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 CHURCH OF CANADA

The Maritime Presbyterian
 A Quarterly Creature Into all the World

Preach the Gospel

WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

CONTENTS.

	PAGE
State of the Funds	291
Meeting of Synod	291
The last Sermon of the late Rev. J. C. Meek,	298
Letter from Father Chiniquy,	300
John Brown, a tale of the Scottish Covenanters	302
Letter from Mrs. C. D. McLaren,	303
Statistical Tables, Amounts received by Dr. Macgregor, for the Schemes of the Church, from May 1st, 1882, to May 1st, 1883,	309
THE PRESBYTERY MEETINGS:—	
Pictou, P. E. Island, Miramichi, Halifax, and Lunenburg and Shelburn,	316
Theological Dogmas,	319
Obituary,	319
One Thousand Million Souls,	320
Meeting of the Foreign Mission Board,	320
Cologne Cathedral,	280
THE CHILDREN'S PRESBYTERIAN.	
Letter from a Pastor,	305
Trust and Obey,	306
Reacne the Heathen Children, I know a thing or two,	308
The Missionary Hen, True and Faithful,	307
The Captain of Our Salvation,	307
Charity, Sabbath for the Working Man,	308

OCT. 15, 1883.

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COLOGNE CATHEDRAL.

Cologne Cathedral is completed at last. Nothing remains to be done but to remove the staging and scaffolding and dericks, and to put the beautiful terrace in order. And for this \$123,000 will be required. There is something wonderfully impressive in the structure, by far the finest architectural work in Europe and the richest specimen of the gothic order in the world. It was begun 613 years ago, in 1270, when Germany was little more than half civilized, and the Normans ruled England, holding the Saxons in subjection in a lot but a trifle better than serfdom. Who designed this beautiful edifice is not now certainly known. It took over fifty years to finish the choir, which was consecrated in 1322. Work was continued on it till down into the troublesome times of the Reformation when it was suspended, the great iron crane standing to show that the faith which begun would surely complete the edifice. And the return of order brought the spirit needed for the task. Work was resumed. The unrivalled beauty of the place compelled the admiration of Protestants, and made the building an object of pride. The King of Prussia took hold of the enterprise as a national monument, and 1842 laid the foundation of the transepts. The nave, aisle and transepts were opened in 1848. The magnificent south portal was finished in 1859, and the north portal soon after, and the central iron spire was raised in 1860. The towers, as now completed, rise upward of 500 feet. Over \$2,000,000 have been spent in the work since 1864. Such a building's history is a stone. Eighteen generations of artisans have worked upon it. Thousands of men have chiselled and wrought their whole lives into it, of whom not one in a hundred had a conception of the finished structure. They builded better than they knew, in a literal sense. And at last it stands, a thing of marvellous beauty and grandeur rooted in the faith and pious devotion of the ages, as though it had grown out of the hearts of an unconquerable people.—*Can. Pres.*

Mr. S. McFarlane who has been engaged for some time as colporteur in connection with the British A. T. Society, Halifax, in Newfoundland, is to be located at Bay of Islands for one year, performing the labours of teacher and evangelist during that time.

The Maritime Presbyterian.

VOL. III.

OCTOBER 15th, 1883.

No. 10.

STATE OF THE FUNDS SEP. 1st, 1883.

FOREIGN MISSIONS.	
Received to Oct. 1st, '83.	\$1624 66
Expended to " " '83	3340 76
Bal. Due Treas.	1716 20
DAYSPRING, ETC.	
Received to Oct. 1st, '83	\$517 41
Expended to Oct. 1st, '83 (including Bal. of \$952 21.)	22518 90
Bal. due Treas.	2000 30
HOME MISSIONS.	
Received to Oct. 1st, '83	\$1370 27
Expended to " " '83	762 23
Bal. on hand	\$616 05
SUPPLEMENTS.	
Received to Oct. 1st '83	\$1453 81
Expended to " " '83	1652 40
Bal. due Treas.	1133 69
COLLEGE.	
Received to Oct 1st, '83	\$3296 55
Expended to Oct. " '83 (including Bal. of \$3710 53.)	9043 10
Bal. due Treas.	24751 75
AGED MINISTERS FUND	
Received to Oct. 1st '83	654 31
Expended to " " '83	905 00
Bal. due Treas.	\$210 69
RECEIPTS FOR THE MONTH OF SEP.	
Foreign Missions	\$307 41
Dayspring and Mission Schools	47 78
Home Missions	344 65
Supplements	127 18
College	57 00
Aged Ministers	18 00
French Evangelization	167 45
	\$1029 43

P. G. MCGREGOR, Treasurer.

Murdock Chisholm, M. D. who proposed entering our Pine Hill institution this winter, has returned again to Bay Roberts, Newfoundland. Owing to failing health, he has been obliged to relinquish his studies for the winter.

THE MEETING OF SYNOD.

The Synod of the Maritime Provinces met in Fort Massey Church on Tuesday the 9th inst, at 7.30 P. M.

Rev. Dr. McKnight, the retiring moderator preached the opening sermon from Matt. 20, 42—"What think ye of Christ.

He said:—It is the prerogative of man to think and to express his thoughts in speech. Our Lord had taken for granted that the Pharisees had exercised their minds in thought on the Old Testament Scriptures which they possessed, and he asks what opinions they have formed with regard to the Messiah of whom these Scriptures speak. He does not ask them what opinion they had formed with regard to himself personally, but what they thought the Messiah of prophecy should be when he came. What conception had they formed as to what they should expect when that promised Messiah came.

This is a momentous question still. The answer to it may vary from age to age. One aspect of Christ's character and work especially prominent at one time, another, at another time. We need not limit the application of the question to what Christ meant by it, but we may take it as a starting point.

I. What think ye of the Christ of prophecy.

They said he is the Son of David. This was true but not the whole truth. He was the Son of David. Most of the prophecies with regard to the Messiah are but the development of promises to David and to his seed, and yet at the same time refer to the Divine descent of the coming Messiah. The full meaning was not given by the Pharisees. Christ's meaning was, it is merely to be a man, a more magnificent Solomon, or is he what is

predicted of Him in the second Psalm, the Son of God. How doth David look forward and in Spirit call him Lord if he is merely his Son. Thus did Christ put to them the question which they could not answer. Thinking of Him merely as the Son of David does not fulfil the prophecies concerning Him. It is not enough that He be merely the Son of David, He must be the Son of God, or David could not in Spirit call Him Lord.

