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To be found in the World and Preach
the Gospel to Every Creature.

The Maritime Presbyterian.

WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

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JULY, 1884.

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It is always a choice of masters to which Christ is urging men. It is not by striking off all allegiance, but by finding your true Lord, and serving him with a complete submission that you can escape from slavery. Then give yourself to him completely. Let him mark you as his by whatever marks he will.—*Philips Brooks.*

THE INGRAFTED WORD.

I think I cannot better convey the idea to you than by stating it in a way that will be interesting to the young people. A gardener who wants to grow nothing but the best of apples would first make a proper selection of the seed; and the man who manages the nursery does not leave the seeds to manage themselves. The seed of the apple is carefully put into the ground, and is the beginning of a young tree. The seed, if let alone after it comes above the ground, will bear an inferior, sour, bitter, and natural kind of fruit. In order to bring forth good fruit, when the young tree has reached a certain stage, its top is cut off, and a tender sprig is selected with great care from a well-known good apple-tree, and is fastened to the stock, it being joined with such care that complete adhesion is the result. Now the stock grows down into the ground, and the sprig that is ingrafted grows up and is the tree. It is a wonderful fact bearing upon the course of nature that only trees of the same kind can be grafted in this way. Now, want follows all this process of ingrafting? The stock has its natural qualities, but the blossom and fruit is of the same kind as the sire from which the graft has taken.

Something like this occurs to the believer. There is our ordinary nature, dead in trespasses and sin.

We have many good natural virtues because they come to us naturally. We possess many of the casual features of Him in whose likeness we are made. But it is by nature a fallen likeness. Therefore, let us cut the top off and take a bud of the right kind, graft it upon the top or join it into us; make it a dominant part of our existence to bring forth blossoms; and, in order that we may do so, let us receive with meekness the ingrafted Word which is able to save the soul. The old Adam will still link us to the earth, but the new Adam that is ingrafted into us will link us to heaven. He who does that is consciously and deliberately the subject of the ingrafting process. When a truth is sown into the spirit, the spirit reaps life everlasting.—*Dr. John Hall.*

In the life of the missionary, Dr. Judson, he is reported as saying:—"I never was deeply interested in any object; I never prayed sincerely and earnestly for anything, but it came at some time no matter how distant the day—somehow, in some shape, probably the last I should have devised, it came."

The Maritime Presbyterian.

VOL. IV.

JULY 15th, 1884.

No. 7.

STATE OF THE FUNDS July 1884.

FOREIGN MISSIONS.		
Receipts to July 1st '84		\$ 781 18
Expenditure " " '84	\$422 21	1046 69
Balance due Treas. May 1st '84	1618 43	
Bal. Due Treas. July 1st '84		\$239 51
DAYSPRING, AND MISSION'S SCHOOLS.		
Receipts to July 1st '84		\$74 06
Bal. due Treas. May 1st '84		937 25
Bal. due Treas. July 1st '84		\$863 19
HOME MISSIONS.		
Receipts to July 1st '84		\$256 23
Expenditure " " '84		495 50
Bal. due Treas. July 1st '84		\$139 25
SUPPLEMENTS.		
Bal. on hand May 1st '84	\$2159 66	
Receipts to July 1st '84	575 12	2734 78
Expenditure " " '84		1321 80
Bal. on hand July 1st 1884		\$1213 48
COLLEGE.		
Receipts to July 1st '84		\$1444 64
Bal. due Treas. May 1st 1884	\$4492 09	
Expenditure to July 1st '84	\$143 50	6635 69
Bal. due Treas. July 1st '84		\$5190 95
AGED AND INFIRM MINISTERS FUND		
Receipts to July 1st '84		\$192 37
Expenditure " " '84		658 56
Bal. due Treas. July 1st '84		576 18
RECEIPTS FOR THE MONTH OF JUNE		
Foreign Missions		\$ 975 18
Dayspring and Mission Schools		28 00
Home Missions		247 49
Supplements		487 77
College		1391 64
Aged Ministers Fund		88 37
French Evangelization		44 40
		\$2662 85

P. G. McCREGOR, Treasurer.

The church will be glad to welcome again the missionaries, who after their years of toil in the tropics, have come home for a little rest, or rather change, for rest they do not get.

Mr. Grant reports the work in Trini-

dad as most encouraging. In his own district, he has baptized, during the first four months of this year 45 persons, about half of them adults, and his excellent assistant, Baboo Lal Behari in writing to Mr. Grant reports ten more adults as seeking baptism. Mr. Grant says that the number baptized the first four months of this year is as great as the number baptized during the first four or five years of his work in Trinidad.

Mr. Campbell who has for the last eight years been laboring in Northern India, as the missionary of the western section of the church, has difficulty in his work, arising from the opposition of of Holkar the Maharajah of the State. An effort was made to secure the interference of the viceroy, Lord Ripon, but little good has resulted. The missionaries have prepared a pamphlet setting forth their grievance, and appeal to the christian public of India and Britain for protection in their work.

In answer to enquiries about the spirit in which the Indian Catechists do their work. Mr. Grant replied that the same diversity is found in Trinidad, as in workers at home. Some are cool, deliberate, working steadily, others show more warmth and zeal. Some violently attack the Hindoo faiths, and usually point out the gross immoralities of the gods in whom they believe, whilst other workers depend on the simple setting forth of the gospel story, incidentally referring to the religion of their fathers. This latter method the missionary regards as by far the most successful.

He then gave an illustration or two of

the effects of Thomas Bissessors work in the Fyzabad district.

One day the missionary was visiting the school, milk was brought in for his refreshment, he had enough and to spare and shared it with the children. In passing it round there was only one cup, and he noticed that not one of the school children put the cup to his lips until with folded hands and closed eyes he had offered his little prayer to God. 'Whether therefore ye eat or drink,' &c.

The Missionary proposed moving a lad of 16 to another District to be placed under another helper. The Father of the boy objected, after some delay he ascertained that the ground of his objections was, that the helper to whom the transfer was to be made had on one occasion been seen at a gathering of Coolies where sleight of hand feats, &c., were performed, and the father who was a Christian feared that his boy would be spoiled if he consented to the proposal. What a blessing it would be to the children if all Christian parents were as careful.

Under the same instructor is Kokoram a man of simple faith and unusual earnestness. He came out and from his friends and neighbors the separation was real they all forsook him, and threw the odium of the advance of the new religion on his head. Kokoram not only patiently endured but openly and earnestly told what he knew when he could get any to listen. He sent his boys, aged 6 and 8 respectively two miles to school, half the distance was by a narrow path, through a tangled jungle where there was a liability at any moment to find a serpent stretched across the way, he himself going in the evenings when the labours of the day were over to receive instruction, and often remaining till a late hour. Sickness invaded the family, his eldest daughter of 10 years died, and then his second son. He groaned under his affliction and when he rose up, sold one of his two cows or \$40.00 and gave the whole amount to the work of the mission, as a thank offer-

ing that his dear departed children had learned the name of Jesus.

In entering his house you do not need to propose reading the word or having prayer, he is sure to anticipate you. Let christians who watch the progress of the Lord's work praise him for his converting grace, let them entreat too, that these dear christian converts may never lose the freshness and ardour of their first love.

THE GENERAL ASSEMBLY.

In the last issue, was mentioned the opening of the assembly, and one or two of the matters that had come before it during its earlier sessions.

On the third day was presented the report of the Committee on Sabbath observance. A bill on the subject was introduced last winter into the Dominion Legislature, but never got beyond a first reading. The form of Sabbath desecration which is most prominent and persistent is the working of railways on the Sabbath, the Canadian Pacific being built every day in the week, as if there were no Christian Sabbath.

Following this there is the running of passenger trains, excursions, &c., all tending to lower the moral tone of the country with regard to the Sabbath. There was long and earnest discussion, when the following resolution was passed unanimously.

'That the report be adopted, and that the assembly express its strong disapprobation of the various forms of Sabbath profanation mentioned therein, especially the running of trains, making up of mail matter, holding funerals unnecessarily, etc., and the assembly hereby urges on persons within the Church to abstain from and discountenance these several forms of Sabbath profanation.'

The next important item of business was the reception of reports on Foreign Missions, that of the Eastern Section was given in full in our last issue. A large and enthusiastic public meeting was held at which addresses were given by Messrs. Grant, Robertson and Campbell.

The Assembly resolved that the unification of the Foreign Mission work of the church is desirable, and appointed a committee to arrange the details. This is a matter that will likely come before our Synod in the autumn.

A resolution was also passed, granting \$2500 from the funds of the western

section for a house for Mr. Grant, Trinidad.

The Report on French Evangelization showed 78 preaching Stations, 26 church buildings and 934 members.

The committee on the question of marriage with a deceased wife's sister, reported that in their opinion the law of the church was not sustained by scripture and recommended that the report be sent down to Presbyteries for their consideration before giving a final decision in Assembly. The report was adopted.

The Reports on the state of religion was earnest and hopeful, showing that while there is much to mourn over, yet there are many and pleasing evidences of a growing spiritual life.

The report on Temperance was in full sympathy with the tide of temperance feeling and work that is now flooding the land. The following are its recommendations.

1. That we regard the traffic in strong drink as one of the greatest hindrances to the progress of the cause and Kingdom of our Lord Jesus Christ.

2. That in view of the evils wrought by this scourge of our race, this Assembly would hail with gladness the utter extermination of the traffic in intoxicating liquor as a beverage by the power of example, public opinion, and the strong arm of the law.

3. That we rejoice at the wonderful advancement of temperance and prohibition sentiment throughout the world, and especially in our own land, and would recommend our people by voice, vote, and example, and by all peaceful and righteous means, to work for the abolition of this great evil.

4. That we express our approval of the principle of the Canada Temperance Act of 1878, and recommend the adoption of said Act as the best available means for the legal suppression of the traffic.

5. That the Assembly make thankful recognition of the good work accomplished by the women of our land, whether in their organized or individual capacity, and would express the hope that their self-denying efforts may be in the future more abundantly fruitful.

The Sabbath School Report shewed on the whole an increasing interest in the work of caring for the young of the church and country.

When the college reports were presented there was a great deal of discussion on the number of Colleges and the best means of supporting them, the mat-

ter was referred to a committee to report to next Assembly.

The Report of the committee in the aged and infirm Ministers Fund for the eastern section showed a small deficit for the year, but the fund is in good condition.

A deputation from the church of England Synod, meeting in Toronto, waited upon the Assembly to exchange fraternal greetings and also to bring before the Assembly a scheme for cooperation in religious instruction in schools.

Several other matters were considered and disposed of and the Assembly closed to meet in next year in Montreal.

MISSION GOODS FOR THE NEW HEBRIDES.

Congregations, Sunday Schools, or Societies desiring to send boxes or parcels containing made-up clothing, or calicos for the schools and the work generally of our Canadiana Missionaries in the New Hebrides, should forward all such goods, not later than 31st August, to Mr. Isaac A. Grant, Merchant, Pictou, Nova Scotia, who has very kindly undertaken to ship what may be sent in up to that date, to Sydney, Australia, in time for the *Dayspring* leaving that port on the 1st April for the New Hebrides.

Each box or parcel ought to be carefully addressed to the Missionary for whom it is intended, accompanied by a note or card to Mr. Grant that he may acknowledge the receipt of the goods to the proper party.

Full address:—Rev. J. W. McKenzie, Elate, — Rev. J. Annand, Aneityum;— Rev. H. A. Robertson, Eromanga, Care Rev. Dr. Steel, Sydney, Australia.

H. A. ROBERTSON.

Rev. H. A. Robertson of Eromanga is at present in Toronto carrying through the press a translation of the Gospels into Eromanga. Until this important work be completed. Mr. R. will not be able to address any congregation of our church except those in, or near Toronto, and these only on Sundays as his whole time during the week will be occupied in transcribing copy and correcting the proof.

Address (until 1st August), 41 Wood St., Toronto, or Care of Mr. C. Blackett Robinson, Publisher, 5 Jordan St. Toronto, Ontario.

—The congregation of North Sydney has called Rev. D. Murray of Vale Colliery.

AUGMENTATION IN THE WEST.

The attention of the readers of the Maritime Presbyterian has more than once been turned to the Scheme of the General Assembly for aiding weak congregations in the support of their pastors. At different times the crying need for vigorous and sustained exertion has been pointed out, the magnitude of the effort to be made indicated, and the regulations adopted by the Assembly for the administration of the Augmentation Fund stated and explained.

It has been shown that two-thirds of the pastoral charges in the Maritime Provinces at present fall below the Assembly's Minimum, and that in order to reach the point aimed at, the congregations within the bounds of Synod would need to contribute about \$12,000 for supplementing purposes, or in other words about three times as much as they have been accustomed to give for that object.

It is quite possible that some of our people may have assumed that this is an effort altogether beyond the power of our church, and that its very magnitude may have been looked upon by many as a very serious discouragement. It may not be amiss therefore to lay before the readers of the Presbyterian some facts with reference to what has been accomplished by our brethren in the Western section of the church during the past year.

