atlantic to the Pacific Ocean—over the far off isles of the sea, and over India's arid plain—as the fruit of their life's devotion.

After prayerful deliberation the brethren resolved to meet at Truro on the 2nd day of August, one hundred years ago, to-day. They met accordingly, with the elders of the Truro and Londonderry congregations, and after the preliminary exercises Mr. Cock preached from Psalm 122, ver. 5. "For there are set thrones of judgment, the thrones of the house of David." He then, in the usual form, dismissed the congregation. There were present other two Presbyterian ministers, the Rev. George Gilmore, from the United States, and the Rev. James (Dr.) MacGregor, of Pictou. Meeting in the afternoon, Mr. Gilmore commenced the exercises by praise and prayer, followed by Mr. Graham and Mr. MacGregor. The Rev. Mr. Smith then dismissed the congregation, after which they entered upon the consideration of their design, when it was agreed to appoint a moderator and clerk, whereupon Mr. Cock was appointed moderator, and Mr. Smith clerk. The moderator then constituted the Presbytery, after which the Roll was made up, and names being called, there were pre-

sent, the Rev. Daniel Cock, Rev. David Smith, Rev. Hugh Graham, and the Rev. James MacGregor; with John Johnstone of Truro, and John Barnhill of Londonderry, ruling elders. The Roll being called they took their seats accordingly, only, Mr. Gilmore was admitted a *corresponding member*.

The moderator then declared the Presbytery constituted, and founded on the Scriptures of the Old and New Testaments as set forth in the Westminster Confession of Faith, the Larger and Shorter Catechisms, Form of Church Government, Directory of Worship, Government and Discipline, as practised by the Church of Scotland, *in her purest times*, and to be known by the name of

THE ASSOCIATE PRESBYTERY OF TRURO.

It was then resolved

I. That this Presbytery be the last Court of resort in this Province until such time as, by increase of numbers, it shall be expedient to constitute other Presbyteries, and have a Provincial Synod erected.

II. To hold correspondence with sister Churches in Britain, Ireland, or America, giving evidence of their steadfast adherence to the doctrine, worship, discipline, and government, of the Church of Scotland as contained in her standards.

Such is a brief account of the Constitution of the Presbytery of Truro, taken, with a few unimportant omissions, from the original Record before me. Thus constituted, the Brethren immediately proceeded to exercise their new functions by calling for business to be laid before the Court. Among other papers a petition was presented from Amherst, offering, for the support of a clergyman, the sum of £63, one third cash, and the balance in produce. The Presbytery gave the only deliverance in their power, "that when more ministers came they would not be forgotten, and that till further accessions to their number such supply as was in their power would be given. A day of fasting and humiliation was then appointed in view of the many evils existing in society, among which evils they particularly specified *slander*. The Court then adjourned, after appointing Mr. (Dr.) MacGregor to preach at the following meeting in October.

While attending carefully to the interests of their respective congregations, the brethren were not forgetful of destitute

localities around, and even the *family* dwelling solitarily in the wood, shared in their sympathy and services. They travelled far and wide, exposing themselves to every vicissitude of weather, and to all the hardships incident to the state of the country. Of the amount of labor performed and the trying character of their journeyings, some, though a very inadequate, idea, may be formed when it is stated, that for a number of years the bounds of the Presbytery and the Province were one and the same. For seventeen long years this continued to be the case, and we may imagine with what intense interest those few and widely separated Brethren anticipated a renewal of intercourse at meetings of Presbytery. We say widely separated, not as things are now, but in the light of the difficulties of travel, a century ago. After the arrival of Dr. MacGregor their labors were confined chiefly to the localities to the West and North of Truro. By an understanding between the members of the Truro Presbytery and the Ministers who afterward formed the Presbytery of Pictou, services continued to be given by the former on what might have been regarded as the proper sphere of the latter. In time, as the number of the ministers in Pictou increased, those services ceased, as the Pictou brethren undertook to supply the need of their own neighborhood. Excepting in as far as interference with recognized congregational bounds, was concerned, there existed between the two Presbyteries perfect harmony of action, as we find Mr. Waddell laboring at St. Mary's within the Pictou bounds, while Dr. MacGregor itinerated through the Western and Northern sections of the Province, and far into New Brunswick. Of those excursions I may give an example. Calling at a smiddy on Mount Thom, the smith told me the following story:—On a cold February evening, a person appeared at the door of his shop and asked permission to warm himself. After removing his snow-shoes and standing some time by the fire he requested liberty to take some refreshment. Removing the ashes from the anvil and spreading his handkerchief upon it, he took from his pocket some bread and cheese, asked a blessing, partook of his scanty fare, and thanking the smith for his courtesy, resumed his snow-shoes and took his way to New Glasgow. This was about

five o'clock in the evening. That man, said the smith, was Dr. MacGregor, and as the smith understood, he was then on his return from New Brunswick. Such were the men, and such a specimen of their devotion to their Master's work. Yet no elaborate, laudatory, records enshroud either their names or the history of their sacrifices.

Of the difficulties attending missionary work in Nova Scotia, one hundred and fifteen years ago, no just idea can be formed by men who enjoy existing facilities of travel, and a certain, though too often, inadequate, income. Journeying was generally on foot, a horse being a luxury unwarranted by a promised salary of £60, half cash, half produce. How much of cash a pastor saw may be judged from a Government Report, that the circulating medium amounted to the large sum of £2,500 sterling, with £200 circulating among the farmers. There were no roads, properly so-called—a blaze on a tree being the usual guide, and even that often too indistinct to afford, at all times, a safe direction. Some times the traveller had to depend on his skill in wood craft. Not unfrequently were they benighted, often exposed to drenching rain or drifting snow and benumbing cold; with a depth of snow, little known in Nova Scotia in 1886. Nothing but direct Providence prevented those devoted men from fulfilling their engagements and doing the work for which they left home, with all its privileges, to follow their countrymen into the depths of the American forest. They had none of the deep and deservedly enjoyed sympathy extended to our Foreign missionaries. They left no church behind them caring for their wants, or feeling it a privilege to supply those wants. Months often elapsed ere they heard from friends left behind, and church-letters were few and far between. They went out not knowing whether or what the Master had in store for them. They were left, with their families, to struggle as they best might, with life's need apparently forgotten by those, to do whose work they had left all that was dear in that land on which many of them were never to look again. To estimate aright their work we must forget the days of steamboats, telegraphs, railroads, and think of unbroken forests, swamps, foot travel, blazes, and empty purses. But even then we see their condition through a glass darkly. Wherever

the cry of destitution was heard, there those men were found. Pictou, Tatamagouche, Cumberland, Shubenacadie, Musquodoboit, Cornwallis; all these and many other places shared their sympathies and labors. Many weary, sorrowful souls, pining for the old Sabbaths and sanctuaries of their youth, as they sang, "By Babel's streams we sat and wept," were made glad, not by the words of life only, but by reminiscences of Home, so dear to Scotland's absent sons, and all the more precious when falling from Scottish lips. As men look at their comfortable homes, the abundance of social privileges, and facilities of travel, they may be ready to say, no great toil, or sacrifice, in all that; but the home of a minister, destitute of a crust to feed his children till begged of a neighbor, perchance, almost as poor as himself; a journey to-day of perchance hours, then requiring days, and performed on foot, and through a roadless wilderness, weary and foot sore, where settlers were miles apart, where barns were not always filled with plenty, and where, not unfrequently spruce boughs formed the only couch—let the modern Christian or missionary accept a month of that life of which these sainted men cheerfully, for Christ's sake, embraced years, and they will cease to cast a shadow over memories that ought to be cherished and dear to the church. Professor Paxton of Edinburgh, in a poem on Nova Scotia, thus writes:

"He beheld ——— creeping,
Doubtful through the dusky wood."