Further, if He be the Son of God we would expect the prophecies concerning Him to prepare the world in some measure for His advent, and this we find was the case. They were in expectation and mused in their hearts of John if he was the Christ.

II. What think ye of Christ of *history*? Jesus of Nazareth. You say He is noble, generous, a Jewish Socrates, a marvellous man enrolled on the records of history as the greatest man that ever lived, and the nearer to him the higher the type of man. That is true, but is that all? Was He not raised from the dead showing that He was not merely a good, great man, but Divine.

The preacher here dwelt at some length on the various theories concerning the resurrection of Christ from the dead, showing that there was no room for doubt of the fact, and that therefore the Christ of history must be Divine.

III. What think ye of the Christ of *religious experience*? Concerning Him it was said, "The Spirit of the Lord God is upon me because He hath anointed me to comfort them that mourn," &c. Again we read of Him "That the bruised reed shall He not break, and the smoking flax shall He not quench." If our life be hid with Christ in God, then Christ will be not merely a light on our pathway, but a power in our souls. All my well-springs are in Thee.

IV. What think ye of the Christ of *Church life*.

He was anointed to preach the gospel to the poor. He was the model preacher. If we would prosper in our ministry we must study the self-denial, the consecration of Christ which made it His meat and His drink to do his Father's will and work. He is the Head, the source. The fountain of all authority, and power. For the promotion of His cause we meet tonight, He is King of Zion, "yet have I set my King upon my holy hill of Zion."

V. What think ye of the Christ of the *future*?

After sermon the Synod was constituted, and the roll called, showing a large

attendance of both ministers and elders.

[Rev.] Dr. Burns was then elected Moderator for the current year, and after thanking the Synod for the courtesy extended to him during his term of office, Dr. McKnight escorted the newly elected Moderator to the chair.

Dr. Burns addressed the Synod, thanking it for the appointment, speaking briefly of the changes of the past, the duties of the present, and the prospects of the future.

The Committee on bills and overtures then brought in the following, which were submitted as the subjects of business to be brought before the present Synod.

Report on Hunter Church Building Fund.

Systematic Beneficence.

Reference from Presbytery of Truro.

Reference from College Board, and other college matters.

Report of Committee on Sabbath Observance.

Division of Presbytery of St John.

Statement from Committee on the Widows' and Orphans' Fund.

Report from Presbyteries ancient Collections for Schemes of the Church.

Ancient application for leave to take Students on trial for License.

Time and place for next meeting of Synod.

State of Religion.

Sabbath Schools.

Foreign Missions.

Report of Committee on Temperance.

Report of Committee on Public Education.

Report of Committee on Synod.

Report of Committee on Obituary Notices.

Report of Committee to nominate Standing Committees.

Overture from Rev. W. A. Mason.

SECOND SPOKELUNT.

Synod opened at 10 o'clock with devotional exercises.

The Report of the Hunter Church building fund was submitted showing loans to the amount of \$2,500 during the year and free grants to the amount of \$1100.

Since the fund was bequeathed a few years ago thirty-four congregations have been aided by grants varying from \$100 to \$200, averaging \$247 each, while four-

ten congregations have had free loans averaging \$300 each, and amounting in all to \$3,270. To eleven congregations loans on interest were made to the extent of \$7600, on easy terms as regards times of payment, and four out of the eleven have paid in full; to the other seven \$3144 are still loaned. Nothing so far has been lost. The amount given and used is not quite nine thousand dollars, which is decidedly less than rents and interest, so that the fears of those who apprehended that capital was being treasured upon are causeless.

The Report was received and approved.

Rev. E. A. McCurdy submitted the Report of the Committee on Systematic Benevolence. The only thing attempted has been to keep the matter before the people through the press. The contributions of the people are increasing. 57 congregations have contributed to all the schemes. Non-contributing congregations are generally decreasing in number. The Committee ask authority to appeal for aid to circulate books and tracts on the subject.

Report was received and adopted.

A Reference from the Presbytery of Truro concerning a difference between Rev. J. Sinclair and Rev. E. Ross in a matter of property which was laid before Synod was referred to a committee.

THIRD SEDERUNT.

The moderator took the chair at 3 p.

The report from the College Board being taken up, a considerable part of the afternoon sederunt was taken up in lively discussion on the subject of the aid given by the church to Dalhousie College and the withdrawal of that aid in whole or in part. The following resolution was at length adopted.

"That the synod declare as their deliberate policy, that Dalhousie college should be sustained in its present or increased efficiency as a public non-sectarian institution and as such should be supported with all their influence, as being the institution which in the circumstances is best suited to serve the interests, not merely of one particular body, but of the whole province. But, having respect to the sacrifices which the carrying out of the above policy have entailed upon the church, the synod instruct the college board to confer with the governors of Dalhousie college with a view to their taking measures more efficiently to protect the interests of the college to relieve this church, whole, or in part, of the pe-

culinary obligation which they have assumed in this matter; and in addition empower them to conclude any arrangements which may in this respect be mutually agreed upon."

The finance committee of the Presbyterian college reported that immediate steps would be taken towards the collecting of the unpaid subscriptions to the endowment fund. There is at present in fund \$71,026.20. The contributions for the past year for the ordinary fund have amounted to \$2,402.39.

The report was adopted.

Rev. Dr. Patterson presented the report of the Widows' and Orphans' fund of the Maritime synod. This fund at present amounts to \$39,200. Sixteen widows with families and one orphan family are at present drawing upon the fund. The report was received and adopted.

FOURTH SEDERUNT.

At 7½ p. m., the synod was again constituted, with praise, reading of scripture prayer.

Rev. Joseph Hogg presented the report on the state of religion.

Congregations generally give cheering reports. One Pictou presbytery congregation reports one half the youth between 14 and 20 in communion.

In all congregations reporting there are weekly prayer meetings, in many congregations the attendance being half as large as the regular Sabbath service.

There is growth in the grace of liberality. An increasing number contribute one-tenth of their income to God. But with many such contributing is counted rather a sad necessity than a joyful privilege.

Truro presbytery reports that family worship is, so far as known, conducted in every family where the heads of families are communicants.

There are Sabbath schools in all congregations, the elders generally being found foremost in the work. But it is to be regretted that in some congregations this work is suspended during the winter. A variety of hindrances as referred to such as worldliness, lack of christian sociability, want of family religion, and neglect of parents to bring their children with them to the house of God.