The situation then at the commencement of the past year may be indicated in a few words. In October last there were in the Western Section of the church, two hundred and twenty-three (223) congregations having settled pastors; besides thirty-three (33) vacant charges in all two hundred and fifty-six (256) congregations, giving less than the proposed minimum. It was estimated that \$35,000 per annum would be required to bring up the 223 charges referred to above to the required point. Of this amount \$6000 was expected in the form of increased contributions to stipend from these charges themselves, while the remaining \$29,000 was looked for from self-sustaining congregations and from special contributions by individuals. These expectations have been more than realized. Of the 223 congregations reported last October as giving less than the proposed minimum, nearly 78 are now self-sustaining, at, or very near the rate of \$750.00 and a manse, and the returns of these 78 congregations showed an increase of \$4,915 per annum in the stipend

promised from their own resources alone, or an average of upwards of \$60 from each.

Further, the remaining 145 congregations which have received aid for the past year have increased their contributions to stipend by \$3,565 per annum or an average of \$26, thus aggregating a total increase from the weaker charges themselves of \$8480, or in other words \$2480 more than the Committee had estimated.

Besides this the congregational and individual contributions for augmentation, amounted to \$21,505.64. There was drawn also from the H. M. Committee Receipts, the sum of \$12,652.67, being an amount about \$2000 less than that which was drawn from the same source for supplementing purposes during the preceding year, making a total of \$34,158.31 available from the general contributions of the church.

The expenditure was for half year ending Oct. 1st, 1883 at

Old rates	\$7,020.50
for half year ending March 31st	
1884, at	
New rates	13,857.95
for expenses	1,956.88

\$22,835.33
 leaving a working balance of \$11322.98
 which with certain legacies amounting to \$7000 has furnished the committee with a reserve fund of \$17,000 and a balance to the credit of the ordinary fund of \$1,322.98. This is certainly a most cheering result of their effort, and though it is felt that the permanent success of the movement can scarcely be regarded as assured, till a few years experience has tested the willingness of their people to maintain this degree of liberality, there is no question that so far the most sanguine expectations have been more than realized. As matters stand, the attention of the whole church will be very strongly directed, during the current year, to the progress of the same movement in the Eastern Section and if at next general Assembly the Supplementing Committee should be able to report an equal measure of success in the Maritime Provinces the issues in every way would be of the happiest kind. What is needed to enable them to do so, is determined, energetic, and sustained effort all along the line. E. A. M.

The Middle Musquodoboit and Elmsdale congregations are now taking steps toward the erection of Manse.

THE TRINIDAD MISSION.

Extracts from a letter to Mr. Grant written by his assistant Lal Behari.

San Fernando, June 1884.

We all hope that by the mercy of God until this hour from the time of your departure your health has been improving because on the time of going you were not well. We hope too that you and madam and the children may go up from the ship to meet in life and in health those you love and desire to see. The work is carried on just as arranged before you left. I enclose the weekly report of schools. Padri Morton Sahib was with us last Sabbath. In the morning he went to the new church at Oropouche and was greatly pleased in seeing the congregation there. The other Padris I will take round in order as they visit us to the other stations that they may see our whole district. The work is travelling well in these days, and eight or ten are now resolved to trust in Jesus as their Saviour, to walk in his religion, and no doubt will seek and obtain Baptism bye and bye. When God's work goes well it makes us glad and we knew you are glad.

Letter from Miss Blackadder.

Tunapuna, April, 25th, 1884.

Dear Mrs. McColl:—

For seven weeks I have been put aside. Fever of a low kind went on for eighteen days, I grew very weak, but I am making such progress towards health and strength that I hope to commence school on the last of May.

The Grants leave the last of the month for home. The Mortons are all well, Mr. Wright, the new man, is a great success.

I have not seen Mrs. Wright yet. Mrs. McLeod and children are well. Mr. McLeod is now building a very pretty church. We intend having a sale at Christmas, so if any would like to send a box of things for a sale (not garments) we would thank them.

I cannot tell you any Mission news of our own field or school, that has been a blank to me now for so long, but I have been out with the Morton's. A new school-house has been built at Arouca, where a teacher from home, may some day resign.

Miss Semple has a fine school, increasing in numbers, advancing in knowledge, and if the prayer and labour of a devoted Christian are of any avail, advancing in

the Christian life. The services are well attended, but they have some hindrances here, that are not felt in other places.

Saturday 27th, I spent the morning with M. v. Falconer, they intend to leave Trinidad next year. Mr. Rob. Falconer has again done well, he came out ahead of all the rest at College.

In February last we had some trying days, a mob of 400 or 500 came out one day during the Carnival threw bottles, stones, coalpots at the Police, and Constables. The order was given to the Police to fire. One person was killed. Three so badly wounded, that they died soon after. Others were wounded, but they hid themselves and so escaped the imprisonment which they so richly deserved.

We were all ready to run if the mob had overpowered the Police and Constables, one of the latter braves went up a tree, and from that comfortable place he could safely see all that went on. Another ran away, and passing a house he saw an old woman looking out, asked for shelter, but the prudent creature said, "Oh! no, too late for visitors," so like "Excelsior" he passed on. We hope never again to see such trouble.

Agnes Morton has a large Sunday school at Orange Grove Estate, she has over 40 children in the school, and it will probably be larger as the work goes on.

Three miles from Tunapuna Rev. J. Hendrie is stationed. He used to live in India, so he has the language, Mrs. Hendrie too can speak Hindi, they will we hope be towers of strength to the Mission. I am sorry that the places at Demerara are not yet taken, do try and get some one to go, it is a sadly neglected place.

Two of the old girls, Fanny and Sugeeah are now married and living near Mrs. Morton, Fanny has become a very useful woman, she goes to visit the women, brings children to school, reads, sings, and is really one of the most intelligent woman we have. She has two children, her husband Jeffrey Subaran is a carpenter, a very useful young man. Suguah has married Dharm Banks, she too is doing well, she attends school, sits with her book and baby, rather odd it would look at home, to see a scholar in school with a baby.

I only have two girls with me now, lame Annie Mena, and Jessie Ankler, the latter is only 13 years old, but she had been tormented by four men who are in need of a wife, she, wise girl, says she will not marry any one till she is 16 years old.

Mr. McLeod had a letter some time ago from one of the Professors at Auburn Seminary, in which he spoke very kindly of Charles Ragbir, the writer said that his conduct was good, and that he did very well in the studies, considering that he was a foreign lad. I do hope he will turn out well.

I have a faint hope that I will get to work next month. I forgot to tell you, that the frame of our new church is done and I suppose it is now up. We were in want of a larger building and I hope we will be spared to see it finished. Life seems so uncertain here.

Yours with love,

A. L. M. Blackadder.

Letter from Teelak Singh.

The following letter is from one of Mr. Grant's assistants in the district of Oropouche, Trinidad, in which Mr. Grant has recently erected a new church. The letter was written to Rev J. K. Smith, formerly of Fort Massey Church, Halifax now of Galt, Ontario, and forwarded to the MARITIME PRESBYTERIAN for publication. It was written in Hindi and translated by Mr. Grant.

Oropouche, Feb. 1st 1884.

Padri Smith Sahib,

Galt Nagar,

Piyara Padri Sahib,—

Mr. Grant has told us of the large gift from you and your good people to aid us in this year, and asks me as his helper in this District to write to you.

I came to this country 20 years ago. Being of the Kshatriya Caste, that is the second caste, the Brahmin standing at the head, I had not only all the superstitions of the Hindoos but the pride which is nurtured in my caste, and an impulsive fearless disposition that often brought me in collision with my countrymen. When a labourer on an Estate, God sent the Gospel to me by your messengers. I was ready to beat as well as insult those who were showing mercy to me. I was restrained from carrying out my evil intentions until I had read a tract that was offered to me. When I read it I wished to hear, read and learn something more of this new message believing that I could find weak points in it and show to the Missionary and others the strength of our own old faiths. I read, told what I read to others, light began to enter my dark mind. I was led on and it must have

been by a power which at that time I neither sought nor understood until after many struggles my strong prejudices gave way, and I honestly sought to know more about Christ. Later I resolved to leave wholly all that I had been taught to reverse in early life and to become a Christian but a secret one. I intended to hide the light God sent into my soul, but I found I could not do it. Oil and water will not mix, light and darkness will not blend, neither could I be a Hindoo with my new views and feelings. I was carried farther than I intended, believing with the heart, I had to confess with the tongue. I sought and obtained Baptism and have never regretted, on the contrary I thank God through Jesus Christ my Lord that I had been led to turn from the many gods of my country, to know and serve the only living and true God. In this knowledge I wish to grow and in his service may I have grace to live and die.

I live in St. Mary's village in the District of Oropouche, teach school in Hindi every morning for one hour and a half and give religious instruction. I then take my children to the Government school for English instruction. Every Tuesday and Sabbath morning I spend at Rusillac a station 4 miles south, where we have a school and a little church of about 30 converts. Every Thursday I go to Bien Venue a station about 3 miles distant, the remainder of my time is devoted to work in this village, and in the immediate neighbourhood. We have here about 20 Christians, most of whom can read. We meet at the house of an Indian shop-keeper almost every night for worship. Those baptized show much interest and are anxious to get our countrymen to accept the Gospel. But in this work we are often very much disappointed. Of two men here, one my own caste, and the other a Brahmin we had good hope. For some months they attended services, were daily under instructions, stood up to defend the Gospel, were reproached by their Countrymen and appeared to have fully taken up the cross but I fear Demas like they have forsaken us, they put their hand to the plough but looked back, but we thank God that they were not baptized, and it may be that they will yet be won back. We too are weak but we are trying to look to him who is strong to help. It is hard to stand up against the constant reproaches of our country people. I don't think any one will do it long, unless he has in him love to Jesus. You have given

your money and we will try every day to make known the way of Salvation; but we are weak, as weak as babies; we are ignorant, as ignorant almost as the ox; impatient, too ready to call fire from heaven, and then our country people are shut within a wall of brass, now and then the door opens a little but only to show the darkness inside and the unclean creatures that crawl about in that darkness, monsters are there that you would never think of in your Country, but of these I write in my next letter, but I just mention this to beg you and all the good Christian people with you to put much prayer to God with your liberal gifts to us and then I am sure your hearts will be made more glad through hearing of many being saved.

Main apak agyakari naukar.

Foolak Singh.

CANADIAN MISSIONS IN INDIA.

The Eastern section of our Church carries on its Foreign Mission Work in the N. Hebrides and Trinidad. The Western Section has its Missionaries among the Indians of the North West, in India and Formosa.

The Rev. James Fraser Campbell, one of the missionaries to Indore, capital of India, is now on a visit home and will be seen by many of our people. We print the following circular issued by that Mission which shows the difficulties they have to meet. They are laboring in a state that is subject to Britain, and yet is allowed in a great measure to govern itself. Its ruler Holkar is bitterly opposed to Christianity, and what the missionaries ask for is freedom under British

The events referred to in the circular took place only a few months since.

Indore Central India,
March———1884.

Dear———

It again becomes necessary for us to lay before you the facts concerning the continued opposition to Mission work at Indore and to request that you give us your advice and assistance in the matter.

In the month of November, shortly after the Viceroy's reply had been communicated to H. H. Maharajah Holkar, our colporteur was stopped in his work in a large village in Indore State, and

the people were threatened with punishment should they buy from him; while in the city of Indore attempts were made by the police to stop our work.

On the return of the Missionary to Indore in December, a house having been secured, work was begun as usual. This house, in the Maharganj district, faces a large open square of ground, upon which sometimes some empty carts stand, but which otherwise is unoccupied. There can thus be no possible interference with the traffic, and therefore no excuse for police interference on that ground.

A large crowd soon gathered and listened most attentively to us so long as allowed. Soon however a number of policemen came from the Kotwali, and by beating the people, succeeded in driving away our congregation. When the police would go away the people would again gather, only however to be scattered by the police returning.

From day to day this was continued: the police being not unrequently helped by the Naib Kotwal, and sometimes by Kotwal himself, the people sometimes having their barbans knocked off, being beaten or even knocked down as the police seemed to fancy. Again and again have the people remonstrated with them and in some cases have been on the eve of striking in return, till we would urge them not to do so. Whilst the policemen were thus violently driving away the people we and those who were listening to us received a large amount of gali (native abuse) much of which was of a filthy character; and not unrequently they would incite the boys to shout, as they do at death, by beating their mouths; and even in one or two cases to throw stones at us.

These facts were communicated to the Chief Justice and Prime Minister, and a request made that an interview with Maharajah Holkar might be arranged far, in the hope that by conversation and perhaps by compromise, these disturbances might be brought to an end.

On January 11th 1884, after the police, together with the Kotwal and Naib Kotwal, had with more force and anger than usual scattered the people, the Missionary went down from the house towards the roadway. On his meeting a person he knew and attempting to speak (not preach) to him, the police shook their sticks in his face and drove the man away; and on the missionary going quietly on the roadway the Naib Kotwal, Gunpat Rao by name, first ordered him off the roadway, then shoved and struck

him, at the same time calling him "the son of a pig" &c., whilst a policeman shoved a bystander on top of him.

These facts were also communicated to a member of the Durbar, and the request made again that on these facts being communicated to H. H. Maharajah Holkar, an interview with him might be arranged for; but so far our request has been ignored, and at the same time the opposition to our work has become more insolent and intolerant.

On January 24th, before the policemen appeared, a few people had been induced to come into our house and were there quietly engaged in conversation. On seeing them the police struck them with their sticks in the ribs and ordered them out of the house; and eventually by threats and abuse succeeded in their purpose.