The reference is to the prowling Indian, encountering the missionary as he cautiously threaded his way through the forests. Glad hearts welcomed those noble men, shared joyfully with them their scanty store, and when they left, while they left a blessing behind, they carried away the "God speed you" of the souls they had refreshed. Many a reminiscence of those men is still found in Nova Scotia, affording subjects for fire side talk. They are now before the throne, where their works are following them in the ever gathering harvest of the seed which they were honored to sow. We, to-day, are the living memorial of a work whose history forms a bright page (ever brightening) in the annals of eternity.

Of the Brethren who constituted the Presbytery of Truro, but-brief notice can be taken.

The Rev. Daniel Cock was born in Clydesdale, Lanarkshire, Scotland. Of his parentage, early years, and education, little is known. Before he was settled in a congregation he was appointed Clerk of the Associate Presbytery of Glasgow, and also of the Synod, which met in Sterling; evidence of no mean position among his Brethren. Settled at Carlsdyke in 1752, he became Moderator of Synod in 1755. He was married to Miss Allison Jamieson, by whom he had five sons and three daughters. In 1757 he was appointed by the Burgher Synod to Nova Scotia, but the appointment was not fulfilled till 1769. After laboring for some time in Truro, he received and accepted a call to that congregation. Concluding to make his home in Nova Scotia, he returned in 1771 to Scotland for his family, and during his absence Mr. Smith was called and settled in Londonderry. On his return he was inducted into the charge of the congregation, where, as was then the custom, he continued to labor till removed by death. Mr. Cock is represented as a man of more than average ability, of sterling character, of deep piety, and genial disposition, combining the "wisdom of the serpent, with the harmlessness of the dove." By his diligence and amiability he soon surrounded himself with an attached, and what, for the times, was a large congregation. Before the arrival of Dr. MacGregor he occasionally visited Pictou, a journey of both difficulty and danger, considering the times. At an early date while in Pictou, he forwarded a petition to Scotland in behalf of the people, pleading for a minister to be sent them, and when, after a lengthened period, Dr. MacGregor arrived, he hoped to find in him a fellow-laborer, but, in this he was ultimately disappointed, through the difference of their views on the Burgher's Oath, though he, Mr. Cock, was willing as far as possible for the sake of the common cause, to ignore those differences. From this it must not be supposed that the brethren established two antagonistic camps. No. Though the Pictou Brethren declined the overtures of the Truro Presbytery toward incorporation, (of which Presbytery Dr. MacGregor had once been a member,) they did not refuse to co-operate with them in the work of Christ. Still, it cannot be denied, that refusal to accept incorporation sprung, not merely from the Burgess Oath, but as a Pictou Brother told the writer, from a

belief that the Burgher Body were lax in their doctrinal views. Be that as it may, it is quite evident that Mr. Cock and his brethren were quite ready to sink their Scottish differences for the sake of the increased influence which undivided Presbyterianism would confer. To carry out their object they held conferences with the Pictou brethren, submitting a series of articles for consideration. To one only of these articles was objection made, but the entire movement was a failure. As stated, the movement originated in the congregation of Mr. Cock, and hence finds a place in this brief notice of his life. The fact is that, with few exceptions, people cared not a straw for the Burgess Oath difficulties. It was a stumbling block to ministers chiefly, and yet what could not be done in 1795 was done in 1817, the Oath was buried without ceremony. After a long, laborious, and successful life, Mr. Cock died on the 17th of March, 1805, in the 88th year of his age. His remains lie near the spot where he so long preached Christ to his flock.

The Rev. David Smith was, as far as known, the first Presbyterian clergyman settled in the Dominion of Canada. He was minister of St. Andrews, Fifeshire, Scotland, and in 1766 was Moderator of the Burgher Synod. He arrived in Nova Scotia in 1771, and was settled in Londonderry over a people chiefly from the north of Ireland. In Londonderry he spent 24 years in hard work, sharing in the toils of his brethren and the privations of his people. Intellectually he was above the average, well skilled in Theology, and of such firmness of character that no difficulties but such as were unmountable, prevented him carrying out his purposes, or fulfilling his engagements. For months before his death he ceased from public duty. He took a deep interest in every plan for the spread of religion, and never shrunk from any work however laborious. In the homes of his people, especially in seasons of trial, he was a frequent and welcome guest. He was a conscientious attendant at meetings of Presbytery, where his opinion was prized by his brethren. On the 25th of March, 1795, in the 63rd year of his age, he entered into his rest. His remains lie near the spot where the most trying part of his life's work was done.

The Rev. Hugh Graham was born in the year 1758, at Slateheuch, Scotland. He

He was educated at Edinburgh University, and studied Theology under Prof. Brown at Haddington, and was licensed by the Presbytery of Edinburgh in the year 1781. Soon after his licensure he received two calls, one from a congregation in England, and the other from Cornwallis in Nova Scotia. The destitution of gospel ordinances depicted in the petition from the latter place, led him to decide in its favor. He landed in Nova Scotia on the 17th of August, 1785, and on the 29th of the same month preached his first sermon in Cornwallis. Appearances were promising, but ere long difficulties arose from those foes of religion, *troublers in Zion*, and to such a height did they rise that friends in Scotland asked the Synod for his recall. At one time it seemed as if those troublers in Zion would be successful in driving him out, but matters soon changed for the better. Writing to his parents he says: "that he had changed his mind about demitting, having gotten rid of two or three of the fomentors of trouble." After a laborous pastorate of eighteen years, he was called to Stewiacke and Musquodoboit, and inducted in the year 1800, on the 21st day of August. Besides the ordinary duties of a pastor, he began a series of evening meetings for the young, reading to them some instructive article, followed by examining them on its subject matter. This was a portion of his work in which he took a very lively interest. The aged and infirm, the sick and the afflicted, were his special care, and of his work in general he says: "Many miles have I walked and ridden in the strength of the promise 'as thy day is so shall thy strength be.'" Travelling with the Rev. Mr. Munro of Antigonish, he thus described his experience: "Under a heavy rain we took to the woods on foot, and after walking five miles we halted for the night at a mere hut, wet as we were. We travelled all next day, not halting at any time more than five minutes, on a path obstructed by stumps, roots, and fallen trees, till we reached a friendly house after dark, having travelled that day forty miles." We give this, not as an extraordinary specimen of the life work of Mr. Graham and his brethren, but what was of ordinary occurrence.

In his leisure hours, few and far between, he began a work entitled "Notitia," designed to give a brief account of the progress of the Church, the labors of himself and his brethren, and such other

matters as seemed worthy of a record. But unfortunately what of it he had prepared was destroyed by fire at Stewiacke. Similar was the fate of a work undertaken by Mr. Munroe of Antigonish.* Mr. Graham preached and afterwards published a sermon on Ecclesiastics ii. chap. 9 ver. "Rejoice, O young man," etc., a sermon full of wise counsels and impressive warnings, and expressive of his deep interest in the young. His life was marked by severe domestic troubles of which he remarks "that they qualified him highly for his office as a comforter." He passed to his reward in April, 1829, and over his grave a sorrowing people raised a fitting memorial of their affection and his worth.

Of my honored predecessor, though not a member of Presbytery at its formation, a few remarks may not seem inappropriate at the close of this brief sketch.