The committee recommend that the attention of sessions be called to the importance of their securing a fuller know-

lodges of the extent of family religion in their congregations.

That special attention be given to the need of endeavors to bring a larger proportion of our young people into full communion.

That presbyteries and sessions as far as practicable have special services.

The report was adopted.

The Sabbath School report was read by Rev. Wm. Donald. One hundred and fifty five Sabbath schools had answered their inquiries.

Increased interest in Sabbath School work was noted. The recommendations of the committee were concerning Sunday school literature and Sunday school superintendence by sessions.

The report was moved and adopted.

THURSDAY MORNING, FIFTH SEDERUNT.

Opened with praise, Scripture reading and prayer.

Resolved that "In view of the approach ing 400th birthday of Martin Luther, the synod recommends ministers to bring before their people, as far as convenient, the great principles of the reformation, especially the doctrines of 'justification by faith' and 'the supreme authority of the word of God.'"

A remit of assembly concerning the dividing of the Presbytery of St. John was next taken up, when it was resolved, "That it is inexpedient at present, in view of mission work and other considerations, to proceed with a division of the Presbytery of St. John."

The Halifax Presbytery applied for leave to take on trial for license on completion of their studies, Messrs. George Fisher, W. H. Spencer, Thomas Stewart, G. S. Allan, and John Ferry. The application was received and the request granted.

Application was made on the part of the Presbyteries of Truro and Wallace that they should be granted leave to rearrange their boundaries as they shall mutually agree, it was agreed that this application be granted.

Rev. J Layton (Elmsdale) introduced an overture for transmission to the General Assembly concerning the supply of ordinances in vacant congregations, which was signed by 35 ministers. It was as follows:

"Whereas, It is the duty of the Presbyteries to give supply of ordinances in congregations;

"Whereas, the delay for neglect of con-

gregations to call often protracts a vacancy to the serious detriment of religion;

"And Whereas, A movement in a call must originate with the people;

"It is humbly overtured by the Synod of the Maritime provinces that the General Assembly of the Presbyterian church in Canada take the whole matter into its serious consideration, and devise some measure empowering the Presbytery to take such steps as may be deemed advisable and practicable in order to facilitate or effect a settlement in cases where the people fail to call within a reasonable time."

After Mr. Layton had been heard in support of the overture further consideration was postponed until a future sederunt.

SIXTH SEDERUNT.

The Synod was constituted at 3 p. m. by reading of scriptures and prayer.

The first business was the place and time of meeting for next year.

Resolved that it be in Knox church Pictou on the second Tuesday of October at 7 1/2 p. m.

The committee on supplements reported that having given mature consideration to the recommendations of the general assembly respecting the better support of the christian ministry and the increase of the salaries of all pastors to \$800 and a manse, and ultimately to \$750 and a manse, they agree to report to the synod the subjoined resolutions:

1st. That the committee being desirous of carrying out the recommendation of the general assembly to raise the salary of every minister of the body to \$600, ask the synod to appeal to our people to enable them to carry out their desire.

2. That they recommend presbyteries to give the whole question of ministerial support consideration at an early day, and to take steps to elevate the standard of ministerial support where needed in their respective bonds. The report was received and adopted.

Rev. A. McL. Sinclair reported on the part of the committee on synod fund, that the fund had been liberally supported, that all bills were paid and a balance left on hand of \$167.

SEVENTH SEDERUNT.

The synod resumed at 7.30 p. m. by praise reading of scripture and prayer.

The subject for the evening was foreign missions. The church was well filled. Dr. McGregor, in giving the financial

statement of the board, spoke briefly.

He read a letter from the Rev. Joseph Annand, missionary at Anetycum, which he had received yesterday. In it Mr. Annand speaks of himself and friends enjoying good health and a measure of prosperity.

Dr. McGregor announced that a successor to the Rev. Mr. Christie had been secured—John E. Wright, from Ontario who would proceed to Trinidad. The board was prepared to advertise at once for a missionary for Demarara, whose salary would be £400, half to be provided in Demarara, the other half by the West-cum section.

An application had been made to the board for a missionary to labor on the estates of Mr. Crum Ewing in Demarara, that gentleman offering to pay the whole salary.

Rev. H. A. Robertson, New Hebrides missionary, addressed the meeting. His great object in returning to Nova Scotia was to have the four gospels printed in the native language. The work was now under way and when completed would be a great help to the missionaries. The field of labor was never so prosperous as now. The call was for more men, who would devote their lives to the work. He spoke of the missionaries associated with him in the foreign field, of the encouragements and drawbacks to be met with, and gave to his listeners a happy idea of the joy and gladness that the good mission ship Dayspring brings to the small but earnest band of workers each time of news from home. In this connection Mr. Robertson urged the ministers to write occasionally to the missionaries; had they any idea how welcome such epistles were he thought there would be a larger mail for the mission fields. In his own particular island the work was going on well. The health of the missionaries was good and the natives evinced a desire to give assistance. Some of them were being taught English by the Rev. Mr. Annand—a most desirable thing. At the conclusion of his address Mr. Robertson sang several hymns in the Erromangan language.

Rev. Mr. Christie, returned missionary from Trinidad, said he was sorry to be present because he felt that his place was in the mission field. He had been shown plainly that he must leave Trinidad for a more bracing climate.

It was sixteen years since the synod began the work in Trinidad by sending out Mr. Morton; three years after a second missionary was sent and in another three

years the third followed. At the present time there were five in the field and as their work went on splendid results were visible. Mr. Christie spoke of the importance of the island commercially. He gave interesting information regarding the coolies and negroes, how that the former were pushing and ambitious, while the latter were content to take the lowest place. It was the aim of the missionaries to get hold of the rising generation, and to that end schools were being opened for the instruction of children. While the work was going on well, yet more missionaries were needed for the carrying on of the Master's work in these far-off lands.

Rev. Mr. Morton, the founder of the Trinidad mission, endorsed all that Mr. Christie had said regarding the work. By way of encouragement they had many things to be thankful for. He spoke of the resources of the country for sustaining the missionaries. The converts contributed regularly, and many friends gave with a liberal hand. He noticed that a thousand dollars for church building could be raised out there with far less trouble than in Nova Scotia. But they had drawn on all who were able to give until it seemed almost like presumption to expect more. He made an able appeal for aid, showing how for lack of funds the work was so often retarded, and called on the ministers to do their duty towards the foreign mission field by setting forth at every opportunity its need and requirements.