About this time also some Brahmins started preaching from a temple on the side of the road, the people, often to the number of two or three hundred, completely blocking the roadway; and not infrequently the police, on driving the people away from us, would urge them to go over and hear the Brahmins. Their preaching is generally only a tirade of abuse against us, but they are allowed to gather as many as they can to listen to them, whilst any daring to come near us are beaten by the police for so doing.

On February 22nd, whilst we were attempting to carry on work as usual, a Kotwal came and said in the presence of the people that the Maharajah's order was to beat with the shoe twenty-five times any Christian they should meet in the city. He said he was not the Kotwal of that particular district or he would then and there do it, but certainly would do so to any Christian coming into his district. This order, he said, had been sent from the Durbar through Shrinavasa Rao, the Judge of the Zilla Court. On the same day, shortly after the above, Bapu Sahib, the General of Holkar's army, came from the Kotwal bringing several policemen. To these policemen he spoke for a few minutes when they in a loud voice proclaimed that the Maharajah's order was that whenever, after this, should be found listening to these Christians would be fined Rupees Five (Rs. 5). As the result, of course all the people at once left us.

On February 23rd when we sent out a large tent to the Mela at Deogarara, a village about 5 miles from Indore, the police at first refused to allow it to be put up at all, and afterwards said that

they would pull it down if put up. On the 25th and 26th during the Mela we were forbidden to preach except in our tent, and wherever we went our small congregations were dispersed always in rude way, and sometimes with a horse-whip.

All other sorts of gatherings were freely allowed, if not actually encouraged. The snake charmers, filthy song singers and actors, nautch women, the native spirit seller &c. &c., all had perfect freedom to gather the people together as they best could. Upon Christianity only was any ban put. And this, not because it was a new thing, for our christian preachers have for years regularly worked at this Mela; and not because there was any danger of a row, for as yet there has been no appearance of such.

We do not wish any of the personal matters above narrated to be noticed, and only mention them to show you the pass to which matters have come.

What is to be done? Some have said, 'Go elsewhere, in harmony with the Master's command.' But would this be in harmony with the spirit of Christ's command? Surely when the people are anxious to hear we should consider their wishes, as well as those of Maharajah Holkar and his interested advisers.

Sit still we cannot, as they are but seeking to carry out more and more thoroughly the orders issued in 1878 or 1879 to stop all Christian work. The advance in Holkar's position may be clearly seen from the fact that in October 1882 he so far heeded the privately given hint of Sir Lepel Griffin as to give perfect freedom to Christian workers, whereas in September 1883 he utterly ignores the publicly given advice of the Viceroy.

His order of 1879 was to stop all Christian work, and in June 1883 he again so strongly stated his determination to carry out this order that the Agent G. G. wrote to us:—'I am to say, in the first place, that His Highness, the Maharaja, takes strong exception to the continuance of your Mission work in any form in the city, and the reply to a letter, which the Agent Governor General recently caused to be addressed to the Minister on this subject, renders it clear that not only is your preaching work in the city strongly objected to, but also it will be extremely difficult for you to maintain either a school or other Agency as a vehicle for imparting Christian instruction to the people of Indore.'

In perfect harmony with this he has encouraged such things as are noted a-

love, some of them fitted to encourage the very evil—riot—the danger of which he at first alleged as the ground of his opposition; that they must unflinchingly have produced it had there been any disposition on the part of the people so to treat us.

We cannot be much worse off than at present. To allow things to go on as they are without making any effort to rectify them will not only end in stopping all work in Indore and probably Central India, but will also settle for the time being the question of 'Religious toleration in Native States' and settle it unfavorably for all mission work, which will then be dependent on the will of the individual Rajah for its existence.

Inasmuch therefore as to retire or sit still in the present crisis would be so disastrous to mission work, and as other Missions may be involved in the same difficulties through our default, we ask you all to help us as best you can to carry the matter to the Viceroy again, and if necessary to the Home Government.

There is no need of our entering into the question of Holkar's relations with the British Government. They are but vaguely defined by treaty. Not unfrequently he has been interfered with in regard to matters on which the treatisees are silent— simply because the well known policy of the British Government, which was evidently taken for granted when these treaties were made, demand it.

Her Majesty's Proclamations also to the people of India are fully recognised in many important cases, such as Suttee, and if any part of them are so recognised why not all? There is nothing in the proclamations themselves to indicate that they are for British India alone. Then why should the principle of religious toleration, which holds so high a place in the historical policy of the British Government, and is so fully emphasised in two of its most important proclamations be ignored in Native States?

There is no doubt that Holkar is seeking for as much power and independence as he can get, and under the educating influences of the English secular Press, and perhaps also from other causes, is seeking for and perhaps obtaining powers he did not before possess. As a member of his Durbar said, a short time ago, 'When Holkar is continually being told that he is independent we need not wonder that he now has come to believe it.'

The policy of the British Government emphasised even in the dethronement of

Rajah who have not governed well, is that these Native Chiefs held their coronets only on condition that they govern their subjects well—the rights and interests of the subjects being considered as superior to those of the Rajah.

Has not man's most precious right viz:—'liberty of conscience,' been denied to the subjects of Holkar?

Has not the Viceroy by a few words to the Maharaja of Cashmere—surely as independent a prince as Holkar—lately stopped his opposition to the Mission in Ladakh, and secured that liberty there?

But even on the assumption that we have no rights in Native States, that any Raja can completely stop all Christian work in his State, then we ask: can we not obtain religious liberty for these States? It has repeatedly been obtained in the past, where it was not before recognised. If the old treaties and proclamations are not sufficient can we not hope for new ones that will be? If it cannot be obtained from the Government of India may it not be by a united appeal to the Home Government?

In any case by agitating the question we can lose nothing. Most serious interests involved and so we beg of all into whose hands this may fall to do what they can to assist us.

Yours Sincerely

J. WILKIE.
J. FRASER CAMPBELL.
J. BUILDON.

PROTESTANT UNION IN ITALY.

A series of meetings commenced in the Scotch Church, Florence, 29th April, consisting of delegates from the various evangelical Churches in Italy, along with the Intermissionary, under the name of the Assemblée Promotrice, which will no doubt be of historical importance in the religious history of that country, and may result in the solution of one of the most interesting problems to the Churches of the world.

The names of some of the numbers present will be enough to indicate the important and representative character of the Assemblée, the earnestness with which the union of the Churches was discussed, and the bearing of the results reached.

From the Waldenses there were Signori Prochet, Pons, Chiesi, Malan, Professor Geymonat, and Professor Geymonat, and Professor A. Revel; for the free Italian Church there were Signori M'Dougall, Gavazzi, D. Borgia, Lagomarsino;

for the Wesleyan Methodists, Signori Piggott, Jones, Roland, and Sciarrelli; for the Episcopal Methodists, Signori Hargis, Luana, and Gay; for the Baptists, Signori Taylor and Paschetto; and for the Apostolic Church and other missions of the Baptist Church in England, Signori Wall and Landels. Signor M. Dougall was elected president, and Gay and Paschetto secretaries.

After praise and prayers the president opened the Assemblies in a thoughtful speech, full of feeling and of power; and Signor Prochet, secretary of the Inter-missionary, explained the calling and object of meeting. Some preliminary points were next settled; such as the value of each vote, the meaning of union and co-operation, and the work of the Assembly being simply to promote and prepare the elements of union for a future Evangelical Congress.

The members then proceeded to discuss the first question, "Is union desired?" Gavazzi opened the discussion by replying that it was not only desired, but desirable and necessary. He spoke for Rome. All there said, "Let us unite." Geymonat said that the churches desired it where the ministers did so. He had heard the voice of Rome. He carried that of Florence, once the seat of divisions, sects, and schisms. The time was come when the taunt of their divisions must be flung off. In a powerful and impassioned speech he deplored the evils of disunion. Borgia spoke for Milan. Stagnitti for Genoa; and after others had spoken, and mature deliberation, the Assembly came to the unanimous resolution on the motion of Signor Prochet, "That union is desired by the churches."

At the next session, on the 30th, after praise and prayer, Professor Geymonat delivered a most eloquent and brilliant address on the Christian ministry, which, with the opening address of the president was afterwards requested to be published. Then after Signor Prochet opened up the second question, "Is union attainable?" Signori Geymonat, Gay, Gavazzi, proclaiming the name they should adopt, "The Evangelical Italian Church." Wall, Malin, and others took part in the discussion; and on the motion of Signor Luana the second resolution was carried unanimously, "That union is attainable."

The fourth session, with the fifth and sixth, on the 1st May, was occupied with the discussion of the constitution of an Evangelical Italian Congress, and fourteen articles were drawn up for the regulation of its meetings. *It Proceeds*

says that 'the impression left by this Assembly has been most excellent. The hearts of all were filled with the hope of better days. It was a truly moving spectacle to witness the reunion of so many brethren, representing various competing denominations, and to see the veterans of evangelization filled with the ardour of their youth at the possibility of attaining this desirable object, a united Church.'

At the closing session such was the emotion that the feelings of the brethren choked their utterance. Old Gavazzi broke down, and could not speak for emotion; and at the moment of separation amid the profoundest silence and the deepest impression, the president said at the close of a speech, which he could scarcely articulate, 'that their greatest hopes were more than realized, and that this meeting would form an epoch in the evangelization of Italy. It was the first step, but one that would count. He felt as if a great blessing was about to fall on all their Churches. They would respect one another and love one another more. They would labour more, having this one object before their eyes—the advancement of the kingdom of God in Italy.' After various votes of thanks, this memorable Assembly was brought to a close with religious exercises.—*Free Church Monthly.*

CHEAP RELIGION.

BY REV. THEODORE L. CUYLER.

Cheap pews, and even free pews, in God's house, are very desirable for all who have a scanty purse. No owner of an immortal soul should ever be excluded from the Gospel for want of money. But cheap religion is entirely a different thing and is arrant delusion. Some preachers, in their desire to recommend the freeness of Gospel grace, often hold out the idea that "is the easiest thing in the world to be a Christian." Very little allowance is made by these row-water and sunshine teachers, for the stubborn depravity of the human heart, for the prodigious power of the adversary, and for the hostile atmosphere of a wicked world. Noble old Rutherford used to say in his incisive fashion, "Many people only play with Christianity, and take Christ for almost nothing. I pray you to make your soul sure of salvation, and the seeking of heaven your daily work. If you never have had a sick night and a pained soul

for sin, ye have not yet lighted upon Christ. Look to the right marks; if ye love Jesus better than the world, and would quit all the world for Him, then that proveth that the work is sound."

That amiable youth who came to the Master with the inquiry upon his lips "What good thing shall I do that I may have eternal life?" evidently supposed that he had a smooth and easy track before him. There is something exceedingly touching in the *naïveté* with which he says to our Lord "All these commandments have I kept from my youth up. What lack I yet?" The Omniscient Saviour read that self-righteous youth through and through, and he thrust the probe into him until it touched the quick. Selfishness was the ruler's besetting sin; that sin must come out, or there was no hope of an eternal life. Magnificent was the prize which Jesus set before him, but the sacrifice must have some proportion to the prize.—"Give up your possessions, and take up a cross for me." Those were Christ's terms; he would not cheapen them. If the young man had been willing to part with his self, and to cast in his lot with the persecuted Son of God, he might have been immortal in the same bead-roll with the fishermen of Galilee, and the tent-maker of Tarsus. But he clings to his lucre, and "goes away frowning." He will not pay the price. That frown of disappointment and disgust which lowered on the brow of that selfish youth, was probably a precursor of the heavier frown which should yet meet him when he stands before his rejected Saviour as a rejected Judge. Millions have made the same fatal mistake with the self-indulgent ruler. They want heaven, but want it too cheaply.

Christ never promises smooth water and fair winds to His followers. This world's breezes do not blow heavenward. Christ never intended His Church to be a vast flotilla of tow-boats and barges, pulled along by His almighty power over a sea of glass. Every Christian is in his own boat. He has his oar to pull, often against a savage head-sea; he has his own rudder of conscience to steer with; sometimes he must bail out the dangerous leakage of secret sin; he has got to 'work his passage' until he reaches the desired haven. Christ will keep His eye on him in the hardest hurricane, as He did on the "little boats" on Galilee through the night of tempest. Not a single vessel, no, not the tiniest fishing-boat that is launched for Christ, and keeps near to Christ, will ever founder. But heaven

is only reached by a hard pull, and a steady pull to the last moment, which brings us in through the breakers of death into the harbor of glory. It will not be a cheap heaven when we get there but worth a million-fold more than all the conflict and sacrifice it cost us to win the "prize of the high calling."

KEPT FROM FALLING.

BY REV. THEODORE L. CUYLER.

Yesterday when the veterans of the army of the Potomac marched through our crowded streets, the empty sleeves and wooden legs and tattered flags aroused the heartiest huzzahs. Those were the scars won in the service of Liberty and Law. But when we encounter a limping backslider with his crippled character, we look upon him with pity and with shame; those scars were got in the service of the devil. A face disfigured by a bursting shell is a face to be proud of; a face bloated by the bottle is a face to be ashamed of. I know of many a sturdy Christian whose poverty is a badge of honor; it was the price paid by conscience for integrity. Other church members I wot of who have wasted their substance in wanton extravagance or in wild speculations; their poverty is a punishment and disgrace. Failures are not always falls. There have been numerous failures lately in the circles of business, but no man has really fallen who has saved his character.