Mr. Waddell was born at the Kirk of Shotts, Scotland, on the 10th of April, 1771. He was educated at Glasgow University, obtained in 1793 the degree of Master of Arts, no mean honor in days when degrees were given, not for money, or thro' favoritism, but on account of merit. He took his Theological course under Dr. Lawson of Selkirk; was licensed in 1796; ordained an evangelist, and appointed to the mission in Nova Scotia. In company with the Rev. M. Dripps, afterwards of Shelburne, he proceeded to his destination by way of New York, reaching Nova Scotia in November of the same year. Shortly after his arrival he received two calls, one from the united congregations of Musquodoboit and Stewiacke, the other from Truro, as colleague to Mr. Cook. The Presbytery preferred the latter, and his induction took place on the 16th of Nov. 1798. Mr. Graham preached the induction sermon, the manuscript of which is yet in the hands of Mr. Waddell's family, and is characterized by that clearness and vigor of thought and style which marked Mr. Graham's pulpit exercises. His sphere of labor was extensive, families widely scattered, and in his work he encountered the difficulties common to his brethren in those early times. Besides home work he was largely engaged in missionary duty for which he was peculiarly adapted. In the early records of the Presbytery we find notice of his travel

*We are informed that the greater part of Mr. Munroe's work is in existence, and in the possession of the N. S. Historical Society.—ED. MAR. PRESS.

through the eastern part of the Province, and doubtless if he and his brethren had been as anxious to leave a record of work done, as to do it, scarcely a spot would have been left unrecorded. Of Mr. Waddell's labors and their effect, I perhaps, who followed him in the ministry, am best able to speak, as he sowed, and I have lived to reap the harvest of seed sown—though much of it remains to be gathered in future days. In the fall of 1828 he was struck with paralysis which for a time laid him aside. In October, 1836, a fall from his carriage while on his way to Synod, left him in a manner helpless, and led to his resignation of his charge. To the last he retained his mental vigor, was often able to preach as of old, being carried by willing hands into the pulpit, up whose steps he had so often walked in the full strength of his manhood. After a few week's illness he died on the 13th of Nov., 1842, aged 72 years. Like his aged co-preachers, his remains lie near the spot where for so many years he preached the Gospel of Peace.

Of the Presbytery of Truro, before, and subsequent to the union of 1817, the following are the names:

Revs. Daniel Cock, David Smith, Hugh Graham, Rev. Dr. M'G'regor, (who subsequently appears from the old minutes of Presbytery to have withdrawn) John Waddell, James Munroe, Matthew Dripps, James Robson, John Spott, Thomas S. Crowe, Andrew Kerr, Robt. Blackwood, John Brown, John Laidlaw, Robert Douglass, James Smith, D. D., Robert Sedgewicke, D. D., John L. Murdoch, J. I. Baxter, James Bayne, Geo. Christie, P. G. MacGregor, John Currie, D. D., James Byers, James Watson, Ebenezer Ross, A. L. Wyllie, James Thompson, J. D. McGillivray, J. McG. MacKay, Alex. Cameron, John Cameron, James MacLean, John A. Logan, Donald Stewart, Duncan McKinnon, Jacob McLellan, J. C. Meek, Samuel Johnson, (Harvey, N. B.), Edward Grant, Edwin Smith, J. H. Chase, John McMillan, Andrew Burrows, S. C. Gunn, Jas. Carruthers, W. T. Bruce, James Sinclair, J. F. Dustan, A. F. Thompson, A. W. McLeod, Thos. Cumming, William McCulloch. Of these 24 have entered into their rest, 13 have removed to other Presbyteries, 2 have nominal connection with the Presbytery, 1 has been deposed, and 12 (there being three vacant charges) constitute the present number of members.

The writer of these sketches has thus seen many changes in this Presbytery—the Rev. Messrs. Cock and Smith being the only members with whom he had no personal acquaintance or intercourse.

Such were the men who, in this Dominion, first, in the exercise of constituted authority, established the Church in our loved Presbyterian form. To their frequent and urgent appeals, under God's blessing, we owe the presence of those, who became their fellow-laborers in the Gospel, and to the land of their adoption, by their thorough consecration and apostolic labors, they have left a heritage of blessing, the full value of which is yet to be realized. To the world their very names may be unknown, and even in the Church which they founded, there are not a few who know little else than their names. Perchance this celebration may arouse a desire to know more of the men who, through years of toil, sacrifice and privation, pioneered our Church, and, dying, left us the goodly heritage which is ours, and our children's to-day, and left to our ministers an example of whole-hearted, patient, labor, and endurance, in the Master's service.

REST FOR THE HEAVY LADEN.

Our Saviour's invitation is to the laboring and the heavy laden. How many of them there are, scattered through this weary world! laden with sin, with grief, with cares, with woes, with sorrows; pressed down by poverty, suffering beneath the hand of disease; tried, troubled, and afflicted.

The Saviour bids the "heavy laden" come to Him and find rest. Will you not come, O weary, heavy laden soul? Life is brief, time is short, earth is a scene of trouble, toil and conflict; yet there is rest to come. But we need not wait for that rest. There is rest even now to those who take Christ's easy yoke, and learn of Him: for He has said, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest to your souls." (Matt. xi. 29).

"Break off the yoke of inbred sin,
And fully set my spirit free;
I cannot rest till pure within,—
Till I am wholly lost in Thee."

MEETINGS OF PRESBYTERIES.

The Presbytery of St. John met March 1st. Mr. Calder received and accepted a call from St. Paul's, Woodstock. Induction March 15th.

Rev. James Ross to be inducted at South Richmond March 16.

Applications for aid from the Augmentation Fund were read as follows:—Shemogue \$200, Sussex \$250, Glassville \$240, Woodstock \$180, Nashwaak and Stanley \$250, Bocabec \$300, Chipman \$280, Buctouche and Scotch Settlement \$250, Greenfield \$50.

Presbytery of Pictou met March 1st. Cheering reports were presented from the Committees on Augmentation, Statistics, State of Religion, Temperance, Sabbath Schools, and Systematic Benevolence. It was agreed to hold a conference in James Church, New Glasgow, May 2nd, on Temperance, Religion, and Sabbath Schools, to which all the elders, superintendents, S. S. teachers and active Christian workers are invited.

A call from Dartmouth was laid on the table, addressed to Rev. J. L. George.

The Presbytery of Halifax met at Lower Stewiacke, Feb. 17th. Rev. Isaac Baird declined the call to Lower Musquodoboit. Dr. Archibald tendered his demission of the congregation of Kentville. Rev. A. Gunn withdrew his demission of the congregation of Gore and Kinnecook. The Presbytery was much pleased with its visitation of the congregation of Shubenacadie and Stewiacke, but strongly recommended that as it is so large and prosperous it should increase to \$1000. its pastor's support.

The Presbytery of Victoria and Richmond has been holding meetings for Presbyterial visitation during the winter. They met at Black River, West Bay, Oct. 26th. They found that a deep religious interest had been maintained, 44 had been added to the Church. There seemed progress all along the lines of work.

They met at Lake Ainslie Nov. 10th, and again at Baddeck Dec. 7th, where an active work of grace had been in progress. In the latter place fifty had been added to the Church on profession of faith.

On the 8th Feb. they met at Malagawatch, and at River Denis Feb. 9th. The pastor's support had been increased by eighty-one dollars. The evidences of spiritual progress were gratifying.

A call from the congregation of Little Narrows was presented to Rev. D. T. McKay of Tiree, Scotland.

The Presbytery of Lunenburg and Shelburne met Jan. 19th, for the induction of Rev. John Ferry into the charge of Bridgewater congregation. Missionary meetings under the auspices of Presbytery were held Riversdale, Jan. 24th, and at Bridgewater 25th, at Mahone Bay 31st, and at La Have Feb. 7th. Messrs. Rosborough, McKinnon, and McClure, are holding meetings in the Shelburn section of the Presbytery.

The Presbytery of Miramichi met Jan. 18th. The report on Augmentation at that early date shewed that \$400 of the \$750 allotted to the Presbytery had been already raised.