The following resolution was unanimously adopted.

"The synod greets with extreme pleasure the presence on this occasion of three of their missionaries. They would give thanks to God for his kindness to them, and for the measure in which He has blessed their work and the labors in their mission fields. They would express their deep sympathy with the Rev. Mr. Christie in the loss of his health, their gratitude for his partial recovery, their hope that he may soon be completely restored, and thankfulness that a suitable successor has recently been obtained for his field.

The synod, however, would earnestly direct the attention of all their people to the state of the funds, and strongly urge the most prompt and strenuous efforts to provide the means of carrying on the operations of the church with a steadily increasing efficiency, as well as to earnest prayer for a fuller measure of the Holy Spirit.

The meeting closed with an earnest

prayer by the venerable Dr. Sedgewick, and the benediction by the moderator.

EIGHTH SEDERUNT.

Synod opened at 10 A. M. with devotional exercises.

The Reports on Records of Presbyteries were received and approved, and Records ordered to be attested.

Rev. A. Simpson submitted the report of the committee on temperance. Its recommendations were:—

1. That the Synod recommend the practice of total abstinence to all our people; and
2. That the people are recommended to countenance all efforts for the better carrying out of the Canada Temperance Act.

Resolved: "That the report be received, the committee thanked and especially the convener for diligence, its recommendations be adopted and urge upon Presbyteries and sessions to use all legitimate means to educate the public with the view of ultimately securing the total prohibition of the liquor traffic.

The Committee on the Truro reference reported, recommending that the Synod sustain the Reference and appoint a Commission to take up the whole matter on its merits and endeavour to effect a settlement that will be satisfactory to all parties.

The Synod adopted the recommendation when the Presbytery of Truro, and also Rev. T. Sedgewick appealed to General Assembly.

CONCLUDING SEDERUNT.

The overture of Rev. J. Layton for the more speedy settlement of vacant congregations was the chief matter before the Synod this afternoon. After a vigorous and earnest discussion it was resolved to transmit the overture to the General Assembly.

The Standing Committees for the current year were appointed.

The thanks of Synod were voted to friends in Halifax, to Railway, and S. S. Companies, and to the press, when the Synod adjourned to meet in Knox Church Pictou, on the second Tuesday of October, 1884.

Presbytery of Pictou.

The Presbytery of Pictou met at Merigomish on the 1st and 2nd inst, for the purpose of receiving Mr. C. S. Lord's tri-

als, and of ordaining and inducting him into the pastoral charge of the congregation of this place.

There were present Messrs D. B. Blair, R. Laird, E. A. McCurdy, A. McL. Sinclair, J. F. Forbes, and J. L. George, ministers, and W. Patterson ruling elder.

Commissions as representative elders were presented from the Sessions of James Church, New Glasgow, Antigonish, Scotsburn, Vale Colliery, and Knox Church, Pictou, in favor of Messrs G. W. Underwood, C. Henrington, George Munroe, Donald Ross and John Ewes, respectively. The Monday evening Sederunt, was taken up with the reception of Mr. Lord's trial exercises, which were unanimously approved as highly satisfactory.

On Tuesday this Presbytery met at 10 o'clock, for the ordination.

Mr. George preached a most appropriate sermon from the text, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace" &c.

Mr. Forbes, the Moderator pro tem, put the usual questions which having been satisfactorily answered, the Presbytery by prayer and the laying on of hands ordained Mr. Lord to the office of the ministry. Thereafter he was inducted into the pastoral charge of the congregation of Merigomish, received the right hand of fellowship, and was suitably addressed by Mr. Sinclair. Mr. Laird also impressively addressed the congregation in reference to their duties to their pastor.

At the close of the service the congregation which was large had an opportunity of welcoming their minister in the usual way. The managers intimated that they had paid Mr. Lord his first quarters salary.

Mr. Lord enters on his work at Merigomish under the most cheering prospects of usefulness, and the congregation is to be congratulated, not only on the brevity of its vacation but also in obtaining a pastor who gives promise of proving himself so worthy a successor of those who have preceded him in that interesting field.

E. A. McCURDY, Clerks.

Thirty-five mission fields have been supplied by student Catechists this year. What is to be done for the supply of these stations during the winter. Are they to be left without the stated ordinances of religion?

The mission station at Dorchester N. B. is growing and bids fair ere long to become a settled congregation.

According to the census returns of last year there are 2,228 Indians in Nova Scotia 1,486 in New Brunswick and 312 in Prince Edward Island. 4,026 souls in the Maritime provinces and Oh, how ignorant of the plan of salvation. What is being done to evangelize our Indian population.

During the past summer Mr. H. J. Furneaux laboured very acceptably as a Catechist in the Sheet Harbor Congregation. He was paid in full for his labours. Besides visiting a large number of families, a good deal was raised for Church purposes. We hope the day is not far distant when this extensive field can be divided.

The congregation of Zorra in the Presbytery of Paris, Ontario, shows a most remarkable record. It has during the period of its existence furnished sixty professional men to the world. Twenty-nine of these are clergymen, twenty-one doctors and ten lawyers. Can any congregation in the Dominion of Canada present such a worthy record.

A pleasing fruit of Mission work in Trinidad is the repair of Mr. Grant's church in San Fernando. It has been repaired and reopened at an expense of \$700. His congregation, the Asiatics, have raised \$570, two of them gave \$30 each, and half a dozen gave \$20 each. They intend to accomplish the whole without calling on the Canadian Church for anything.

During the past year three supplemented congregations contributed more to the Schemes of the Church than was drawn from that fund. Strath Lorne C. B. received in 1882 a supplement of \$75 and raised \$83 for the different schemes of the church; Carleton N. B., received \$100 and including \$128 for the endowment fund contributed \$253; Acadia congregation received \$50 and raised one hundred

for church schemes. The latter is now self-sustaining. Our supplementing fund thus helps the weak and adds to the general contributions.

The new Presbyterian Church of Mill River a section of the congregation of Alberton, P. E. Island, was opened for public worship on Sabbath, the 9th ult. The church is 50x30, has gothic windows and a beautiful tower and spire. Rev. Alexander Stirling, conducted the opening services. Rev. A. B. McLeod, of West Cape, and the Rev. A. F. Carr, pastor of the congregation were present and took part in the services. In the evening Rev. Mr. Knight, Wesleyan Minister, of Alberton, preached. On both occasions the congregation was large and attentive. The amount collected for the building fund was \$45. 60.