The most frequent source of danger is trifling with conscience; this invariably "goes before a fall." No professed Christian can indulge in any practice, or take any step which conscience condemns, without straining the very fibre of character and provoking God to let him tumble into the dust. A healthy conscience always keeps a safe margin between the pathway of conduct and the precipice of temptation. The moment that we venture to the dangerous edge in order to grasp some forbidden flower or fruit, the eye grows dizzy and we lose our balance; in that moment we have really no claim on God to keep us from falling—any more than David had when he leaned over the precipice of lust. That many a venturesome Christian who has discovered his danger and cried unto God for help, has been rescued, we do not doubt; but it is equally true that down at the base of every precipice of

temptation, lie multitudes of mangled forms.

Christ's sustaining, upholding power is infinite; but it is only secured to us "through faith." If that connection is cut, we are gone; and it is in our power to cut it. The same Peter who had been upheld once from sinking in the waves, afterwards detached himself from Christ and instantly fell. The spirit of boastful presumption, the reckless tampering within and every wilful disobedience of Christ's commandments, *forfeit the protection of divine grace.* There are paths and practices and pursuits in which the protecting arm of God is no more assured to us than it would be in the rapids of Niagara.

How can a church member expect his Master to preserve him from drunkenness while he is tampering with his deacon? How can he expect to be saved from reproach or ruin while he is using trust-funds for his own benefit, or is risking his good name on the gambling-table of reckless speculation? How can any of our Christian daughters keep the heart pure while propping it with unclean images from a licentious literature, or an impure stage? So on through the whole category of sin. Grace never suspends law. The Christian who asks God to keep him from falling, must also keep his own heart with all diligence, and keep himself in the love of Christ, and keep a conscience void of offence. When we have done our best and utmost, we have been dependent on the divine help for that very doing. Without the indwelling grace, and without the enfolding arm, not one of us would be safe for a moment; without that, a whole church—even with a Westminster Confession in its hands—might slide away from the sacramental table into apostasy and perdition.

Here in this world none of us are "blameless"; but when the pierced hand has brought us into the presence of His glory, He will "present us faultless." The cleansing blood will then leave us without blemish. Acquitted for the past through Jesus, and perfected for the future! With united breath we shall ascribe all our conquests to the Lamb; and one of the joyful surprises of heaven will be to look back, and see how close we often came to dizzy dangers and disgraceful discomfitures, and were only held back by the unseen hand! We shall then adore the grace that kept us from falling ten thousand times over. Paul will wonder at the grace that made

such a saint out of such a sinner. John Calvin and John Wesley will join in singing 'None but Christ.' There will be no discords in that grateful hallelujah-burst of praise—"Now unto Him who kept us from falling, and has presented us without blemish before the presence of His glory, to the only wise God our Saviour be the majesty, the glory, dominion and power, both now and forevermore!"

INDIVIDUAL RESPONSIBILITY.

The continuous, undiminished responsibility of every man for his own actions must be insisted on at every stage of his career. He may destroy himself, but he can never destroy or impair his responsibility for his actions. He may bring himself by his unbridled indulgence into bondage never so galling and pitiless; he is responsible not only for getting into it, but for staying in it a single day. I would never dare abate one jot or tittle from the full measure of this responsibility.

Pity the slaves of appetite we may and should, encourage, and incite, and entreat them to break—not to stretch—their fetters, it is our duty and should be our untiring effort to do; extend hands and cries of help, yes; but excuse them and say that they can't help it? No, never, never! Will you say that by long sinning a man may annihilate his responsibility and come at last to the point where he may do evil, and that continually, without blame? Such a doctrine only needs to be stated in order to show how monstrous it is.

In truth, the deeper a man's bondage to his appetite the greater his guilt, which accumulates every hour he continues in it, and the more tremendously urgent his duty of immediately "breaking off his sins by righteousness." I would encourage all who are in bondage to the appetite for strong drink to hope and strive for full and speedy deliverance. I would encourage none to expect mercy on the plea that they cannot help yielding to temptation. It is a false plea. Old Zeno's slave, crying out in excuse and justification of his crime, "It was fated for me to steal," is the typical wrong-doer of every age and clime. But there is always some avenging Nemesis to say with Zeno himself to every such self-justifying sinner, "It is fated for you to be punished too."—*Rev. G. C. Noyes, D. D.*

ON LOTTERIES.

Mr. Justice Grier in stating the unanimous opinion of the Supreme Court of the United States some forty years ago in regard to lotteries, said "The suppression of amusements, injurious to the public health or morality is among the most important duties of government. Experience has shown that the common forms of gambling are comparatively innocuous when placed in contrast with the wide spread pestilence of lotteries. The former are confined to a few persons and places, but the latter infests the whole community; it enters every dwelling; it reaches every class; it preys upon the hard earnings of the poor; it plunders the ignorant and simple." This was said when lotteries were much more common in this country than they are at the present time. Since that period nearly all the States, either by statute or by constitutional provision, have forbidden public lotteries as contrary to good policy and sound morality. Congress has excluded their advertisements and circulars from the mail of the United States. The lottery system is, however, tolerated and practiced in Louisiana. The Philadelphia Times recently branded it as 'one of the most stupendous public robberies of our history'; and for this Mr. Dauphin the manager of the system in New Orleans, brought a suit for libel in a Circuit Court of the United States, claiming damages to the extent of one hundred thousand dollars; and upon a demurrer, was turned out of court as having no cause for action. This is on the principle laid down by Lord Mansfield, that "No court will lend its aid to a man who founds his cause of action upon an immoral or an illegal act." This is good law and good morality at the same time.—*Independent*.

CHURCH ENDOWMENTS.

The *Daily Review*, in commenting on the revenues of the three great Presbyterian Churches in Scotland, shows that the free will offerings of the people added together amounts to £1,450,000, whereas the endowment from the State is only £280,000. In the calculation, the voluntary contributions in the Established Church are included, which constitute about half of the income of that church. It will be seen from this statement that the liberality of the Christian people is a far more affluent spring of support than

the gifts of the State. A careful inquiry into the condition of things in the Church of England would lead to very much the same conclusion. The immense extension of the church has been due mainly to voluntary efforts in the way of erecting and endowing places of worship and providing income for the clergy. It is evident that an active ministry, whatever may be the denominational name they bear, will not lack needful support from the Christian people. The dignitaries of the church would not draw such princely incomes; but the position of the working clergy would be very much improved if the Church were left to be supported by its own membership. The average income in the Church of England has been calculated at £200 a year; and if a few can reckon their thousands, it implies that others must suffer in proportion. In the face of facts like these, a Church which lives in the hearts of its people has no need to fear even so terrible a thing as disendowment, should it come. When preparing for the Disruption in 1843, no doubt many a faithful spirit was bitterly tried by what seemed to be the prospect of absolute want. The success of the Free Church makes it difficult to realize how hard the trial must have been in those anxious days. There is no room now for the same fear with such rich and ample experience as has since been enjoyed. The effects of the Disruption have already been very great, and the story of its influence has not yet come to an end.—*English Presbyterian*.

LIMP CHRISTIANS.

We may live to see men calling themselves Christians and differing in no single item from Mohammedans; in fact, even now there are religionists among us who are not so near the truth as the followers of the False Prophet. Oak has given place to willow; everybody has grown limp. Out of the generality of limpness has come an admiration of it. A man cannot speak a plain word without being accused of bitterness, and if he denounces error he is narrow-minded; for all must join the Universal Admiration Company or be placed under ban and be howled down.—*Spurgeon*.

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

SUFFERING.

God does nothing imperfectly. When He gives peace it is perfect peace. When He sends trials, they are trials which are every way fitted to their work of chastisement and perfecting. If we wince and writhe under our severe and peculiar afflictions with the thought that we could have endured more easily any other trial any other way than just this way; if, indeed, we are tempted to cry out in agony of spirit: "Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow which is done unto me, wherewith the Lord hath afflicted me in the day of His fierce anger;" in that very writhing and outcry, we have testimony to the fidelity of God, to the promise of His Word: "In the world ye shall have tribulation." "For whom the Lord loveth He chasteneth, and scourgeth every son whom he receiveth." Of course your trial is the severest you could possibly bear. It has been divinely measured for you to that very end. Its very power is proof of God's loving watch and care for you. Only He who made the heart, and knows the way to its inmost recesses, could plan such trials for the heart:

No screw, no pincer, can
Into a piece of timber work and wind,
As God's afflictions into man
When He a torture has designed.

They are too subtle for the subtlest
Hearts,
And fall like thorns upon the tender-
est parts.

AN EARNEST WORD TO
PREACHERS.

The late well-known French preacher, Professor Vinet, gave a powerful monition never to despair of a lost soul until the very last breath put an end to all opportunity of striving with it and for it. He remarks:

"God alone can know whether such a soul is finally hardened. You who do not know. Battle, contend, cry concerning it fight its fight, make its death-struggle your own. Let it feel in its last agony that, beside it, there lives and strives a soul that believes, loves and lives. Let your love be to it a reflection and a revelation of the love of Christ. He may be present to it through you. Give it a foretaste, a shimmer, a gleam of the divine mercy. Hope against all

hope, wrestle with God to the last moment. The sound of your prayers, the echo of Christ's words, should reverberate in the ears and in the dreams of the dying. You know not what may be going on in that soul's inner world, into which your eye cannot penetrate; nor how wonderful eternity may depend on a moment, that soul's salvation on a whisper. So weary not; pray aloud with the dying, and pray low for him; unceasingly commend his soul to God; be a priest if you can not reach him as a preacher; let this intercession be the beginning, middle and end of your ministry."—*From the German.*

TOTAL ABSTINENCE IN ENGLAND.

We find that even among the 'upper classes' of England total abstinence, once almost unknown, has become frequent. 'Enthusiastic supporters of the movement,' the London *Daily News* tells us, "have been disposing of their wine cellars." The statistics of the consumption of both distilled and fermented liquors show that the total amount of them drunk has declined very considerably during the last few years. The consumption of imported wine was nearly eight per cent. less in 1862 than in 1881, and nine per cent. less than in 1880. Of imported spirits the consumption was less in 1882 than in 1881 by one and one-half per cent, and of domestic spirits by one per cent. Slightly more beer was drunk in 1882 than in 1881. At the same time there has been a remarkable growth of the consumption of tea and cocoa. Three per cent. more tea and eight per cent. more cocoa were drunk in 1862 than in 1861, and the increase for the last year as compared with 1880 was large.

The island of Futuna on which Mr. Copeland laboured for several years, but which he was obliged to leave in 1876 on account of his health, is now occupied by Dr. Gunn, a medical missionary. For seven years the station on Futuna was vacant, and though the people are in the lowest state of heathen degradation yet Christianity is now beginning to take hold. Dr. Gunn in dealing with the sick says the natives are not good patients. In some cases they show wonderful confidence in the missionary and take medicines, but in many cases if not cured by two or three doses they stop the medicine and get a neighbor to cut the part to let the pain out.

THE Children's Presbyterian.

A BOY WHO TOLD A LIE.

The mother looked pale and her face was sad,
She seemed to have nothing to make her glad;
She silently sat with the tears in her eye,
For her dear little boy had told a lie.

He was a gentle, affectionate child,
His ways were winning, his temper was mild,
There was love and joy in his soft blue eye,
But the dear little boy had told a lie.

So she bade him before her kneel gently down,
And took his soft hands within her own;
And she kissed his cheek as he looked on high
And prayed to be pardoned for telling that lie.

LETTER FROM A PASTOR.

My Dear Children, -

In Washington, the capital of the United States there is a child only seven years of age said to be the richest little girl in the world. Her grandfather died not long ago in Boston and left her seven million dollars. Under his will she also inherits twenty thousand dollars a year for her education and support until she becomes of age. Perhaps a great many envy her and wish that this large amount of money had been left them. There is a greater inheritance, however, which you may enjoy which money cannot purchase. You can become heirs of the kingdom which God hath promised to them that love him, and any who enjoy that privilege you will not despise.

Perhaps some of you when thinking of this rich little girl in Washington, will say if so much money had been left me what great things I would do with it. You so often read in your Sabbath School books and little papers of brave acts and wonderful feats that you are apt to think

your lives very commonplace, and sometimes grow discouraged. You cannot all do great things which the world will applaud and speak of, and yet there is not one of you but can do brave acts of self-denial kindness and love that are well worthy of record. So that money is not needed to help you do great things.

Each Saturday in all your school districts is a holiday. Sometimes you lay plans to enjoy a day of pleasure. When the day comes round you see father or mother very busy and you find that you can give them some help. Your pleasures are set aside for your own enjoyment and you help your parents and do acts of kindness for your brothers and sisters. That is a spirit of self sacrifice worthy to be commended.

Then you all have your faults and you know how strong they often become. How hard it is to fight against them and become conquerors. Does it not show great courage and strength of character to do so. In your homes, at school, and in the world you will find not a few opportunities given you of doing great things though you may have but little money.

You cannot all be rich, nor become great in the world's esteem but you can all be good. There are a great many things you are doing every day which are called little things. These little things make up our lives, and are just as pleasing to God as great things. The little girl we have been telling you about might give one thousand dollars for missions and would not feel the want of the money. Some of you might give ten cents to the same cause and deny yourself something that you had long wished for. Do you not suppose Jesus would think more of your small gift than the great one. He would not look upon it as a little act. Remember how he praised the widow who gave her mite, whilst no praise was given to the rich with their large gifts.