CURRENT DISCUSSIONS IN THEOLOGY, by the Professors in Chicago Theological Seminary, has been received. This is the fourth Annual Volume that has been issued on the same subject. "The aim of these discussions is to answer the question which every earnest student of Theology and ecclesiastical subjects may well be supposed to ask at the close of each year, viz: "What has been done in the different fields of sacred learning during the past twelve months, and what are the latest results of such studies." The contents of the present volume are grouped under four heads, I. EXEGETICAL THEOLOGY, giving the present state of Old Testament Studies, on Introduction, Hermeneutics, Theology, &c., and the present state of New Testament Study, on Introduction, Text, History, Interpretation, and Theology. II. HISTORICAL THEOLOGY, discussing the most recent studies in Church History. III. Systematic Theology. IV. Practical Theology, embracing both Homiletic and Pastoral Theology. This is a work *sui generis*. It is really a periodical Annual in the form of a finely printed and neatly bound 12 mo. vol. of 336 pages. The fact that Prof. H. McD. Scott has a considerable share in the preparation of the Work, will be to the many in our church who know him, a guarantee that it is well done. It has just come to hand as we go to press. We hope to refer to it again. Published by Revell & Co., Chicago, and may be ordered through any bookseller. Price, \$1.50.

God is my end, Christ is my way, the Spirit my guide.

A CONTRAST.

On a Sunday morning lately I was hurrying along in Glasgow to meet a friend, whom I saw entering the porch of a west-end church to which he belonged, and who, as I was late, had reasonably concluded I had not kept tryst. As he passed beyond the plate before I reached the porch, I resolved to wait the end of the service; but I stood a moment admiring the plate and the elder who stood by its side. It appeared to be an extra collection-day, for round the plate's rim were scattered bank notes, held in place by pieces of gold and silver, the centre being loaded with these precious metals of various values. The elder, whose age I guessed at forty, was in keeping with his charge, --superfine black dress coat, trousers and vest to match-- the latter showing an ocean of gold--studded shirt front, and patent leather boots or shoes decorated his person. A meek-faced elderly woman of the working class, dressed in a wincey or stuff gown and faded tartan shawl round her shoulders (her head-covering her silver hairs only), as she dropped a copper penny into the treasury, asked him timidly if she could get a seat; but instead of answering the question, he lifted and handed her the penny saying, in a stern whisper, "We do not take copper to-day!" I thought I discerned tears in her eyes as she turned to leave.

I followed her down the steps and over the gravelled walk to the street, and as I had no engagement for an hour, I lingered a few paces behind, questioning myself if I ought to address her. By-and-bye she was accosted by a fellow-sinner, poorer looking than she was, who asked for an alms, when the rejected penny was brought forth with the excuse, "It's a' l hne or I'd gie you mair." Further on I resolved to speak, but was prevented by the kindly woman turning into the door of a less pretentious place of worship.

I followed close behind her. The elder and the plate were there, of course; the former, whose age I thought might be seventy or more, instead of superfine cloth, was arrayed in much humbler attire; the platter contained, as far as I discovered, a few coppers only. The poor woman accosted this watchman as she did the tulchan elder with the question, "Can I get a seat?" adding, however, "but I hae nae collection."

"Collection," answered he, taking her by the hand and patting her shoulder, "come awa to my seat; it's you an' me, an' the like o' us, hungry bairns needin' a bite, that collects here, an's welcome." I followed the pair, and was privileged to sit at the woman's side, who I saw, was furnished with books by a lad the very image of the old elder. --*Christian Leader.*

HOW TO SAVE BOYS.

Women who have sons to rear, and dread the demoralizing influences of bad associations, ought to understand the nature of young manhood. It is excessively restless. It is disturbed by vain ambitions, by thirst for action, by longings for excitement, by irrepressible desire to touch life in manifold ways. If you, mothers, rear your sons so that your homes are associated with the repression of natural instincts, you will be sure to throw them into the society that cannot in any measure supply the need of their hearts. They will not go to the public house, at first, for the love of liquor; they go for the animated and hilarious companionship they find there, which they find does much to repress the disturbing restlessness in their breasts. See to it, then, that their homes compete with public places in their attractiveness. Open your blinds by day and light bright fires by night. Illuminate your rooms. Hang pictures upon the wall. Put books and newspapers upon your tables. Have music and entertaining games. Banish demons of dullness and apathy that have so long ruled in your household, and bring in mirth and good cheer. Invent occupations for your sons. Stimulate their ambitions in worthy directions. While you make home their delight, fill them with higher purposes than mere pleasure. Whether they shall pass happy boyhood, and enter upon manhood with refined tastes and noble ambitions, depends on you. Do not blame miserable bar-keepers if your sons miscarry. Believe it possible that with exertion and right means a mother may have more control of the destiny of her boys than any other influence whatever. --*Christian Standard.*

By a vote of the French Chamber of Deputies the appropriation for the support of the Protestant theological faculty in Paris has been assured for the current year.

SWEET WORDS.

"My dearest of mothers." I heard the words repeated in soft tones by my next-door neighbor at an island farm-house where we were sojourning. "My dearest of mothers." My friend was a widow, and her son, an affectionate, talented fellow, was engineering in Idaho. In one of his late letters he said at the close, "And now my dearest of mothers, good-bye." Did he guess, I wonder, how the little petting phrase would please the heart that loved him so? Did he think that she would say it over softly to herself as she sat alone in her rooms?

The home days were over. The babies, with their sweet ways, their joy-giving and their trouble-making, had grown to noisy boys, then to self-asserting men; they are out in the world making their way; brains busy, thoughts absorbed, hearts full; yet here was one who remembered the mother, still in middle life, loving and needing love the same as when her boys were her very own in the dear child's home. He wrote to her long letters, describing his adventurous, changeable life; the strange companions by which he is surrounded, the wonderful scenery of the wild Western world. It was all immensely enjoyed; but better than all were the love phrases that showed the son's affectionate heart. I wonder if the "boys" know how dear they are to their mothers, and how little attentions, little gifts, tender words, flying visits, cheer and warm the hearts that have borne the test of years and sorrows.

Life is a little chilly to the mothers whose homes are the things of the past. Even if they remain in the old home the room seems very bare and silent after the children are gone. It is as if summer had flown, with its nests and bird songs, and autumn winds were blowing. Then the love of the sons and daughters is like sunshine of warm fires to the hearts that sadly miss them. Let us hope there are many sons who write, "My dearest of mothers."—*Congregationalist*.

HOW TO SOLVE THE LABOR PROBLEM.

AN ILLUSTRATION.

The labor problem is as much a moral and social problem as it is an economical one; and the solution of the former will in most cases settle the latter. How that

may be accomplished has been exhibited in the experience of Mrs. Eokley Cope, whose husband owns extensive mines at Drifton, Pa. Though the miners in Mr. Cope's employ were not unkindly treated, when the rumors of strikes and labor troubles in other places reached them they became dissatisfied. Mrs. Cope detected the uneasiness of the miners before her husband did. Instead of making ready for a violent and bitter struggle, she sold the yacht upon which she had been in the habit of spending her summers, and took that part of her income which she had been in the habit of spending on this luxury and devoted it to the interest of her husband's employees. She improved their schools, introducing kindergartens, and systems of rewards and prizes; gave them a reading-room and library, a gymnasium for young men, and cooking and sewing schools for the girls; laid out a little pleasure ground for their benefit; with flowers and fountains, where they could rest after their day's work, and more than all, stimulated them to a pride in the comfort and cleanliness of their own homes. The result is what might have been expected. Seeing that Mrs. Cope looked upon them as something more than muscular animals, they showed her that they possessed the mind and heart of human beings, and repaid her kindness to them and their families by loyalty to her husband and his interests. While other capitalists have suffered from strikes and lock-outs, Mr. Cope's work has gone on uninterruptedly, making money for him and his good wife. A little more of that womanly tenderness which enables a mother to punish a wayward child more effectively than the father can would remove much of the feeling which exists between employers and employees, many of whom are only grown-up boys.—*Western Christian Advocate*.

The Rev. Henry Loomis sends the following item from Japan:—"An English missionary who came to Japan to teach the doctrine of a future probation has abandoned his faith entirely, and now lectures on educational and other secular topics on the Sabbath. The funeral of a sister of Mr. Mori, our late Minister of Education, was conducted by a native Christian pastor. Both she and her husband were believers, and she died with the Bible pressed to her heart."

HELEN'S TENTH.