The rise and progress of the Moravian Church from her origination down to the present time forms an exceedingly interesting piece of history. Among missionary societies and the missions of individual churches she can claim the right of having first attacked the strongholds of heathenism. One hundred and fifty years have now passed since she commenced her noble work for the Master. There is now no continent in which she has not unfurled the banner of the cross and a map which shows the different stations occupied is really a map of the world. As a body their missionaries are men of more than ordinary ability of scholarly attainments or wide culture. Fifteen years ago they had no institution for the training of their candidates and in 150 years they have sent out 2171 missionaries. It is said that they give as ripe and graceful an exhibition of piety as any body of christians living on the earth.

And what is the grand secret of their success? They are filled with a spirit of self consecration and are truly enlisted in the service of Christ.

If the same spirit was manifested by every member of our own Zion in these Maritime Provinces what noble results would follow.

THE LAST SERMON OF REV. J. C. LIEBK.

Know ye not that the unrighteous shall not inherit the kingdom of God. Be not deceived; neither fornicators &c. shall inherit the kingdom of God. And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. 6:9-11.

There will be disappointment consternation, dismay, on that great day when we shall stand before the Judge to receive our final sentence. The squaring up of accounts on the day of Judgement will bring many a one a debtor to the whole law, who had been flattering himself that he had received his justifying acquittal. Many will find on that day that their quiet conscience and their self-righteous composure, they mistook for justification was a mere bogus acquittal, which will not be received when the Great Judge calls us to account. It is not enough to merely hope our sins are forgiven, we should have some well grounded assurance that God has reconciled us to himself through Jesus Christ. Many are living on hope, but on a hope of which they will be ashamed when they come to need the reality.

They will find that it was a hope based on a shadow, not the substance. It is needless to hope for peace and contentment in the evening of our days, if in our youth we sow the seeds of selfishness, intemperance or greed. It is vain to look for a harvest if we sow not the seed in its season. It is vain we hope to be saved if we still live in sin. Be not deceived, the unrighteous shall not inherit the kingdom of God.

Merely hoping to be saved, brethren, and at the same time taking no trouble to secure an escape from the wreck, merely hoping to be saved and yet make no provision to escape the conflagration that is raging around, merely hoping to be saved and still lingering in doomed Sodom is certainly not to be depended on. Hoping to be saved and yet continuing in sin and unbelief is not the way to settle our affairs for eternity. Nothing is right that is wrong. What is wrong remains so till it is set right. We may patch up and cover rents but this will not constitute a new garment.

At the very outset we learn here: 1—There must be a Reformation of our moral character. This reformation is not effected by white-washing. To the eye of

man paint may cover up many defects in the work. But God sees beneath the covering. This reformation must begin the heart. The heart must be purified before the life can be holy. One may bring the flush of health to the cheeks of a consumptive by friction, but this will not cure the lungs. This wasting disease goes on and death soon claims its victim. One may cover up the rotten frame of a building with new shingles, but its handsome exterior will not prevent total destruction, when the first storm blast strikes it. And so Brethren, we may cover up a wicked heart by a polished life. We may put on the appearance of refinement, or even morality, but this is but the glitter of gold on the coffin, or the polished whiteness on the sepulchre, full of dead men's bones and corruption.

The important question in considering this moral reformation is, not what we are to men, but what we are to God. We are warned here not to be deceived. There is a possibility of this. Men are easily deceived by appearances; and Oh brethren it will be a terrible thing to be deceived regarding our moral standing in relation to eternity. Be deceived about your prospects for to-morrow, be deceived in your friends, be deceived by those you are engaged with in business, be deceived in your health, be deceived in the wife of your bosom or in your offspring, you be deceived in the sudden ending of your mortal career, but O Brethren be not deceived about your soul. Make your calling and election sure.

Many are the stains to be removed from your soul before this can be done. The characters here enumerated includes every man. You may not be guilty of all these moral pollutions—but you are guilty of some of them. No soul stained by any sin can enter heaven. If men have been fornicators they must become chaste. If they have been idolaters in allowing anything earthly to usurp God's rightful throne of their affections such worship must be given up and God reinstated upon the throne of our warmest reverence and love.

If men have been in the habit of appropriating to themselves what lawfully belongs to another, either in the way of business by their superior knowledge of the value of things, or by concealing defects or by actually pilfering from another's premises, reparation must be made, sin truly repented of, and a new life begun, for no thief or defrauder can enter Heaven. The drunkard the reviler and the extortioner cannot. Only the pure in

heart can see God. §

But notice here that—2.—This reformation can only be effected by the Lord Jesus and by the Spirit of our God. The leopard may change his spots or the lion his nature as easily as a man unaided can change his own heart. A man may give up his evil habits, he may cease to do wickedly, from a sense of honor, or to please his friends, or for the sake of his health or his reputation. All this may be done and still no change be made in his disposition.

The inclination may not only remain but the pleasure of these things may remain. Love to God may form no part of this reformation. All that is needed to bring such an one back to his old haunts and habits is a change in those outward influences which keep him straight. A partridge may be caged for months, but if the cage is opened she will return to her freedom in the forest. The tiger may be tamed but the taste of blood, will arouse all his old nature and he will bury his fangs in the flesh of his master. A reformation wrought by mere will power is not to be trusted.

A reformation to be true and genuine must be permanent. It can be permanent only when it is effected by that which is in itself strong and permanent. No true reformation can be permanently effected without the divine power of the Lord Jesus Christ. God's Holy Spirit must become united with, and take up his abode in the very faculties of the soul. Christ by his grace must live in the soul.

3. It is our duty then brethren to hold up Christ as the only Saviour from our lost and immoral condition. The history of the Church proves that when the Lord Jesus Christ has been faithfully preached, that where His word has been studied, His life followed, His name revered and His ordinances loved—there has been a corresponding elevation of all the higher faculties of the human soul. The gospel of the Lord Jesus by its power has reached the business mart and purged it of dishonesty. It has reformed politics and has elevated the opinions and even the manners of men. It has shown a power which nothing else could do in cultivating, reforming, humanizing the worst kind of men. There is nothing like the gospel of Jesus in reforming society and making men happy.