Would it not be an easy thing for any one of you to give a cup of cold water to

one needing it. Think of what our Saviour said about such a little act. Whosoever giveth even a cup of cold water in My name shall in no wise lose his reward.

Dont overlook small acts, children. In your own small sphere be brave, courageous and true. And though your names may never appear in print nor any of you inherit wealth, or be much talked of by the world yet they will be recorded in heaven.

D.

MAMMA'S LOOK.

Mamma just looked at Flora : that was all. She never spoke a word, but Flora knew what she meant. The child had been disobedient. She had gone out doors without her hood and overshoes. Flora had been sick, and mamma had forbidden her to run out in the cold, damp yard unless she was warmly dressed. But Flora was forgetful—very. She forgot her mamma's strict "must not."

Now breakfast was ready, and mamma called Flora! Flora!" and in popped the child at the back-door. Then her mother looked at her: she just looked, and then Flora cried.

Do you remember about Peter in the Bible? He had denied with strong wicked words that he never knew Jesus. Jesus just looked at him when he came in sight and Peter went out and wept bitterly. When I was a child, and my mother wished to direct or reprove me she often had only to look. It makes me think of a verse in the Bible, "I will guide thee with my eye." If we keep close to God and look up to him every day he will guide us as easily as a mother can with her eye. How beautiful "to be guided so, dear children, without a word—just by his eye." Let us keep looking into our Heavenly Father's face, so as to catch in a moment just what he wants us to do. When we have done right He will smile, and when we have done wrong how sad and grieved he will look, just as Flora's mother did. —Sunbeam

WAKENED JUST IN TIME.

A beautiful, wealthy, accomplished girl had heard her sentence pronounced—*dying of consumption.*

The cherished darling of her home, the petted idol of society, the recipient of all that love and wealth could procure, would all of these weigh nothing in the

balance that was hanging suspended with death? Alas! the answer was—nothing.

And in her life of ease and pleasure what had she done for Christ? Again the answer came—nothing.

She must not die with that word on her lips. It would not satisfy her Judge that she had always been in her handsome pew on Sunday and did her share in church work. She knew it would not; and lying there so helpless and weak, she thought remorsefully of the good deeds she might have done amongst the poor degraded of the city. It was too late for that now.

But was not Christ needed in her own circle of friends? Looking beneath the polished veneering of society there was the wine-cup—there were allurements leading inevitably to the gambler's den unless the victims were arrested in their descent.

Then she remembered one, Charlie Reid, intelligent, courteous, a favourite everywhere, who had passed beyond even society's indulgent limit, and was becoming a wreck from the wine-cup. The last time she had seen him his step was unsteady and his breath thick with the fumes of the poison; and she, Alice Rivers, had hurriedly passed him by with never a word to arrest him as he neared the precipice. But was it too late yet?

That evening Charlie Reid stood on the doorstep of his home, with flushed face and aching heart, wavering between the excitement of the saloon and the joyous smile of his waiting mother. Just at the moment an old acquaintance passed, but her glance showed no sign of recognition, and rested upon him as a stranger.

An angry light gleamed from his eye, and he muttered:

"Lots of use for a man to try to pull up when once down. There is nothing but kicks to reward him for his exertions. Thanks for the lesson, kind friend," he added, in a sarcastic tone; "the 'die is cast,' and farewell to society and its votaries."

He mockingly lifted his hat to the retreating figure, and walked rapidly in an opposite direction.

"Mr. Reid, will you not get in and drive home with me? It is a long time since we have had a chat together."

Charlie Reid came to a sudden pause. What! Alice Rivers! that dainty little ornament of society, arresting him on the threshold of a saloon to ask him to her home! His thoughts were in a whirl. Would he resist the gentle voice or go ahead? But as he hesitated the driver

had opened the carriage door and Alice rode round beside her. He stopped in almost mechanically. Had God sent an angel to arrest him? It seemed so, and he yielded with a kind of awe, wondering what the end would be.

He stayed that evening and many others, when the gentle sufferer was well enough to receive him; and she told him of the loving mother who was praying for him, and of a Saviour who was waiting so yearningly to receive him.

The task was not an easy one, and Alice sometimes feared her mission would not be accomplished.

One evening he came for the last time, and the fading sunset seemed weaving a halo of radiance around the brow of the dying girl as she murmured:

"Charlie, I want to tell them the glad news. I want to tell them in heaven another soul is born anew."

And while the twilight shadows deepened a soul went forth to meet its God. But one was left behind to finish the good work she had begun, and ready to shine as a leading star in the crown of Alice Rivers.

girls, there is work at your side. Extend a helping hand to your sinking brothers, and not pass them by in scorn, you may be the means of saving them.—
Ed.

A TALK TO BUSINESS BOYS.

A boy's first position in a commercial house is usually at the foot of the ladder; his duties are plain, his place is insignificant and his salary is small. He is expected to familiarize himself with the business, and as he becomes more intelligent in regard to it he is advanced to a more responsible place. His first duty, then, is to work. He must cultivate day by day habits of fidelity, accuracy, neatness, and despatch, and these qualities will tell in his favour as surely as the world revolves. Though he may work unnoticed and uncommended for months such conduct always meets its reward.

I once knew a boy who was a clerk in a large mercantile house which employed as entry clerks, shipping clerks, buyers, book-keepers, salesmen, eighty young men, besides a small army of porters, packers, and truckmen; and this boy of seventeen felt that amid such a crowd he was lost to notice, and that any efforts he might make would be quite unregarded. Nevertheless, he did his duty; every morning at eight o'clock he was promptly in his place, and every power that he

possessed was brought to bear upon his work. After he had been there a year he had occasion to ask a week's leave of absence during the busy season. "That," was the response, "is an annual request, and one which it is somewhat inconvenient for us to grant; but for the purpose of showing you that we appreciate the efforts you have made since you have been with us, we take pleasure in giving you the leave of absence for which you ask."

"I didn't think," said the boy, when he came home that night and related his success, "that they knew a thing about me, but it seems they have watched me ever since I have been with them."

They had, indeed, watched him, and had selected him for advancement, for shortly after he was promoted to a position of trust with appropriate increase of salary. It must be so, sooner or later, for there is always a demand for excellent work. A boy who means to build up for himself a successful business will find it a long and difficult task, even if he brings to bear efforts both of body and mind; but he who thinks to win without doing his very best will find himself a loser in the race.

CHILDREN'S PRAYERS.

Lord Jesus, cleanse me in Thy precious blood, and keep me faithful to Thee as long as I live, and then take me to Thyself. Amen.

Lord Jesus, make me wholly like Thyself. Let Thy peace rule in my heart. Be to me all in all. Amen.

Heavenly Father, I praise Thee that Thou hast called back and pardoned Thy wayward child. Strengthen me to do all Thy will, and keep me from going astray from Thee, for Jesus' sake. Amen.

O Lord, our Father, help us to be Thy loving, obedient children. May we honor Thee by holy living and by doing good. We ask it for Jesus' sake. Amen.

Heavenly Father, I have gone astray from Thy way like a lost sheep. But Thou hast sought me and found me. And now, for Thy name's sake lead me and guide me. Amen.

Heavenly Father, may Thy will be done in Earth as in Heaven. May we know how to make Thy will our will, so as to be always Thine. We ask it for Jesus' sake. Amen.

Lord, teach us how to pray; Grant us a spirit of earnest prayer, and may we know that Thou carest us when we

call upon Thee. Grant this, for Jesus' sake. Amen.

Blessed Master, may we never be ashamed to confess Thee before men, but may we always be ready to acknowledge Thee as one who has done all things for us. Amen.

Heavenly Father, show us how to prize Thy Holy Word. May it speak to our hearts as though Thou thyself wert near and talking with us. We ask it for Jesus' sake. Amen.

Lord Jesus, show us how to lead others to Thee. Our heart's desire and fervent prayer is that they may be saved. Help us to win them unto Thee, for Thy name's sake. Amen.

Dear Saviour, it is but little that we can do to serve and please Thee. Help us to see whatever presents itself in our own daily path, and to attend to it heartily as something we may do for Thee; and Thy name shall have the praise. Amen.

Heavenly Father, we know it is good for us to draw near to Thee. O lead others to seek Thee with their whole heart, and may they find how precious Thou art to all who believe in Thee. We ask it for Thine own Son's sake. Amen.

Heavenly Father, we desire to forsake every sin, but we can do it only in Thy strength. Lord, deliver us from all evil, and strengthen us to live a new life. We ask it for Jesus' sake. Amen.

Create in me a clean heart, O God, and renew a right spirit within me. Hide thy face from my sins and blot out all my iniquities, for Jesus' sake. Amen.

O Lord, a wicked heart tempts me astray. The world allures me into evil. Lord save me, or I perish. Amen. *Sol.*

THE DIFFERENCE.

'Willie, why were you gone so long for water?' asked the teacher of a little boy.

'We spilled it, and had to go back and fill the bucket again.' was the prompt reply; but the bright, noble face was a shade less bright, less noble than usual, and the eyes dropped beneath the teacher's gaze.

The teacher crossed the room and stood by another, who had been Willie's companion.

'Freddy, were you not gone for the water longer than necessary?'

For an instant Freddy's eyes were fixed on the floor, and his face wore a trou-

bled look. But it was only for a moment—he looked frankly up into his teacher's face.

'Yes, ma'am,' he bravely answered; 'we met little Harry Braden, and stopped to play with him, and then we spilled the water, and had to go back.'

Little friends, what was the difference in the answer of the two boys? Neither of them told anything that was not strictly true. Which of them do you think the teacher trusted more fully after that? And which was the happier of the two?

HOW THE LITTLES GROW.

The wife of a Presbyterian minister canvassed a part of the parish to obtain pledges from the people to give a specified amount for the conversion of the world. Among other places she entered a shoemaker's shop and inquired of the old man on the bench if he would be willing to pledge \$18.25 a year in weekly instalments for the salvation of the world. He replied:

'Eighteen dollars and twenty-five cents! No, indeed, I seldom have such an amount of money. I would not promise one half so much.'

'Would you be willing to give five cents a day, or twenty-five cents each Sabbath for the cause of Christ?' Yes, and my wife will give as much more.'

'I do not wish to play any tricks nor spring any trap on you. If you will multiply five cents by 365 days it will make just \$18.25.'

'Don't say anything more to me about the \$18.25. I am good for five cents a day. Let us take your memorandum.'

He pledged himself for thirty-five cents a Sabbath. He took the book to his wife, for she took in washing and ironing and so had an income. She cheerfully gave her name for five cents a day. Their daughter was a seamstress and she wrote her name for four cents a day. Weeks came and months passed and the shoemaker said:

'I enjoy this, for I can give thirty-cents a week and not feel it. It goes like current expenses; and then it amounts to so much more than I ever gave before; it gives me a manly feeling. I feel that I am doing my duty.'—*The Presbyterian*.

The Bible does not say, "Well done, good and successful servant;" but, "Well done, good and faithful servant."

AMOUNTS RECEIVED BY REV. DR. MACGREGOR, AGENT,

FOR THE

MAIN SCHEMES OF THE CHURCH,

From May 1st, 1883, to May 1st, 1884.

CONGREGATIONAL CONTRIBUTIONS.

Presbytery of Sydney.

CONGREGATION.	Home Missions	Supplement.	Foreign Missions.	Day-spring and Mission Schools.	Colleges.	Aged Ministers.	French Evangelization.	Assembly.	Total.
Mara.....									
Sydney Mines.....	\$25 00	\$ 25 00	\$ 35 00	\$10	\$17	\$20	\$ 9		\$ 141
St. Andrew's, Sydney.....	34 00	8 00	54 22	30 32	6	15	30	3 5	182 54
Falmouth St Church, Sydney.....	15 00	8 00	26 50	15	9	4	15	3 3	95 50
St. Ann's.....	20 00	20 00	28 00	3	2	8	13	3 3	97
Gabarus.....	5 00	20 00	5 00		10	2	5	2 2	49
Glace Bay Mines.....	15 00	10 00	25 00	25	10	5	23	3 3	116
Cow Bay Mines.....	12 00	8 00	10 00	8	8	6	5	5 5	57
Boularderie.....	14 00	10 00	23 00	6 50	12	5 2	17	3 3	90 50
Cape North.....	5 00	8 00	5 00	6	6 50	2	4	2 2	38 50
Loch Lomond and Framboise.....	4 00	4 00	5 00	3	3	1	5		25
Grand River, etc.....	9 00	22 00	19 01	10 00	7 50	2	9	3 3	81 51
Leitch's Creek.....	40 00		8 00		3		2		53
Total.....	198 00	\$ 143 00	\$ 243 73	116 82	\$94 00	\$70 00	\$132 60	\$29 00	\$1026 55

Presbytery of Victoria and Richmond.