"Can I afford to tithe my income?"

Helen Lee heard the words listlessly, as her pastor announced them as the subject for the Sunday evening young people's meeting.

An hour later, as she turned the latch-key in the door of her little home, the words came back to her. For the first time in her life she put the question to herself. She knew Mr. Jacques gave one-tenth of what he earned as principal of the school. She had heard that Mrs. Whetmore gave one-fifteenth of her income from writing. But it had never occurred to her that a young primary teacher just beginning ought to spare one-tenth of her earnings.

"I'm sure I ought not," she said, half aloud, and quite decidedly, "if I ever should have anything left after paying mother for my board and washing, and buying clothing and shoes, and paying car fare, and getting lunches, there is Ed always wanting shoes and things. And I am sure I never spend money for anything that I don't absolutely need."

She finished the sentence, and in her own room put out her hand to uncover a box of candy.

"You did not absolutely need this," conscience whispered.

She was obliged to acknowledge it, but thought, crossly.

"It is a pity if one can't have a little candy once in a while."

At the dinner table Ed made a discovery.

"Hi!" he said, "another pair of new buff buttons!"

"They are only oxidized silver, and I was so tired of the old ones."

Again the voice said, softly, "You did not absolutely need these." And again to herself she acknowledged, "No, I did not."

But she went to the prayer-meeting resolved that if her voice was heard on the question it should be decidedly on the negative side.

The young leader did not take any one passage of Scripture, but sustained the question by three propositions.

1. God commanded it, Lev. 27, 30-32; Deut. 16, 17; Mal. 3, 10; 2 Cor. 9, 7.

2. We cannot afford to rob God, Mal. 3, 8, 9.

3. God says we can afford it, Prov. 3, 9, 10; Prov. 11, 24; Prov. 19, 17; Luke, 6, 38.

The thoughts of the leader that most impressed Helen were these.

"Until we get beyond the tenth we are only giving the Lord back his own. The ancients understood that God claimed a tenth, and they said: 'If we take his tenth we shall lose our nine-tenths.' Paul, advancing beyond Judaism, writing to the Corinthians, assuming that they would do more than the Jews had been accustomed to do, said: 'As God has prospered you lay by in store, above the tenth, for the Lord.'

"All our money should be consecrated, but a sacred sum, a tenth or more, as God has blessed us, should be set apart for his use. Like the manna of old, money spoils if one hoards it. Used selfishly it breeds sin and death."

The first testimony came from the minister.

"For years I gave little. I reasoned that I gave myself, and that was my share of self denial. Besides I was in debt. At length I saw it a duty to give one-tenth. My salary was \$500. I had given about \$15 a year. To immediately put it up \$50 was more of a trial than I had supposed possible. But I held steadily, and I found the plan had these advantages. It was a relief. Sometimes conscience had whispered that I was giving too little, and again under a strong appeal I felt that I had given too much. Now I was at rest. And it is such a pleasure to give \$10 where I used to give \$1. Then, it is profitable. Somehow my debts were almost immediately paid. My salary was raised. An avenue was open by which I could earn money with my pen. Our little homestead trebled in value, and I never lack means for my family or to give. Twenty per cent. of my income now goes to the Lord, and I have an abundance. Then it helps me spiritually. The victory has been a blessing to my soul. Having given my money all to the Lord, it is easier for me to give myself. Truly I can afford to tithe my income, and, as he promised, I have been blessed upon the earth."

The next testimony was from a fair-faced, blue-eyed young girl, almost a stranger to them:

"I am an orphan, and I support myself by painting," she said; "My father failed, then died, and left me almost penniless. One evening I came into this church, and your pastor said: 'I do not believe one of

you is so poor but that if you love Jesus you will have some money to give to his cause.' I went home, and threw myself upon the bed and cried. I had not a penny in my purse. The weekly rent for my room was due in the morning. My three meals had been crackers and water. I was heart-sick. At last I rose, and fell upon my knees. I uttered no words. But the Lord knew just how sore was my heart. After a while I became quiet and peaceful. The next morning I spent an hour with my Bible and in prayer, and without any breakfast, sat down to my easel. My heart was light, for I had come very near to the Saviour. The noon mail brought me a postal saying that a \$3 picture, for some time on exhibition, had been sold. Afterwards, as I held the money in my hand, the glad tears came as I thought: 'Now I have something for my Lord.' My father had always given ten per cent. to benevolences, so I put thirty cents away, though when my room rent and washing was paid I had just twenty-five cents for food, which it seemed might have to last me through the week. But it did not. The next day a \$10 check came to me, and \$1 was put away. From that day to this I have never lacked for food or clothing, nor been without money in my purse; but, better than that, as your pastor said, I am all the Lord's—my money, my time, my talents, my body, my soul, are all his 'Bless the Lord, O my soul!'

There were tears in Helen's eyes when this girl sat down. Impulsively she rose.

"I have never given a dollar of my own to the Lord. When this subject was announced at the morning service I was indifferent, but as it forced itself upon my attention at home I said decidedly: 'I cannot,' and I think I meant 'I will not,' tithe my income, and by the help of God I will."

The following Saturday was pay-day for Helen. She held to her resolution, though she knew it meant abstinence from luxuries perhaps for weeks.

But what to do with the money puzzled her. She planned to give a sum monthly to each church benevolence, but that would not take all. So she laid the money carefully away.

Months went by. One morning little Mollie Thorne, one of Helen's best pupils, came to school looking pale and weary. Twice she missed a lesson, and the second

time she dropped into her seat and sobbed uncontrollably. As school closed Helen called the child to her, and said: "What is it, Mollie? How came you to miss?"

She hung her head, and the tears dropped fast.

"Darling, tell me." There was command as well as love in the young teacher's tone.

"I'm so hungry; I can't study," and the child put up her hands to hide her scarlet face.

"I'm so sorry, dear. Tell me all about it."

"Ever since pa and Jim were killed in the mine, mother's had a hard time, and she don't get much sewing, and she aint had anything to eat since yesterday."

"You poor child," and the teachers eyes were dim with tears. "Come with me, dear."

They stopped at a restaurant, and the famished child was fed. Some good things were bought for the mother and sent by the little one.

"Tell her I will come myself in a little while," was the message Helen sent.

She took two five-dollar bills from her titling-box to supply the immediate necessity of the widow. She also enlisted the sympathies of a wealthy friend who promised that she should have all she could do, and took some work to her.

As the woman warmly expressed her gratitude, Helen said sweetly:

"Thank our Heavenly Father; it was he who put it in my heart to do it."

"O, I wish I was as good as you," the happy woman answered.

"He will help you," was all the timid Helen could reply.

But she invited the minister to visit the home, and the following communion Sunday the bright-faced mother, a reclaimed backslider, and her little daughter, stood at the chancel rail and gave themselves to the Lord. As the minister related a little of the story, and added that it was one young girl's work, Helen bowed her head and fervently thanked her Heavenly Father that out of a happy experience she knew that she could afford to tithe her income.—*Christian Advocate*.

During last year a lac, or 100,000 of rupees, amounting to about \$50,000, was raised in India for the work of the Methodist missions.

HOW HE LEARNED TO GIVE.

The late William E. Dodge, of New York, was one of the most liberal benefactors of the present generation, and his contributions for Christian benevolence amounted to hundreds of thousands of dollars. The Rev. T. Edwards tells how he learned to give in his youth in the following:

"Henry Obookiah had come from the Sandwich Islands to this country, and was placed at Cornwall in school, there to be educated for the ministry, that he might go back as a preacher of the Gospel to his native land—a plan which was frustrated by his death in 1813, though the interest his career had awakened led to the establishment of the Sandwich Island Mission.