The life of David Brainard is a notable instance of the all-prevailing and reformatory character of the gospel of Jesus. This wonderful man went among one of

the worst tribes of Indians in America, a tribe noted for their stolid indifference to anything that was good, who had indulged in life-long habits of intemperance, licentiousness, ignorance and indolence, who were noted for their revengeful natures, their prejudices and unstable mode of life. Brainard saw and felt that nothing but the gospel would bring these people clothed and in their right minds to the feet of Jesus. His constant endeavour therefore was to enlighten them by the gospel of Jesus.

Wonderful success attended his effort, a remarkable reformation was effected among these wild denizens of the forest. He was not among them long before these wild plunderers became peaceful, truthful, and honest. From being barbarous they became civilized. Instead of howling through their drunken idolatrous feasts, they devoutly sang the praises of God in solemn worship.—They prayed, observed the Lord's day, were honest and peaceful among themselves and sought religious instruction for themselves and their families.

In less than a year a tribe of low debased savages was converted into a peaceful and moral community.

Such is the invariable effect of the gospel when it is embraced, the overthrowing of everything that opposes righteousness and truth, and the building up of that kingdom in the hearts of men that will stand forever. What we need to effect a true reformation is more of Christ and less of self. Oh Brethren let us pray and work that the Lord Jesus may be enthroned in every home and in every heart of this congregation. Christ enthroned in the heart is the means which alone can reform society, purify and regenerate mankind.

There must then be a change in our moral character, a giving up of our old haunts, a renovation of our corrupt hearts before we can be accepted to God's favour and become the heirs of glory. This change as we have seen must be in the heart, not merely in the outward life. If it is in the heart it will show itself in the life. If the fountain is pure then the stream will be pure.

But Brethren the life may be apparently right, and the heart be still in the gall of bitterness and bowd of iniquity. Many are trusting to a good moral life. Manly, noble, generous, in their nature they mistake this for Christianity. The heart has never been changed by the power of the spirit. Christ as their all has never yet been enthroned on the

heart. I try to live a Christian life says one, I feed the hungry, clothe the naked &c. They show the coats and garments they have made for the poor. They lift the till and show the dollars and dimes they have laid aside for Christian purposes. Yet they do not these things because they are saved but in order to be saved. Oh Brethren be not deceived, this is not religion. These ought you to do but ye must not leave the other undone. Ye can be washed, ye can be sanctified, ye can be justified only in the name of the Lord Jesus, and in the Spirit of our God. Dorcas was saved not because she made coats and garments but because she was a disciple. "She did not hold the garments she had made for the poor to cover up the sin of disobeying and rejecting Christ." She did not point to her good deeds to withdraw attention from her neglect of duty, her absence from the house of prayer, her neglect of training her children at home her dishonest acts, her over reaching in trade, her concealing the truth for personal gain. "Indeed she did not exhibit her charity at all but those that had benefitted by her charity and knew of christian life praised her as they should her gifts about her corpse."

Ye must be born again, you may deceive men, yea you may deceive yourselves but you cannot deceive God. We must do our duty to God as well as to men. We must believe on the Lord Jesus Christ and as well, pay our debts and be charitable.

Some may say, How are we to know our heart is changed? If Brethren you have never felt a sudden breaking up of our old immoral nature, if you have never been smitten down by the overpowering influences of new light from above, so that you were compelled to cry out "Lord what wilt thou have me to do."

If your life has been a gradual development of christian principles thro' christian culture in the christian home I can answer the question thus:—If there is a permanent and growing desire in your hearts to be good and do good, we may feel much assurance in our christian hopes. Many feel that they are not converted because they feel the old temptations strong—Be not deceived for your encouragement I speak it,—Allowance must be made for the natural tempter which conversion does not entirely root out. If a man before his conversion was by his natural constitution especially inclined to be impure in thought or drunken, or envious, or selfish, his chief danger in the renewed life will come from these

infirmities but by patient and enduring faith, prayer and work, we will by the grace of God more and more resist and overthrow them." May God help us all to be pure in heart, and holy in life, and ultimately bring us through the grace that is in Christ Jesus to our home in Heaven. Amen.

Springside, Aug. 25th 1832.

LETTER FROM FATEER OHINGUY.

*Ste. Anne, Kankakee Co., Illinois,
Sept. 11th 1835.*

MY DEAR BROTHER IN CHRIST,—The 21st of this month will be the 50th anniversary as my ordination as a priest: of Rome in the Cathedral of Quebec. When I consider what my merciful God has done for me, since that day; I have no words to express what I feel. My tongue cannot praise, and my heart cannot love Him as I wish. What could I say of the marvellous change wrought in my very intelligence and my heart, when, in 1835 the Spirit of Light and Truth brought me the Gift that Unspeakable Gift of God, and gave me the grace to accept it? Rich and happy in its possession, I have gone since without almost a day of rest to my countrymen to cry with the Samaritan woman. "Come and see the One who has told me all that I have done. Is he not the Saviour of the world—the Gift of God?" From Prince Edward Island to the shores of the majestic Lake Huron in Canada, and from New York, on the Atlantic, to the grand Columbia River on the shores of the Pacific Ocean, it has been my privilege since to proclaim the splendours of the Gift to hundreds of thousands of my countrymen; and more than 3000 of them are now walking in the light and the joy of an eternal Salvation.

More than that, my merciful God has taken me by the hand to the Antipodes to proclaim the treasures of His eternal love; and my feeble voice has been heard not only on the Sandwich Islands, but in New Zealand, Tasmania, and in the marvellous land of Australia, proclaiming the unsearchable riches of the Gift of God! Now, that I have entered into my 75th year, I hear the steps of the Angel of God sent to tell me: "Come: make haste—the Master calls thee." But before answering the solemn appeal, I have a duty to perform. It is to unite my feeble voice, like the old prophets, and say to the children of God: "Come and hear all ye that fear God, and I will declare what

He has done for my soul."

These last ten years, at the request of many eminent Christians in America and Europe, I have written what I heard and saw when within the walls of the modern Babylon during the fifty years I was a slave of the Pope, and particularly during the twenty-five years I was a priest of that modern paganism. I do not exaggerate when I say that this book by the mercy of God, is the most interesting ever written on Romanism. For the first time, the inside life of Popery is given with the exactness of photography.