Whycocomagh.....		\$ 15 00	\$ 18 50	\$ 9 86	\$10	\$16 25	\$9		\$ 78 61
Port Hastings.....	\$ 6 79		7 62						14 41
Baddeck and Forks, Baddeck.....	16 80	11 00	10 50		18 10	7 30			63 70
Lake Ainslie.....	4	5	5	3	4	6	5	3	35
Mabou and Port Hood.....	16 40		14	14 42	8 20	4 50	18		75 52
Mid. River & Little Narrows.....	15 72	2 17	21 43	1 52	3 64	6 26	7 18	5 68	63 60
Strath Lorne.....	10	20	10 00	5	10	6	5	4	70 00
West Bay.....	7 17	7 17	6 39		6 38	1 69	7 92	4	40 72
Malagawatch & River Dennis.....		8	2				6 70		16 70
River Inhabitants.....									
Big Intervale, Cheticamp, & Margaree.....			1	1					2
Total.....	\$76 88	\$ 68 34	\$ 96 44	\$34 80	\$50 32	\$41 75	\$66 05	\$23 68	\$ 460 26

Presbytery of Truro.

1st Congregation Truro.....	\$21 35	\$ 40	\$ 46 29	\$37 05	\$10	\$4	\$28 24		\$ 228 69
St. Andrew's.....	80	75	110 31	44	30 64			8	376 19
St. Paul's,.....	50	50	85	50	35	10	15	4	299
Clifton.....	13 18	24 97	45	39 93	19 45	9	16 30		167 83
Great Village.....	10	22	45	15	17	9	15	3	136
Upper Londonderry.....	35	30	56	10	15	7	15		168
Riverside.....	36 73	35 44	61 47	42 10	44 67	7	26	3	256 41
Onslow.....	35	40	70 75	29	30	5	25	4	238 75
Stewiacke.....	29	28	107 75	32 87	25 66	10	25	5	263 28
Mid. Stewiacke & Brookfield.....	68 88	77	176 96	36 82	40	15 39	65		480 05
Acadia.....	20	15	43 01		5	5	10		98 01
Farrsboro.....			9 25						9 25
Economy and Five Islands.....	29 15	18 95	90	19 26	7 50	61 50	18 30		199 66
Coldstream.....	19 00	23 54	38 91	45 79	5		20 50		155 74
Springside.....	8	16	59 30	23 06	10	4	10	2	132 36
Maccan, Mission Stations.....									
North River,.....									
Harmony.....	10		10 50						20 50
Athol.....	10								10
Total.....	\$75 29	\$ 495 90	\$1055 50	424 88	294 92	110 89	353 24	\$29	\$ 3259 72

Presbytery of Pictou.

CONGREGATION.	Home Missions.	Supplement.	Foreign Missions.	Day-schools and Mission Schools.	Colleges.	Aged Ministers.	French Evangelization.	Assembly.	Total.
Prince St. Church, Pictou	880	136 74	143 70	89 29	87 87		145 00		642 60
Knox Church, "	30 75	36 75	123 25	35	23	6	24 80	8	295 25
United Church, New Glasgow	160 50	178 10	477 00	114	146 85		130		1206 65
James' Church, "	41 16	42 41	116 31	43 85	20	5	68 91	5	355 64
Merigomish,	7 30	10 15	50 50	15	6		7		95 95
Blue Mt. and Barney's River	24 71	18	53	38		12	64 75		210 46
Hopewell,	35	9	101 25	29 05		5 00	11 25	4 73	255 90
Lit. Harbor & Fisher's Grant	10	7	33	19	11		10	3 3	95
Westville & Middle River		10	69 75	8 25	19		17	4	118
West River,	25 44		182	72 31	16		32	2	329 75
Seotsburn and Saltsprings			88 00				9 35		97 95
Antigonish	36 95	23 30	91	35 17	10	22 75	20		238 17
Stellarton	17	42 14	240 35	27	41 83		18 32		386 65
Green Hill	12 71	23 30	66 38	32 83	7 50	5 25	8 10		158 67
East River, Pictou	10	20	137	19	10	10	14		220
Union Centre and Lochaber	14	35	35	42 13	14	4 75	16	4	164 88
Glenelg, Caledonia and E. R. St. Mary's	70 30	8	80 12	2	8				168 42
Sherbrooke & Goldenville	28	13	97 30	64 87	13 50	19	17	10	243 67
Vale Col. & Sutherland's Riv.	17 63		35 74	5 00			21 45	5	94 82
French River							2		2
Wine, Country & Isaac's Hrb's									
Total	633 45	808 89	2275 25	661 75	432 95	81 95	640 64	45 75	45380 68

* Including \$100 from "Lady Member of United Church N. G.

Presbytery of Halifax.

Fort Maasy, Halifax	210	359 10 5	238	96 66 160		20	90	12	1187 76
St. Andrew's "	25	100	80	135		20	29	4	284
Chalmer's "	15	31	40	19 10		8	42 92		156 02
St. Matthew's "	120 50	269 25	279 35	66 125		80 25	134 40		1058 75
Poplar Grove, "	40	35 14	56	78 80 30	10		25	10	284 74
St John's, "	60	85	104	40 105		20	44	12	470
Richmond, "	13 56	16 55	19 30	34 59 14 85			12 10		164 95
St. James' Ch., Dartmouth	44	54	71	63 57		18 75	17	7	331 75
Musquodoboit, Middle	28 11	3 57	53 34	10 41 3 42		3 65	6 79		109 29
" Harbour	7	4 60		22 17			4		37 83
" Upper	30 65	3	59 52		5 92	2	20 55		121 64
Lawrencetown, etc.	5		10		5				20
Little River, Musquodoboit	8	6	11 80	16 95			8 50	3 15	54 40
Shubenacadie & L Stewiacke	20	39	89	57 30		12	40		287
Windsor	45	77 15	90	40 50 40		20	25	10	347 65
Noel	14	17	13						44
Newport and St. Croix	10	35	16 53	23 45 8		9			104
Kentville	13	42		35 6		4 50	13	5	118 50
Wolfville, etc.			6	26 50					32 50
Sheet Harbour	50		2 32		7 52		1		30 34
Maitland	79 73	120	145	23 71			86 50		454 94
Carleton and Chebogue	8		3 75						11 75
St. John's, Yarmouth	34	39 40	41 58	48 83	28 45	13 70	19	5	229 96
Gay's River and Milford	25 71	53 04	35	56 95		12 36	37 53	4	224 59
Elmsdale & Nine Mile River	21	24 67	81 22	32 05		5 25	12 33	5 93	182 45
Gore and Kennetcook	18	4	108 50	24 50	20 50	3 74	20	1 25	200 49
Annapolis	5	30	8		15	2	165 25		125 25
Kempt and Walton	8 60	14	17 80	15	8	1	10 85	1	76 25
Hamilton, Bermuda	19 06	17 64	259 78		16 22	19 26	19 12		351 08
Warwick, "	20			10	10		15		56 00
Bedford and Waverley	4 62		3						7 62
Uniacke Gold Mines			3 27						3 27
Bridgetown,	2		8 30	4 30			6 25		20 85
Goodwood, & N. Y. Arm									
Digby Station							4 43		4 43
Canard	8		18 90		5				31 90
Waterville & Lakeville	9						4		13
Total	972 04	1474 17	1979 28	846 27	735 88	285 46	804 12	80 33	7177 95

* Including \$193.00 from Wm. McDougall Esq., S. Maitland. † Including \$243.34 from Archd. Wingood Esq., Ha'n. Bermuda. ‡ Including 50.00 from Mrs. Eliz Graham, Annapolis.

Presbytery of Lunenburg and Shelburne.

CONGREGATION.	Home Missions.	Supplement.	Foreign Missions.	Dayaring and Missions Schools.	Colleges.	Aged Ministers.	French Evangelization.	Assembly.	Total.
Lunenburg	\$25	\$ 75	\$ 102	\$36 50	\$35	\$10	\$20	\$ 4	\$ 307 50
La Have	14	20	17	48	15	4	8 50	4	140 50
Bridgewater	15	40	25		10	16	8	6	120
Shelburne							3 26	4	7 26
Riversdale	8	10		19	3	2	2	2	48 00
New Dublin	2	1	7		3	2	1	2	33
Mahone Bay	5	25	12	10	11	3	4	4	74
Clyde and Barrington	4	25	12			2	2	4	49
Lockeport and East Jordan	10 50	*25	11 70					2	49 20
Total	\$83 50	\$246 00	\$ 186 70	113 50	\$77	\$39	\$48 76	\$32	\$ 826 46

* From Thea. Johnson, M. P. P., Lockeport.

Presbytery of Wallace.

Knox Church, Wallace	\$12	\$ 4	\$ 47	\$20	\$ 5	\$ 7 50	\$10	\$ 4	\$ 109 50
St. Matthew's, "			24 06						24 06
New Annan	20	10	*83 03		6	5	6	4	134 05
Goose River	5		10						15
River John	27	35	86	16	9	9	33		215
Tatamagouche	10 55	45	45	10	17 30	8			135 85
Pugwash and Oxford	12 75	20	30 38	41 25		3 12	2		109 48
Amherst		17 40	100 05	17			17 50		151 65
Spring Hill			30 06				9 10		39 16
Earlton	1 69		4 24	9 55	5 02		6 73		27 23
Wentworth									
Total	\$88 99	\$ 131 40	\$ 459 82	113 80	\$42 32	\$32 62	\$84 33	\$ 8	\$ 961 28

* Including \$50.00 from Wm. Byers, Esq., West New Annan.

Presbytery of St. John.

St. John's Church, St. John.	\$21 73	\$ 10 86	\$ 32 58		\$32 59	\$ 5 43	\$21 73	\$ 3 90	\$ 128 82
St. Stephen's, "	20 24	21 88	43 52	\$27 11	12 13	19 41	17 13	29 95	191 37
St. David's, "	100	100	177 16	60	55	30	30	15	567 16
St. Andrew's, "	10	8	40			8			66
Calvin									
St. Paul's, Fredericton	25	25	35	15	18	1	5	12	136
Carleton	8	8	11 26		10	5	5	4	51 26
Springfield & English Settlement	5	10	4	5	4		4		32
Bocabec and Waweg	6	6	7	2	5	2	2	1	31
St. Paul's, Woodstock			5	22			9		36
Chipman	4	20	15	5	8	5	7	5	69
Sussex	12	13	8	15	6	2	2	2	60
Greenock Ch., St. Andrew's	25	25	16 50	30	10	5	14 50	4	130
Buctouche	1 37	4 06	3 50	9 50	5	3 50		9 50	36 43
Shediac	22 25		16 50	3 23		9 71	18 08	1 30	71 07
St. John's Moncton	48	60	147	63	40	20	65		443
Kincardine and Tobique	48 50	9 29	9 01	6 63	7 69		5	6 70	92 82
St. Stephen's	10		5				5		20
Richmond	10	10	25	20	15	8	15	3	106
Prince William	10	5	40	6	10	2	10	2	85
St. James'	10 25	7 19		2			7 56		27
Hopewell and Salisbury			2				2		4
Harvey	18 30		23 35				11	3 75	56 40
Stanley and Nashwaak	6	14	10		4		5	2	41
Glassville and Florenceville							6		6
Baillie and Tower Hill	5 35		7 40				6		18 75
Hammond River									
Grand Falls				3			5 02		8 02
Littleton Station									
Southampton							7 48		7 48
St. George			5 75	11 65		8 71	4 04	4	34 15
St. Martin's, Fairfield, etc.							8 50	2	10 50
Waterford, Londonderry etc.							15 05	1	16 05
Campbell Settlement							4 16		4 18
Kirkland, Oak Mt. Benton	11 67		10 10		3 20	4 13	5 65		34 75
Total	438 66	\$ 357 28	\$ 699 63	306 12	245 61	138 89	322 92	112 10	\$2621 21

Presbytery of Miramichi.

CONGREGATIONS.	Home Missions.	Supplement.	Foreign Missions.	Day Spring and Mission Schools.	Colleges.	Aged Ministere.	French Evangelization.	Assembly.	Total.
St. John's, Chatham				\$18					\$ 18
St. Andrew's, "	75	\$ 100	45	5 50	\$25	\$10	15	16 50	292
Behurst	15		7		5	5	6	5	48
Blackville and Derby	12	4	24	18	22	16	14	2 50	112 50
New Carlisle, etc.	9	20	20	15	10	3	8	2	87
River Charlo		10	75		6	6	4		101
Bedbank	2	12	6	3	5	3	3	2	36
Newcastle	48	26	26		35	5	20	10	168
Black River	10	6	6		4	2	5	2	34
Tabusintac and Barnt Co.	32						13		45
Dalhousie	12	10	34 13	20	13 17	13 18	32 44	4	138 92
Campbellton		60 08	30	18 18	32	10	23	9 50	191 76
Richibucto	30	20	25		10		13	6	104
St. Mark's, Longfellowtown	7 43	5	6	19 57	2	3	4	3	50
Bass River	15 24		15 24		28 27				58 76
New Richmond	20	20	20		22	9	24	0	121
Kouchibouguac (Mission St.)									
Metapedia & Flatlands	5				3				8
Upasquitch									
Escuminac	12		12				14		39
New Brandon							2 48		2 48
Caraquette							9		9
Total	305 07	\$ 300 08	\$ 350 37	117 23	222 44	\$85 18	209 92	\$38 50	\$1659 41

Presbytery of P. E. Island.