"Young Dodge, then quite a lad, was at this same school in Cornwall, and having been prayerfully trained by a faithful Christian mother, was deeply interested in the story of Obookiah and in his plans for doing good, and anxious to do something to aid them. Having, like most schoolboys of those days, but limited means, he scarcely knew how he could carry out his wishes and intentions; but finally proposed to one or two of his associates that they should take their little pocket-money and buy potatoes and plant them, and in the fall sell the crop, and give the proceeds for the benefit of Obookiah or the mission. They did this. And, said Mr. Dodge, as in later years he told the story, *From that day it seemed as if every thing I touched prospered.* Beginning at this early day, he all his lifetime recognized his stewardship to God, and endeavored to be faithful to it. And all his life time he was singularly prospered; and though his benefactions were numerous and most liberal, the bestowments of Providence were larger still, and his life gave evidence that he was one of the number to whom at the last great day it shall be said, "Well done, good and faithful servant; thou has been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."—*Ex.*

GOD-GIVEN COURAGE.

As Luther drew near the door which was about to admit him into the presence of his judges (the Diet of Worms) he met a valiant knight, the celebrated George Treundsburg, who four years later, at the

head of this German lansquenets, bent the knee with his soldiers on the field of Pavia, and then charging to the left of the French Army, drove it into the Ticino, and in a great measure decided the captivity of the king of France. The old general, seeing Luther pass, tapped him on the shoulder, and shaking his head, blanched in many battles, said kindly, "Poor monk, poor monk! thou art now going to make a nobler stand than I or any other captains have ever made in the bloodiest of our battles. But if thy cause is just, and thou art sure of it, go forward in God's name, and fear nothing. God will not forsake thee." A noble tribute of respect paid by the courage of the sword to the courage of the mind. But whence comes this courage? Is it not divine? Is it not the grace given by the Captain of our salvation to every true soldier of the cross? And may not we to-day, if faithful to our Lord's commands, expect to receive similar supplies of grace and courage? May we not feel equally satisfied that in the path of duty God will not forsake us? But let us be sure that it is the path of duty. If we rush into dangers to which we are called, we have no claim upon God's protecting care. But once satisfied that God calls, let us go fearlessly forward, satisfied that He who issues the order will afford the needful grace and strength.—*Joy Bells.*

CHRIST LIVETH IN ME.

Some time ago a young woman, impelled by an unhappy cause, flung herself from the quay at Berey into the river Seine, in France; and when the passers-by had succeeded in rescuing her body, she was to all appearance dead. Dr. Launessau was sent for, and at once tried all the usual means for restoring animation. But when these did not promise success, he bent over the couch whereon the prostrate form lay, and for nearly two hours assiduously labored to revive the action of the torpid lungs by the inspiration of his own breath. Into the poor girl's mouth he continued to breathe the breath of his own life, until the mechanical action thus produced was followed by signs of recovery.

Howbeit, the good doctor had lavished his own forces too generously. He became excessively enfeebled from the persistent and severe strain on his chest; and *positively died of pulmonary exhaustion, just*

as the girl, a perfect stranger to him, opened her eyes and recovered all her powers!

Surely that young woman thenceforward might gratefully say, "I live; yet not I." The life I live in the flesh is not my own: it has been communicated to me through the sacrifice of a noble and generous heart.

Friend, in a far higher sense you may say of the Lord Jesus Christ, He "loved me, and gave Himself for me." He died that I might live. Nay, more; He is alive from the dead, to breathe His quickening Spirit into my soul and sustain His life within me.

A PUBLICAN'S SIGN.

An appropriate sign for a saloon was seen in one of our principle alleys on last Sunday afternoon. A young healthy-looking man was lying on the damp ground in a beastly state of intoxication. Just about night two kind-hearted gentlemen managed in some way to get the unfortunate man to his home, and left him in the hands of his distressed wife and child. Now it is against the law to sell whiskey on the Sabbath, and yet some one had sold it to this man, and not only violated the law, but caused sadness and sorrow to fill another home. The tears and groans of that innocent wife will go up to heaven, calling for vengeance upon the demon incarnate, who, for a small sum of money, had robbed her home of its light and peace on that dark and stormy Sunday night. Bessus, a Grecian, gave as a reason for pulling down the bird's nests about his house, that the birds never ceased to accuse him of murdering his father, and so may the groans of ruined wives and hungry children torment the whiskey sellers of this land, until they shall pull down their saloons and engage in some honorable business. — *Nebraska Watchman.*

VALUE OF MINUTES.

Pacing the deck of his vessel, which was bearing up the Bristol Channel with all canvass spread, the captain strode the deck in a state of great anxiety. His ship had to round a certain headland, and it must needs be done before the turn of the tide. The captain strode rapidly up and down the deck, marking the time by his watch, while he gave his commands to the man at the helm. Presently came a sigh of relief.

Said one of the passengers to him, "Captain, what has been the matter? What has agitated you so?"

"You see," he replied, "we have just rounded that headland, and if we had been five minutes later we should have been lost; the tide would have turned and drifted us back into the bay, and we should have been lost."

Five minutes later! How precious minutes are sometimes! Reader, while you read this, some have only a few minutes to live. "Now" is ours; but "now" is ever going from us. Sinner, if you are yet unforgiven, come at once to Jesus, who is "faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

MISSING.

How it saddens a mother's heart,
How she wishes she never could part
From her boy.

How the tears from her eyes do stream,
When she thinks of her child sunbeam
That brighten'd her hopes at every gleam,
And filled her world with joy.

It was found by looking at the date, that the boy had composed this little verse when he was only eight years old, during a severe illness when he thought he could not get well. It was folded up and addressed "To my mother."

YOU OUGHT TO BE WITH US.

As the late Dr. James W. Alexander, of New York, was one day passing out of a warehouse where he had been making a purchase, he met near the door one of the clerks whom he knew, and touching him on the shoulder, kindly and earnestly said: "*My dear --, you ought to be with us.*"

He passed on, not knowing at the time whether any impression had been made by the remark. But the "winged word," sped by the Holy Spirit, found its way to the heart of the young man, and in a little while he was *with them* who are, indeed, God's people.

The movement in Switzerland for the Sabbath is progressing favorably, at least in so far as securing a day of rest from physical labor is concerned. The railroads have now conceded a regular "Sunday-off" to all their employecs.

RUINED BY A LOTTERY TICKET.

"Yes, I was once well dressed and carried my gold watch and diamonds," remarked a seedy-looking individual on the street, a day or two ago, "and now I'm down on my uppers. What caused the change? A lottery ticket! Eleven years ago I was in the blank book trade and making money, not rapidly but steadily, and had I attended to my business, I would now be worth perhaps \$50,000, whereas I don't own \$1. One day a friend came to me with a lottery ticket. He had purchased one himself, and wanted me to do likewise. The price was \$1. I took it and won \$500. That settled me. I was seized with the idea that I could make money without working for it. My friends declared that I was born under a lucky star, that I could win at any game of chance, cards, dice, roulette, horse racing, or anything else. Fool like, I entered upon a regular course of gambling, neglecting my business, which eventually went to pieces. You know the rest. I'm a wreck, and no one cares whether I'm dead or alive. But what's the use of crying? Come, partner, take me in and give me a drop." It would be superfluous to point out the moral in this story. Suffice it to say, that it is the index to the misfortune of thousands of men, who at one period of their lives occupied positions of comfort and respectability in this community.

M. St. Hilare, a philosopher of the advanced Positivist school made the following statement in reference to Christian missions before the Academy of Moral and Political Sciences at Paris recently:—"The colonial expansion of Christian nations will eventually cover the whole world, and India, drawn into the current, will one day spontaneously embrace the faith of her masters and educators, as she has already adopted their arts, industries and commerce!"

Lord Lawrence says: "Christianity, wherever it has gone, and nowhere more so than in India, has promoted the dignity of woman, the sanctity of marriage, and the brotherhood of man. Where it has not actually converted, it has checked and controlled; where it has not renewed, it has refined; and where it has not sanctified, it has softened and subdued."

CHRIST IS ALL.