From the supreme art with which the young and timid child's intelligence is fettered, enslaved and paralyzed, to the degradation of the priest under the iron heel of the bishop, everything is revealed to the world as it has never been. The daily superstitions, the ridiculous and humiliating practices, the secret and terrible mental agonies of the priests, the monks and the nuns; their blind abnegation, their awful self-denial, are exposed as they never were before. The errors and sophistries of Romanism discussed and refuted, I dare say, with a clearness and an evidence which my twenty-five years of priesthood alone can teach me.

It is not in boasting that I say this. There can not be any boasting in my having been so many years a priest of Rome. On the contrary, I feel unspeakably sad, when I think that I have spent twenty-five years of my life in the service of the idols of Rome. But if having been so long tied to the feet of the Pope is a sad thing, there is to-day for me an advantage which no living Protestant does possess. It has given me an opportunity of knowing Rome more thoroughly than any one. Who knows if God had not left me so many years in the dark dungeons and formidable fortresses of the Pope that I might reveal to the world the yet untold, unsuspected, awful mysteries of degradation, slavishness and corruption of Popery?

The secret of the power of Rome is in the large and universal ignorance of both Protestants and Roman Catholics about her schemes, impotencies, and dark plots defiling theological doctrines, inexcusable corruption and her implacable hatred against all the rights of man. Romanism is a never-ceasing conspiracy against every kind of authority, power and government, in order to raise itself over their ruins.

I have thought it my sacred duty to reveal these things to the nations of America and Europe, that they might be put

on their guard against the formidable dangers which are threatening their very existence.

The book I offer to the disciples of Christ is an arsenal filled with the best weapons they ever got, to fight, with the help of God, and conquer their implacable foe—Rome.

One of the most zealous and able champions of Protestantism in England, the Rev. Dr. Badenoch, writing lately to a friend on that book said:—

"I do not think there is a Protestant work more thrilling in interest and more important at the present time. It is not only full of incidents, but also of arguments on the side of truth with all classes of Romanists, from the bishop to the cure. I know no work which gives so graphically the inner springs of Roman Catholic life, and at the same time, meets the plausible objections to Protestantism found in Roman Catholic circles. I wish with all my heart that this work should be published in England."

The venerable, learned and so well-known Dr. Kemp, these last six years Principal of the Young Ladies College, Ottawa, wrote lately to a friend about that book:

"Understanding that it is the Rev. C. Chiniquy's intentions to ask the aid of his friends in the countries he has visited since he is a Protestant to publish his book "Fifty years in the Church of Rome," I hope he will have no difficulty in obtaining the assistance he requires. He has submitted every chapter of this work to me, and I have read it with care and with the deep interest, and I commend it to the public favor in the highest terms. It is the only book I know that gives anything like a full and authentic account of the inner working of the Papacy on this continent, and so effectively unmasks its presence to sanctity. Besides the most interesting biographical incidents, it also contains conclusive refutations of the most plausible assumptions and deadly errors of the Romish Church. It is well fitted to awaken Protestants to the insidious designs of this arch-enemy of their faith and liberties, and to arouse them to decisive opposition. It is written in a kindly and Christian spirit: it does not indulge in denunciations, and, while speaking the truth, it does so in love. Its style is lively, and its English good, with only a delicate flavour of the author's native French."

It would be easy to give many more kind appreciations of that book. I hope however, that these two are sufficient.

But that work which cost me ten years of labor, will be a grand octavo of at least 700 pages. Its printing is too expensive for my limited means. I must ask the help of my friends in Nova Scotia and elsewhere to publish, not as a gift or a loan, but as the price of the volume which can not be less than \$5. By sending me that sum by Post Office Order, every one of my Christian friends will have the book forwarded by mail. It will be sent gratis to every daily, weekly or monthly paper that will have the kindness to reproduce this letter. The same thing will be done to every one who will send me \$40 collected from eight subscribers to the work.

Truly yours,
C. CHINIQUE.

THE MURDER OF JOHN BROWN.

A TALE OF THE SCOTTISH COVENANTERS.

In these days of ease, when every man can worship under his vine and fig tree, none daring to make him afraid, we too often undervalue our privileges. It is well at times to turn to the darker pages of history, especially to those that tell of the sufferings of our own Scottish fore fathers, when for Christ's crown and covenant, they laid down their lives.

Nowhere in the world's annals do we find more unswerving purity, and piety, and faithfulness, more single hearted devotion to God, than among the Scottish Covenanters. Though there is now no need for the self-denial and suffering that they endured, would that the Church now possessed more of their spirit.

We give a story from a book called "Martyrs and heroes of the Scottish covenant," which will interest young and old and should make us all more thankful for the privileges we enjoy.

In 1684 another measure, still more cruel, was adopted. The common soldiers were empowered, without indictment or trial, to put to death suspicious persons if they refused to take the oaths, or to answer the questions which they pressed upon them. Hence occurred the never-to-be-forgotten murder of John Brown, the Ayrshire carrier. This man lived at a

house (still standing, we believe,) called Priesthill, in the parish of Muirkirk. It occupied an eminence commanding a wide and waste view of heath, mosses and rocks.

John Brown was an amiable and blameless man. He had taken no part in the risings or public testifyings of the times. His only crimes were, his non-attendance on the curate of the parish, and his occasionally retiring, with some like-minded, to a favorite ravine among the moors, where they spent the Sabbath-day in praise and prayer. His wife was a noble spirit; blithe, light-hearted, humorous even. While he, on the other hand, was gravely mild and sedate, her smile shone on him like sunshine on a dun hill-side, and transfigured him into gladness. His family was one of peace, although Isabel Weir was his second wife, and three children of the first alive. All were wont to pour out like blood from one heart, to meet him, when he was seen approaching or his pack-horse from his distant excursions.

Latterly, as the persecution fell darker and closed in around those Ayrshire woods, John could no longer ply his trade; nay, was even compelled, occasionally, to leave his home, and spend days and nights in the remoter solitudes of the country.