St. James' Church Clifton	\$25	\$	\$ 70	\$20	\$	\$20	\$5	\$	\$ 140
Zion	20	10	45	37 62	10	10	10		162 62
Bebeque	70	40	116 68		7	5	75	5	318 68
Strathalbyn					17 60				17 60
Cove Head	43	32	32 38				16 70		94
(South) & Clifton	19	15	158		11	5	31		239
New London (North)	30		25				40		95
Valleyfield	50	3 50	50			10	30	6	149 50
St. Peter's Rd & Brackley Pt	35		50		3		20		108
Richmond Bay	12		23 02						35 02
Summerside	30	16 65	73 16				42		161 15
Princeton	32	75	213	67 54	50	7	38	5	467 54
Georgetown and Montague	48 07		5						53 07
Cardigan							4 60		4 60
Mount Stewart & W. St Peter	5	7	65	5	15		20	3	120
Bay Fortune and Souris	10	15	15	10	7	8	2	2	70
West & Clyde Rivers, etc.	10	40	51	49 22	32 50	4	20		206 72
St. Peter's Bay							5		5
West Cape, Campbellton, etc.	5		16		3	2	5	2	27
Alberton	30	33 53	96 03	19 49	15	7 50	20	3	224 55
Tignish Montrose & Elmsdale	15	20	20	14	5	3 00	15	2	94
Woodville & Little Sand		7 10	6 16	2 30					15 56
Cavendish and New Glasgow	30	40	117	40	24	5	37	6	289
Murray Harbour	8 50	20 30	39 75		14 50	8 00	35 52	5	182 77
Belfast	103	20	116	36		3 50	39		317 50
Tryon and Bonshaw	2	12	4			5	4	5	62
Breadalbane									
Dundas and Pisquid			2				7 52		9 52
Total	602 87	\$ 406 48	\$1403 04	321 17	214 60	\$3 90	538 34	\$40	\$3619 40

Presbytery of Newfoundland.

St. Andrew's Ch. St. John's	120	\$ 105	\$782	15 69	250		\$40	\$15	\$1427 60
Harbour Grace	23		90 50	126 40	25	5	15		279 90
Bay of Islands				18 68					18 68
Betts' Cove and Little Bay									
Total	143	\$ 105	\$ 872 50	160 08	270	5	\$55	\$15	\$1725 58

Incl. here \$19 from "A Friend" Inclusive \$11 from Woman's Foreign Mission Society.

Totals by Presbyteries.

PRESBYTERIES.	Home Missions.	Supplement.	Foreign Missions.	Day-spring and Mission Schools.	College.	Aged Ministers.	French Evangelization.	Assembly.	Total.
Sydney	\$ 198	\$ 143	\$ 243 73	\$ 116 82	\$ 94	\$ 70	\$ 132	\$ 29	\$ 1026 55
Victoria, &c.	76 88	68 34	96 44	34 80	50 32	41 75	66 05	25 68	460 26
Truro	475 29	495 90	1055 50	424 88	21 82	110 89	353 34	29	3239 72
Pictou	633 45	608 89	2275 25	661 75	432 95	81 95	640 64	45 75	5380 63
Halifax	972 04	1474 17	1979 28	846 27	735 88	285 46	804 52	80 33	7177 95
Lunenburg &c.	83 50	246	186 70	113 50	77	39	48 76	32	626 46
Wallace	88 99	131 40	459 82	113 80	42 32	32 62	84 33	8	961 28
St. John	438 66	357 28	699 63	306 12	245 61	138 89	222 92	112 10	2621 21
Miramichi	305 67	300 08	350 37	117 25	222 44	85 18	209 92	68 50	1659 41
P. E. Island	602 87	406 48	1403 04	321 17	214 60	83 90	538 34	49	3619 40
Newfoundland.	143	105	872 50	160 08	370	5	55	15	1725 58
Total	\$4018 35	\$4336 54	\$9622 26	\$3216 44	\$2780 04	\$ 974 64	\$3255 82	\$ 494 36	\$28698 45

Comparative Statement.

PRESBYTERIES.	Year.	Home Missions.	Supplement.	Foreign Missions.	Day-spring and Mission Schools.	College.	Aged Ministers.	French Evangelization.	Assembly.	Total.
Sydney	1883	\$ 161 40	\$ 148 48	\$ 197 20	\$ 123 09	\$ 98 75	\$ 77 50	\$ 142 72	\$ 38 50	\$ 987 64
"	1884	198	143	243 73	116 82	94	70	132	29	1026 55
Victoria, &c.	1883	85 57	85 61	154 06	63 05	82 73	43 80	88 65	17 47	620 94
"	1884	76 88	68 34	96 44	34 80	50 32	41 75	66 05	25 68	460 26
Truro	1883	534 20	709 45	1100 62	349 22	291 68	141 63	394 26	36	3556 06
"	1884	475 29	495 90	1055 50	424 88	949 12	110 89	353 34	29	3239 72
Pictou	1883	686 35	1047 05	2498 43	495 78	362 75	105	786 39	61 50	6043 25
"	1884	633 45	608 89	2275 25	661 75	432 95	81 95	640 64	45 75	5380 63
Halifax	1883	904 30	1815 19	2435 66	918 62	788 66	296 28	869 27	118 70	8106 68
"	1884	972 04	1474 17	1979 28	846 27	735 88	285 46	804 52	80 33	7177 95
Lunenburg &c.	1883	79	97 70	177 60	108 40	56	33 75	63 30	35 65	651 40
"	1884	83 50	246	186 70	113 50	77	39	48 76	32	826 46
Wallace	1883	95 36	155 72	178 41	58 24	38 75	38 20	91 60	13	669 28
"	1884	88 99	131 40	459 82	113 80	42 32	32 62	84 33	8	961 28
St. John	1883	326 58	788 60	505 07	285 13	209 52	107 05	269 17	73 65	2564 77
"	1884	438 66	357 28	699 63	306 12	245 61	138 89	222 92	112 10	2621 21
Miramichi	1883	253 73	317 62	327 70	166 82	157 42	74 06	184 58	66 50	1548 43
"	1884	305 67	300 08	350 37	117 25	222 44	85 18	209 92	68 50	1659 41
P. E. Island	1883	532 10	500 97	1128 43	313 51	216 13	108 31	446 26	43 18	3258 89
"	1884	602 87	406 48	1403 04	321 17	214 60	83 90	538 34	49	3619 40
Newfoundl'nd	1883	120	235	585	120 60	100		65	15	1240 00
"	1884	143	105	872 50	160 08	370	5	55	15	1725 58
Total	1883	\$3778 59	\$501 39	\$9308 18	\$3001 46	\$2402 39	\$1025 58	\$3341 20	\$519 15	\$29277 94
"	1884	4018 35	4336 54	9622 26	3216 44	2780 04	974 64	3255 82	494 36	28698 45

The decrease in Presbytery of Lunenburg and Shelburne is accounted for in part by the transference of the congregations of Yarmouth and of Carleton and Chebogue to Halifax Presbytery, the latter gaining what the former lost.

Pres. Ch. of Ireland £100 Stg.	486 67
An old friend, Scotch Hill	10 00
Rev. Jos. Annand, Aneiteum	8 67
W. reuter	9 22

Total Donations, etc.	\$829 56
From Congregations and Mis. Sta.	4336 54
Bal. on hand May 1st 1883	623 35

Total from all sources \$5794 45

COLLEGE FUND.

Interest and Dividends	\$6842 36
Collections at opening and closing of Pine Hill	31 82
An old friend, Scotch Hill	10 00
Rev. J. D. McGillivray for class books	6 00
Rev. Jos Annand, Aneiteum	10 00

Total Interest, etc.	\$6700 18
Congregations and Mis. Stations	2210 37

Total from all sources \$8910 55

AGED AND INFIRM MINISTERS' FUND.

Interest and Dividends	\$368 59
Minister's Percentage	367 01
St. Andrew's, Winnipeg	5 00
An old friend, Scotch Hill	10 00
St. Columbus, Hopewell	1 00

Congregations and Mission Stations	\$751 60
Bal. on hand May 1, 1883,	974 64
	447 48

Total from all sources \$2173 70

FRENCH EVANGELIZATION.

An old friend, Scotch Hill	\$ 10 00
In Remem. of Rev. D. F. Croelman	5 00
M. G. Pictou	20 00
"Box" "	4 00
Miss Henderson, Poplar Grove, P. E. I.	1 00
Friend P. E. Island	10 00

	\$ 50 00
Congregations and Mis. Stations	3255 82

\$3305 82

BURSARY FUND.

St. James Ch., Dartmouth	\$ 4 00
St. Ann's, C. B.	1 50
Melford and Gay's River	12 00
Knox Ch., Pictou	12 00
St. Paul's, Truro	15 00
Windsor	15 00
St. Matthew's, Halifax	78 25
Cape North, C. B.	2 00
Stewiacke	5 09
Member of James Ch. New Glasgow	60 00

Friend, Nfld. per Rev. L.G. McNeil	200 00
St. John's Halifax	10 00
St. Adrew's Halifax	10 00
St. Andrew's, N. B.	5 00
Acadia Mines	5 00
Souris and Bay of Fortune	2 20
Interests and Dividends	252 25

FOR PRIZES.

St. David's S. S., St. John	40 00
Rev. J. Carruthers (Morrison Bursary 2 years)	24 00
Rev. John McMillan	25 00
Rev. Dr. Pollok	25 00
Fort Massey, Halifax	25 00
St. Mathew's Halifax	45 00
Wiswell Elocution	10 00
	<u>\$883 30</u>

NOTES.

1. The French column includes all contributions, whether sent to Mr. Warden or the Maritime Agent. The Assembly column includes the sums sent direct to Dr. Reid.

2. In this issue, the personal contributions, where the congregation to which the donor belonged was known, are added to the congregational contributions, and not entered separately. This change has been adopted to economize room, and because some thought their congregations in tables published, were deprived of credit to which they were entitled. Such included donations have all been acknowledged in the *Record*.

3. The sums paid to Mr. Merton for debt liquidation, are included, also sums paid to Mr. Robertson for special objects so far as those have paid over to Treasurers.

4 The college Column includes contributions, both to the Halifax and Manitoba colleges. The agent of the church gave the Manitoba college a separate column, but we were obliged to put both in one, on account of the width of the page—ED.

Of the above amounts the following were contributed to the Manitoba College.

PRESBYTERY OF SYDNEY.

Falmouth St., Church,	\$4.00
Boularderie,	4.00
Cape North,	1.50
Grand River & St. Peters,	2.00
	<u>\$11.50</u>

PRESBYTERY OF VICTORIA & RICHMOND.

Baddeck and Forks Baddeck,	\$11.60
Lake Ainslie,	4.00
Middle River and Little Narrows,	1.62

\$17.22

P. E. ISLAND.

Strathalbyn,	\$17.60
New London S. and Clifton,	7.00

PRESBYTERY OF PICTOU.

Prince St. Ch., Pictou,	\$12.30
Little Harbor and Fishers Grant,	2.00
West River,	6.00

\$20.30

PRESBYTERY OF WALLACE.

River John,	\$9.00
Tatamagouche,	5.00

\$14.00

PRESBYTERY OF TRURO.

Clifton,	\$10.00
Riverside	8.30
Economy and Five Islands	7.50

\$25.80

PRESBYTERY OF HALIFAX.

Fort Massey,	\$60.00
St. Andrews	12.00
Poplar Grove,	10.00
St. Johns,	30.00
Richmond,	5.55
St. James Ch. Dartmouth,	5.00
Kentville,	6.00
St. Johns Ch., Yarmouth	1.15
Windsor,	10.00
Annapolis.	10.00

\$149.70

PRESBYTERY OF LUNenburg AND SHELBORNE.

Lunenburg	\$5 00
Mahone Bay	2 00

\$7 00

PRESBYTERY OF ST. JOHN.

St. John's Church, St. John	\$10 86
Bobabez and Wauveig	2 00
Kincardine and Tobique	4 69
Richmond	5 00

\$22 55

PRESBYTERY OF MIRAMICHI.

Blackville and Derby,	\$5 00
Newcastle,	10 00
Black River,	2 00
New Richmond,	10 00

\$27 00

PRESBYTERY OF NEWFOUNDLAND.

"A Friend" St. Johns, Nfld., \$250.00

Total \$569 67

ROCKS.

A gentleman was once, when a boy, sailing down the East river, near New York, which was then a very dangerous channel. He watched the old steersman with great interest, and observed that whenever he came to a stick of pointed wood floating on the water he changed the course of the boat.

"Why do you turn out for these bits of wood?" asked the boy.

The old man looked up from under his shaggy brows, too much taken up with his work to talk, and simply growled:

"Rocks."

"Well, I would not turn out for those bits of wood," said the thoughtless boy. "I would go right on."

The old man did not reply, but simply looked at the boy, as if he thought:

"Poor boy! how little do you know about rocks!"

So, boys and girls, shun the rocks as you would the way of death. There are plenty of warnings to show you where the rocks are hidden, and whenever you meet one turn aside, for there is danger.

JOIN THE RANKS.