See your need of Christ more and more, and live upon Him; no life is like it, so sweet, so safe. We cannot be discharged from the guilt of any evil we do without His merit to satisfy; we cannot move in the performance of any good required without His Spirit and grace to assist and enable for it; and when we have done all, that all is nothing without His mediation and intercession to make it acceptable; so that every day, in every thing, He is all in all.

Until within a few years one of the most celebrated schools in Japan, Mrs. Fukuzawa's, was avowedly infidel. Last year some missionaries were employed as instructors, and now there are fifty converts among the students.

The city of Vineland, N. J., when it had 9,000 population, paid in one year \$4.50 for poor relief, that being the expense of taking a man to another place. No liquor has ever been legally sold in Vineland.

One of the foreign students now attending Free Church College, Edinburgh, was a dignitary of the Church of Rome in the East, who, being convinced that his Church has departed far from the simplicity of the old apostolic faith, has travelled westward in search of further light.

It is conceded that 1885 was more than ordinarily a fruitful year in a spiritual sense in Scotland, and so strongly has this been felt in the Free Church especially that a late Sunday was observed as a day of thanksgiving in all its congregations.

The Jesuits number in the United States about twelve hundred. Of these a large proportion are novices or scholastics. The membership of the Society throughout the world is about ten thousand.

Both Houses of the Nevada legislature adopted resolutions a few days ago disfranchising Mormons in that State.

The additions to the Christian churches of Japan are about five hundred per month.

ALWAYS AWAKE, REVIVALS, ETC'

BY REV. THORNTON A. MILLS IN N. Y.
"EVANGELIST."

Occasionally we hear of a church that is always awake. It continually increases in numbers, in benevolence, in financial strength, and in all the various forms of Christian activity. Its communion seasons are always "times of refreshing," and it is almost literally true that "the Lord added to the church daily such as should be saved." But this is not the rule. Upon the average our churches are growing. But it is upon the average only, and not as a regular and continual experience. There prevails very widely the idea that a church cannot expect a continual growth; that if it has a large number of additions to its membership one year, it will be several years more before it can look for a similar experience. Revivals, using the word in the popular sense to denote a condition of awakened interest in a community and many conversions, are not hoped for or expected, except as very occasional blessings. That this is not at all necessary, is very plain from the fact that there is here and there a church that is always awake, whose history is one of a continual work of grace in the conversion of sinners as well as in the building up of saints. Unless there is something peculiar in the location or circumstances of such churches their experience should be the rule and not the exception.

But such churches are found in all locations. It is reasonable then to suppose that the delightful experience enjoyed in these various circumstances could be reproduced anywhere, if the secret of their success could be found. And that secret, like all of nature's mysteries, can be solved by a careful collection and comparison of the facts. It is the simple method of all inductive science. It is quite true that such a deliberate study of the "operations of the Spirit" has in it something distasteful in some degree to many earnest Christians. The mere fact that the salvation of souls is the work of the Spirit of God, leads some to feel that the manner or method of His work should not be too closely examined by mortal eyes. They would have all revival work under the impulse of the Spirit, awakened by His inspiration, guided and led by His movings. And so must all successful work be.

But this is not all. Mr. Spurgeon is

reported as saying that if God can inspire a man in the midst of his speech as to the right thing to do and to say, He can also inspire him in his study so as to plan the right things. This may be set down as the first fact for our collection.

On the part of the always successful church, there is a definite plan of the work, and a definite intention to see souls converted, and well considered and definite effort made to accomplish that intention.

And on the part of the churches satisfied with only occasional workings of the grace of God, will be found a corresponding lack of plan, lack of study of the conditions of the Spirit's work, and lack of expectation of a definite and continual work.

It is the same principle upon which a man asks God for blessing in his business undertakings, and then plans ahead for months and years of enterprise, realizing that prosperity comes by the blessing of God indeed, but that it also comes through the prudence, diligence, and foresight of man.

The facts so far presented lead to the conclusion that the principles of the operations of the Spirit are just as definite, and may be just as clearly understood after careful study as any of the principles of the operations of nature. These principles are illustrated in the history of revivals in general, in the constant life of such churches as may be said to be in a "state of revival all the time," and are quite as clearly indicated by their absence from the history of such churches as are devoted to the periodic theory.

The general views upon the subject, that a revival depends on the grace of God, upon the Spirit who worketh where and when He will, are strictly true, but are only partial statements of the truth in the matter. God is always ready, always willing, anxious indeed, for He "is not willing that any should perish, but that all should come to repentance." The Spirit's power is ever the same, and would ever produce the same result under the same conditions. The lacking principle, the one that explains the uneventful history of so many churches, and the equally wonderful record of others, is often ignored. The Spirit works with power, the Word convicts and converts *when the church is in the right condition*, and only then.

The revival has yet to occur where there

is no interest in the hearts of Christians, *no desire for the salvation of souls, no effort to influence others, no forsaking of sin by the church, no penitence and no confession.*

On the other hand, revivals come to the most spiritually dead churches when they awaken to new sense of duty, to shame over lost opportunities, to penitence and confession, to earnest desire, and to fervent prayer, to tender, affectionate, and persistent effort to win others to Christ.

This, too, is found to be the continual state of those churches where there is a constant interest and a permanent growth. It is a sad mistake for a pastor or a church to feel that there can only be an awakened state in the church at certain stated or occasional seasons. It is a mistake that has made sleepy Christians of thousands, inactive churches the most of the time of a large majority of churches, and that has allowed many to perish who might have been saved by a persistent and consistent life in the churches. That such an awakened condition is possible among Christians, is shown by the fact that just such a condition does exist, and has existed for years, in churches under all varieties of conditions and surroundings.

Revival does not depend on an awakened interest in the community primarily. It depends on the interest and devotion of the church. Where the church is burdened with desire, fervent in prayer, and affectionately tender and persevering in its efforts, there will be the revival, there will come the interest among the unconverted, and there it will continue a week or a century, as the church may continue to maintain its spiritual life and work. This is a possibility that may be realized in each church, instead of an occasional one only.

By expectation, by systematic study of the operations of the Spirit, by careful adaptation of the means to be used to the end to be attained, by prudent plan and consecrated effort, all in dependence upon and under the leading of the Divine Spirit, will life, revival, and victory be secured, not now and then, but now and forever, "till all the ransomed Church of God be saved to sin no more."

The Mohammedans will celebrate the Queen's Jubilee in their mosques throughout India with special prayers for the stability and welfare of the empire.

TRUST CHRIST WITH EVERYTHING.

BY REV. C. H. SPURGEON.

Do not trouble yourselves unduly, for if you do so, you cannot remove sickness thereby, but you may even increase it. If I could do any good by worrying, I would worry away to my heart's content; but as it is useless, I find it best to let it alone. They tell me that if a man were to fall into the sea, he would float if he would remain quiet, but because he struggles, he sinks. I am sure it is so when we are in affliction. Fretfulness results in weakening us, in hiding from us wise methods of relief, and in general, in doubling our pain. It is folly to kick against the pricks; it is wisdom to kiss the rod. Trust more and fear less. If you have trusted your soul with Christ, can you not trust Him with everything else? Can you not trust Him with your sick child or your sick husband, with your wealth, with your business, with your life? "O," says one, "I hardly like to do that. It is almost presumption to take our minor cares to the great Lord." But in so doing, you will prove the truthfulness of your faith.

I heard of a man who was walking along the highroad with a pack on his back; he was growing weary, and was therefore glad when a gentleman came along in a chaise and asked him to take a seat with him. The gentleman noticed that he kept his pack strapped to his shoulders, and so he said "Why do you not put your pack down?" "Why, sir," said the traveller, "I did not venture to intrude. It was very kind of you to take me up, and I could not expect you to carry my pack as well." "Why," said his friend, "do you not see that whether your pack is on your back or off your back, I have to carry it?" It is so with your trouble; whether you care or do not care, it is the Lord who must care for you.