It is easier to do Christ's work, and to do it well, if one allies himself with Christ's followers. Not one Christian in twenty can maintain the desired standard of personal piety and spiritual efficiency outside of the church. If he could, it would not justify his remaining without. Every such Christian may do much good, but he also is certain to do grave harm. Inevitably his example is quoted—and misrepresented—by others, and often is even made an excuse for not beginning the Christian-life at all. Guerilla warfare is neither very respectable nor very effectual, and the unattached Christian, so to speak, in neither as safe nor as consistent in his independence as he needs to be, nor does his work for God prove as fruitful. He always is at a disadvantage, because he refuses to put himself into harmony with the nature of things, and the plan of Christ, which bids him become an earnest and active church member, as well as a Christian.—*Conjregationalist.*

PRESBYTERY MEETINGS.**Presbytery of Pictou.**

The Presbytery of Pictou met at New Glasgow on the 1st inst. There were present besides Mr. Stewart, Moderator, Messrs. D. B. Blair, Dr. Murray, R. Laird, Wm. Donald, E. A. McCurdy, A. McL. Sinclair, R. Cumming, E. Scott, A. W. McLeod, J. L. George, Ministers, and Messrs D. Ross, J. D. Dunbar, C. A. Harrington, G. W. Underwood, R. Fraser, H. Ross, and Alex. Grant, Ruling Elders.

Messrs. K. J. Grant of Trinidad, and Mr. Grant of P. E. Island, were also present as corresponding members.

Mr. A. McL. Sinclair was elected as Moderator, and Mr. E. A. McCurdy as Clerk for the ensuing year.

Moderation in a call was granted to the congregations of Antigonish, and Stellarton. Mr. McCurdy was appointed to preach at Antigonish on the 14th inst. at 3 o'clock, p. m., and Mr. Scott at Stellarton on the 17th inst. at 7½ o'clock, and to moderate in said calls.

Mr. Ferry who has accepted the call to St. Mary's delivered his trial exercises for ordination. They were very cordially sustained, and arrangements were made for his ordination and induction at Glenelg on the 15th inst. at 10½ o'clock, the Moderator to preach and preside, Mr. Forbes to address the minister, and Mr. R. Camming the people.

A call from the congregation of North Sydney, addressed to Dr. Murray, had been transmitted by the Presbytery of Sydney, and after hearing all parties it was placed in the hands of Dr. Murray, who requested further time for its consideration. His request was granted.

Mr. A. J. Logan submitted a report respecting his 2 months labour at Trenton, which was received, and his diligence was commended. Mr. Logan was appointed to labour at Cape George for some weeks beginning with the 6th inst.

The Committed appointed to visit Scotsburn and Saltsprings reported, and after all parties had been heard with reference to the proposed changes, it was agreed that in view of the representations which had been made no change be made in existing arrangements.

Mr. Stewart was appointed to dispense the Sacrament of the Lord's Supper at Scotsburn on the 13th inst., and Mr. Fitzpatrick to perform a similar service at Saltsprings on the 20th inst.

Mr. George asked and obtained leave

of absence from his congregation for three Sabbaths in August, and Mr. Murray was appointed to supply his pulpit on the first Sabbath of that month, and Mr. Ferry on the second.

It was agreed that a Presbyterial Conference on the State of Religion be held at the next regular meeting of Presbytery, and that it should be the first order of business for the afternoon sederunt.

Notice was given of a motion to be considered at next meeting of Presbytery looking towards an effort to make an arrangement in future for meeting the travelling expenses of the Commissioners to meetings of Assembly.

It was agreed that the next regular meeting of Presbytery be held at half past nine o'clock a. m., whereupon the Presbytery adjourned to meet at Glenelg on the 15th inst. at half past ten o'clock a. m., and with the understanding that there should be another meeting in New Glasgow on the 29th inst. at 9½ o'clock.

E. A. McCURDY, Clerk.

Presbytery of St. John.

The regular bimonthly session of Presbytery opened in St. David's Church on Tuesday, Rev. Lewis Jack, moderator, in the chair.

A deputation from the Women's Home Mission Association asked the Presbytery to permit that body to form auxiliaries in the principal towns.

The Presbytery granted the application and recorded its sense of the value of the action recommended.

Dr. Macrae received authority to procure \$26 for extra expenses of Rev. Mr. Ross at Hampton.

The Calvin Church matter was brought up and referred to a committee to wait on Chief Justice Allen in regard to the affairs of the church.

The application of Rev. Godfrey Shore as missionary to the Women's Mission Association was approved and the convener authorized to arrange for the appointment.

The report of the induction of Rev. MacGregor McKay into the united congregations of Shediac and Shemogue was approved.

The General Assembly having granted the request of the Presbytery to have Rev. Lewis Jack retire from the active duties of the ministry, the Presbytery recommended that he be granted the usual allowance from the aged ministers' fund.

The report of a moderation in the St. James Church was read, the call was sustained and accepted by Rev Mr. Sutherland, whose induction will take place on the 17th of July, at 2 p. m. Dr. MacRae was appointed to read the edict for induction on the 6th and 13th July.

The Presbytery will hold its next meeting in Shediac on the 1st Tuesday in September at 2 p. m.

In the event of the Rev. Mr. Shore accepting the office of Home Missionary, the following arrangements were made for his installation: The moderator to preside, Rev. A. J. Mowatt to preach, Rev. MacGregor McKay to give the charge to the people, and Dr. Macrae to address the minister. Time to be fixed by the Home Mission Board.

CLIPPINGS.

Britain.

The receipts of the British and Foreign Bible Society last year were \$1,166,000, and the increase over the previous year more than \$110,000.

The Revised Version of the Old Testament is being printed at the Oxford and Cambridge University presses, and will be ready for sale in the autumn.

Prof. Lindsay, Glasgow, advocates the bringing of all evangelistic work inside the church, for there is, he says a serious defect in all kinds of such work unless it leads to regular church membership.

PARADISE REGAINED.—Eday, one of the Orkney islands, with a population of 800, has not had a public house for thirty years. There are three churches and two schools, but neither a doctor nor policeman. The people are industrious contented and happy.

The statistics of the United Presbyterian Church of Scotland record a prosperous year. The membership has increased 1,900, and the income for the year, amounting to £397,288, is £10,570 more than the previous year's revenue.

During forty years the Free Church Assembly has always had a Disruption minister for Moderator. No more striking proof could be imagined of the high quality of the men who led the exodus in 1843. But the list of these old leaders will soon be exhausted.

For centuries in Scotland a fast day has been a uniform feature of the observ-

ance of the Lord's Supper. At a recent conference of representatives from the Glasgow Presbyteries, Free, Established and United Presbyterian, it was agreed that these fast-days had ceased to be for edification, and should therefore be discontinued.

In the last meeting of the Synod of the United Presbyterian Church of Scotland a motion was made though lost, that all sellers of intoxicants as a beverage should be excluded from membership. Faithful discipline was urged in all cases where they were proved to have been sold to drunkards.

The annual statements of what is now called the English "Drink Bill" is given in the London Times. It is favorable. England spent \$3,750,000 less in drink in 1883 than in the year preceding. Since 1876 the cost of liquors in England has diminished by the sum of nearly \$107,000,000. The drift is in the right direction.

After three hundred years the Edinburgh University is to-day more prosperous than ever. It has more Professorial Chairs than ever; and last session 3,341 students matriculated, the largest number ever enrolled. More than the half of these were medical students.

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United States.

There are six million colored people in the Southern States, and one-half of them do not know how to read and write.

There are, it is said, one hundred and ninety Presbyteries connected with the General Assembly of the Presbyterian Church.

There were forty-two colored delegates in the late Methodist General Conference held in Philadelphia, one Hindu, Ram Chandra Rose, one Eurasian, and missionaries from India, China and Italy. The colored men made a fine appearance, some of them being able and interesting speakers.

The Woman's Foreign Missionary Society of the New York Methodist Conference was organized in 1870 by seven women, and has now a membership of 90,000, of whom 20,000 belong to the New York branch. Last year the expenditure for mission work reached \$25,000, and the intention is to raise \$30,000 the present year.

The question of licensing women to preach was one of the questions before the late Methodist Conference in Philadelphia. It was hardly a 'burning question,' for no great fervency of speech was elicited, and the Conference decided the matter in the negative. Preaching is a privilege to which nine-tenths of the Christian women of this country are profoundly indifferent.

Europe.

During last year 2,104 persons, mostly Roman Catholics, joined the Evangelical Church in Germany, being 200 more than the previous year.

Naples is the dirtiest, most ragged and squalid city in Europe. It has a population of 500,000, of whom about 40,000 are priests.

As the result of Waldensian Missions in Italy, nearly five hundred new members have been added to the church of Christ during the past year, and these are mainly from the Church of Rome.

Of 2,141 missionaries sent forth into the heathen world by the Moravian Church no fewer than 800 have died at their post. One of them, Dr. Zeisberger has laboured for sixty-three years with great success amongst the North American Indians.

Two Cardinals recently superintended a minute inventory of the contents of the Vatican, from its artistic and literary treasures down to the most trivial articles. The origin, position and value of every object were set down and the inventory was signed with all the legal formalities. This is supposed to indicate the Pope's intention to leave Rome.

Asia.

The Governor of Zahleh, Syria, has two sons in the Beirut Protestant College and two daughters in the Female Seminary, paying full price for their tuition.

The United Presbyterian missionaries in North India report:—"The summing up of last year's work, made at the annual meeting at Jhelun, indicates even larger success than any of us anticipated. We shall report 1,132 communicants, a net increase of 524, or about 87 per cent. Of these, 559 were received on profession of their faith and 536 adults were baptized. Thus nearly one-half of the present membership was added during the year, and most of it from the midst of heathenism."

At the annual meeting of the Evangelical Alliance of Japan on January 10th, eighty-six churches were represented, reporting a membership of 5,398. Seventeen churches not reporting bring the membership at that date up to a total of 6,595. The contributions of native Christians were given at 16,168 yen (about \$13,000.) Twenty-five years ago there were no native Christians and no Christian literature in Japan. The increase of membership during the last year has been nearly equal to the total membership after seventeen years work.

Africa.

When Livingstone died, nearly eleven years ago, three or four missions were in their infancy in Central Africa. To-day there are ten missions, with ninety workers, in active operation. But "What are these among so many?" The proportion is about the equivalent of one minister and one Sabbath School teacher to the State of Massachusetts.

The alarming consumption of alcohol in Switzerland has induced the government to propose fresh legislation on the subject. A prohibitive tax will probably be put on distillation.

A DEADLY SERPENT.

Some time ago a party of sailors visited the Zoological Gardens. One of them excited by the liquor he had taken, and as an act of bravado to his companions, took hold of a deadly serpent. He held it up, having seized it by the nape of the neck in such a way that it could not sting him. As he held it, the snake (unobserved by him) coiled itself around his arm, and at length it got a firm grasp, and wound tighter and tighter and was unable to detach. As the pressure of the snake increased the danger grew, and at length the sailor was unable to maintain his hold on the neck of the venomous reptile, and was compelled to loose it. What did the snake then do? It turned around and stung him and he died. So it is with the appetite of strong drink. We can control it at first, but in a little while it controls us. We can hold its influence in our grasp for awhile, so that it shall be powerless, but afterward "it biteth like a serpent and stingeth like an adder." — *Philadelphia Methodist.*

THE WORK OF A MOMENT.

Did you ever write a letter, and just as you were finishing it let your pen fall on it, or a drop of ink blot the fair page? It was the work of a moment, but the evil could not be effectually effaced. Did you never cut yourself unexpectedly and quickly? It took days or weeks to heal the wound, and even then a scar remained. It is related of Lord Brougham, a celebrated English nobleman, that one day he occupied a conspicuous place in a group to have his daguerreo-type taken. But at an unfortunate moment he moved. The picture was taken, but his face was blurred.

Do you ask what application we would make of these facts? Just this:—"It takes a lifetime to build a character; it only takes one moment to destroy it." "Watch and pray," therefore, "that ye enter not into temptation." "Let him that thinketh he standeth take heed lest he fall." — *Baptist Weekly.*

THE DIFFERENCE.

A commonplace truism of Christian ethics is that right giving carries with it two blessings: one to the receiver; and another, and a greater one, to the giver; but however trite is this phrase, the truth

which it teaches can never become commonplace. An anecdote which is told of the late Professor Sophocles, of Harvard, by a Philadelphia gentleman of his acquaintance, provides a fresh illustration of this truth. Walking together, Professor Sophocles and his friend passed an organ-grinder on the street, and the Professor, seizing an opportunity when his friend appeared to be looking away, pressed some money into the musician's hand.

"I did not know that you gave alms to these fellows," said his companion, who had not been so unobservant as he appeared to be.

Professor Sophocles was confused for a moment. Then he said simply:

"I did it for my own sake—to keep my heart open." That simple sentence speaks eloquently for the reflex blessing of beneficence.

WHILE THEY WENT TO BUY THE BRIDEGROOM CAME.

Deeply solemn to me and useful was the following *fit* lesson is still with me. What a speaking text too!

I had been for my holiday, and returned on the afternoon of a sultry day in August, thoroughly weary. I was preparing for a quiet hour, when a message arrived from a sick man with a request that I would visit him. It was a momentary temptation to postpone the visit till my hour of rest had been realized; but often since I have been thankful that in resistance to that suggestion I took my Bible and proceeded immediately to the house indicated.

My messenger had barely entered when I arrived. We were met on the threshold by a weeping woman, who uttered brokenly the appalling words, 'Too late, sir, he's gone!'

'Why did you not send for someone before?' I asked: for the man had led a reckless life, and I was shocked to think he had gone to his account without hearing of Jesus' power to save.

'He would not hear of it,' she cried, 'until just now, and the messenger had hardly left the house when he died.'—*C. H. Spurgeon.*

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