First trust the Lord with your souls, and then trust Him with everything else. First surrender yourself to His love, to be saved by His infinite compassion, and then bring all your burdens and cares and troubles and lay them down at His dear feet, and go and live a happy, joyful life, saying, as I will say and close,

"All that remains for me
Is but to love and sing,
And wait until the angels come
To bear me to my King."

HOSPITALITY AT CHURCH.

The Apostolic command to "use hospitality one to another without grudging" (1 Peter iv, 9), is at least as applicable to the sanctuary as to the home." Every congregation is bound to be hospitable, and upon the principle that the Master has set forth. It is to seek men, not for what it can get from them, but for what it can give to them; not because they are rich, or famous, or have high social standing, but because they are *men*, for whom it holds in trust the Gospel of salvation. Whenever any come to its door they are to be received with the same courtesy that every gentleman and lady feels to be a solemn obligation in their own parlor. They are to be made at once to feel welcome and at home; that they are in the house, not of a certain minister, or of a certain select group of kindred spirits, to which their clothing, or their occupation, or their descent does not admit them on a plane of comfortable equality, but of the common, universal Father.

That this is far from being the case in a vast number of our churches, almost goes without saying. Many a pastor is blamed for not "drawing a congregation," and his reputation for life ruined, when the whole fault lies in the chilling looks and more chilling actions of the congregation; or in the lack of tact or politeness or kindness on the part of the ushers; or in the impertinence of the sexton who loses no occasion of asserting his authority. I know a church where one of the ushers, instead of saying to strangers politely and with a smile of welcome, "If you will wait a moment I will try to find you seats," habitually says, stiffly and coldly, "We are very full here; I don't think I can get you any place to-day." To most strangers, even if they are subsequently accommodated with the best seats, that reception makes all the difference between enjoyment of the service and profit in it, and a rankling irritation which issues in the resolve never to enter that church again. And no warmth or eloquence in the pulpit can right the wrong that was done at the door.

During the past Summer a prominent business man from one of our chief cities was sent as a committee to hear a minister with a view to calling him to a leading pulpit. He understood that he was to preach on a certain day at one of the most

elegant churches on Fifth Avenue. Going to the church at the hour of service he asked a person standing there, whether sexton or usher he could not tell, "Is the Rev. Mr. S. to preach here to-day?" "I am here to seat people, not to answer questions," was the reply, as uncivil in tone as in language. "Well, sir," said my friend, "I am from the — Church in C., if you will come to our door and ask a respectful question, you will be well treated, not insulted." This *fact* is by no means an isolated one.

I met last Summer at Northfield a very delightful gentleman from Philadelphia, whose name, should I write it, would be widely recognized. He is an educated, cultivated man, who stands high enough in his city to be one of the Citizens' Committee of One Hundred on Municipal Reform. I asked him where he worshipped, knowing that by descent he is a Scotch-Irish Presbyterian. "Well," said he, "when I went to Philadelphia I joined the — Presbyterian Church; I owned a seat and attended there regularly for three years, during which not a person in the church spoke to or recognized me; by that time I was frozen out; so I tried a Methodist Church near at hand, and finding a warm welcome, cast in my lot there." This *fact* is by no means an isolated one.

I know all the threadbare replies—"A church is a place for worship, not for sociability." But are these two things contradictory and mutually exclusive? Far from it. The church is a place for *social* worship; and strangers who look at each other suspiciously and measure all new comers by the purse or the calling list, cannot worship socially. There is, indeed, a reverent decorum that becomes the house of God. It forbids all idle, secular talk, all gossip, all making of social engagements or business arrangements. But it *requires* brotherly love, and has no fear of a hand-grasp and a cordial salutation. A high authority says "A shake of the hand is a means of grace."

The last report of the International Committee of the Young Men's Christian Association, makes the startling assertion that seventy-five per cent. of the young men of this country are never seen inside of any church; that only fifteen per cent. of them can be called regular church-goers, and that but five per cent. are communicants.

THE SOUL'S CRY AND THE SAV- OUR'S ANSWER.

Lord, be Thou my helper (Ps. xxx. 10).
Fear not: I will help thee (Isa. xli. 13).

O Lord, I am in trouble (Ps. xxxi. 9).
Call upon me in the day of trouble: I
will deliver thee (Ps. 1. 15).

Wash me thoroughly from mine iniquity,
and cleanse me from my sin (Ps. li. 2).
I will. Be thou clean (Matt. viii. 3).

Keep the door of my lips (Ps. cxli. 3).
I will be with thy mouth, and teach
thee what thou shalt say (Ex. iv. 12).

God be merciful to me a sinner (Luko
xviii. 13).

Christ Jesus came into the world to save
sinners (1 Tim. i 15).

What must I do to be saved? (Acts xvi.
30).

Believe on the Lord Jesus Christ, and
thou shalt be saved (Acts xvi. 31).

O that I knew where I might find him!
(Job xxiii. 3).

Ye shall seek Me and find Me when ye
shall search for Me with all your heart
(Jer. xxix. 13).

Behold, I am vile. What shall I an-
swer Thee? (Job. xl. 4).

Though your sins be as scarlet, they
shall be as white as snow (Isa. i. 18).

Create in me a clean heart, O God (Ps.
li. 10).

A new heart also will I give you (Ezek.
xxxvi. 26).

I am weary with my groaning (Ps. vi. 6).
Cast thy burden upon the Lord, and He
shall sustain Thee (Ps. lv. 22).

Leave me not, neither forsake me, O
God of my salvation (Ps. xxvii 9).

I will never leave thee nor forsake thee
(Heb. xiii. 5).

Who is sufficient for these things? (2
Cor. ii. 16).

My grace is sufficient for thee (2 Cor.
xii. 9).

My soul thirsteth for God, for the living
God (Ps. xliii. 2).

Thine eyes shall see the King in His
beauty (Isa. xxxiii 17).

My soul waiteth for the Lord more than
they that watch for the morning (Ps.
cxxx. 6).

They that wait upon the Lord shall re-
new their strength (Isa. xl. 31).

The terrors of death are fallen upon me
(Ps. lv. 4).

He that believeth in Me, though he
were dead, yet shall he live (John xi. 25).

Come, Lord Jesus (Rev. xxii. 20).

Surely I come quickly (Rev. xxii. 20).

IMPROVE THE TIME.

Time ere long shall be to you time no
longer. Opportunities are for eternity,
but opportunities are not to eternity. Re-
member that that race is short which you
run, but the prize is great for which you
run. As you have not a lease of your
lives, so you have not a brace of lives.
Had we not need to take heed how we
shoot, that have but a single arrow to di-
rect to the mark?

Oh! consider how much of your time is
gone, and yet how little of your work is
done! Your work is *great*, and your time is
short. You have a Christ to be believed
in, a God to honor, and a soul to save.
You have a race to run, a crown to win, a
hell to escape, and a heaven to make sure.
You have many strong corruptions to
weaken, and many weak graces to
strengthen, many temptations to with-
stand, and many afflictions to bear, many
mercies to improve, and many duties to
perform—therefore improve your time.
Make sure of God to-day, because to-mor-
row you are not sure of yourselves. If
you lose your season, you lose your soul!

The great hindrance to *well-living* is the
expectation of *long-living*. Many think
not of living any better till they think not
of living any longer. *Now* is the day of
grace! To-day! to-day!! to-day!!! saith
(Go! thrice in one chapter. But alas!
sinners say, To-morrow. Ah! sirs, one
to-day is better than two to-morrows.
Put not off. Now, if ever; now, for ever;
now, or never! Up, and be doing, lest
you be for ever undone!—*Wm. Dyer,*
1665.

The Presbyterians of Australia are pro-
posing to raise \$250,000 for church exten-
sion, extinction of church debts, and for
ministerial training. The work was begun
last March and over \$50,000 have already
been subscribed. The federation of all
the Presbyterian churches of Australia
and Tasmania is producing good results.