Nevertheless, his hour at last arrived. It was the 30th of April, 1685. John Brown had been at home, and unmolested for some time; he had risen early, and had performed family worship. The psalm sung was the twenty-seventh, and the chapter read the 16th of John; which closes with the remarkable words, "In the world ye shall have tribulation: but be of good cheer, I have overcome the world." His prayer was, as usual powerful and fervent; for although he stammered in common speech, he never stammered in prayer: He could not but speak fluently in the dialect of heaven! He then went away alone to the hill to prepare some peat-ground. Meanwhile Claverhouse had come in late at night to Lesmalingow, where a garrison was posted; had heard of John: had risen still earlier than his victim; and by six had surrounded him with three troops of dragoons, and led him down to the door of his own house. With the dignity of Cincinnatus, leaving his plough in mid-furrow, John dropped his spade, and walked down, it is said, "rather like a leader than a captive." His wife was warned of their approach, and, with more than the heroism of an ancient Roman matron, with one

boy in her arms, and a girl in her hand, Isabel Weir came calmly out to play her part in this frightful tragedy!

Claverhouse was no trifler. Short and sharp was he always in his brutal trade. He asked John at once why he did not attend the curate, and if he would pray for the king. John stated, in one distinct sentence, the usual Covenanting reasons. On hearing it, Claverhouse exclaimed, "Go to your knees, for you shall immediately die!" John complied without remonstrance, and proceeded to pray, in terms so melting, and with such earnest supplication for his wife and born and unborn children, that Claverhouse saw the hard eyes of his dragoons beginning to moisten, and their hands to tremble and thrice interrupted him with volleys of blasphemy.

When the prayer was ended, John turned round to his wife, reminded her that this was the day come of which he had told her when he first proposed marriage to her, and asked if she was willing to part with him. "Heartily willing," was her reply. "This," he said, "is all I desire. I have nothing more now to do but to die." He then kissed her, and the children, and said, "May all purchased and promised blessings be multiplied unto you!" "No more of this roared out the savage, whose own iron heart this scene was threatening to move. "You six dragoons, there, fire on the fanatic!" They stood motionless the prayer had quelled them.

Fearing a mutiny, both among his soldiers and in his own breast, he snatched a pistol from his belt and shot the good man through the head. He fell, his brains spurted out, and his brave wife caught the shattered head in her lap. "What do you think of your husband, now?" howled the ruffian. "I aye thoct muckle o' him, Sir, but never sae muckle as I do this day." I would think little to lay thee beside him," he answered. "If you were permitted, I doubt not you would; but how are ye to answer for this morning's work?" To men, I can be answerable; and, as for God, I will take him in my own hands!" And, with these desperate words, he struck spurs to his horse and led his dragoons away from his inglorious field.

Meekly and calmly did this heroic and Christian woman tie up her husband's head in a napkin, compose his body, cover it with her plaid—and not till these duties were discharged did she permit the pent-up current of her mighty grief to burst out, as she sat down beside the

corpse and wept bitterly.

The tale has been told a hundred times; and, in many of its versions, is nothing more than a simple story. But though simple, it is pregnant with meaning. It casts a light, far around on blood-lit page, upon the character of those times. It proves that the rage of the persecutors had become insatiable, and sought, at last, not even the pretext or shadow of crime to justify its outrage. It sheds a pleasing ray upon the domestic life of the persecuted; and shews that their wrongs had never been able to render them regardless of common duties and household charities. John Brown and his wife are made to stand out from the deepest privacy; they are bathed, amid their moors, with the light that never was on sea or shore, and have become characters equally dear to the romantic imagination and to the Christian heart. And it needs only this last instance of cold-blooded depravity to add a conclusive hue of blackness to the character of him whom some would now exalt into a hero—"the chivalrous, gallant, and accomplished Claverhouse!"

LETTER FROM MRS. C. D. McLAREN.

The following lengthy extract from a letter written by Mrs. C. D. McLaren, Siam, to a friend in Nova Scotia will we have no doubt prove interesting to our readers. Though Mrs. McLaren is the missionary of a sister church in the United States, yet she is a native of Musquodoboit, and is engaged in her Master's work in India. All will be delighted to learn that progress is being made in the mission field cultivated by the Presbyterian Church in the United States. Siam is a stronghold of Buddhism, yet converts are being made from heathenism to christianity.

Bangkok, Siam, Aug. 7th 1863.

I am still studying the language, but find it pretty difficult to remember the tones. Each word has five different tones, and this gives five different meanings to the word so it is quite as easy to give the wrong sound as the right one. I devote about three hours every day to reading, then take my teacher out for exercise and generally spend one hour to an hour and a half a day among the people. Of course

I cannot talk much with them yet but am always learning.

The natives are quite approachable people but the costumes are very different from ours. The first question they ask is "bi ma" where are you going, and consider it quite polite to enquire into all business affairs, to know the price of every article of clothing you wear, and how much salary you get, and all such questions. Of course we do not always answer them. It is very convenient sometimes not to be able to understand all they say.

They are a great people for gambling, and often spend all their money in this way. Men will even gamble away wives and children, selling them into slavery. The city is full of gambling houses. Our compound is surrounded with them, and go out at any time we like we will have to pass gambling tables. When will all these dens of iniquity and strongholds of Satan be rooted out and the Church of Christ established.

The religion of Siam is Buddhism. The land abounds with lofty temples filled with gilded images. At early dawn the streets, and banks of rivers, and canals, are lined with Buddhist priests with shaven heads and yellow cloth robes, bearing a pot to be filled by the people. Parents and children, including grandmothers and grandchildren give out boiled rice, and vegetables, and fruits, for the daily supply of the twenty thousand priests of this city. The children are taught from babyhood to make with hands uplifted, salutations of reverence. All classes from the lowest to the highest in the realm give this donation to the priest-hood, and his Majesty pays an annual visit to the temples for the distribution of money and yellow cloth to their inmates.

While this worship to Buddha is so general and sincere, the Siamese government gives to all people the most free and full toleration to every form of religious worship and the teachers of christianity have the privilege to print the Bible, distribute books, and preach the Gospel everywhere throughout the land. His Majesty has always shown to them great kindness. If the King would only listen to teaching of the Bible and give up the worship of Buddha for that of the living and true God, Siam would soon become a Christian nation. But to give up the worship of Buddha would be to give up the crown also, and only the grace of God in the heart could help him to make this sacrifice. We can only pray, work, and hope, that God will even change his heart

and ere long make this people His own. There is much work to be done here to educate this people for Christ. It is a needy field. I am glad that I came here and if only the means of bringing some to Christ or of doing something towards the advancement of His kingdom in this land, I will feel more than repaid for all that I have suffered.

The work in this city is progressing slowly. Only two ordained Missionaries to 500,000 people. Last communion, here four of our girls united with the Church. Are not four souls worth working for?

In Pitchaburi, (Siam,) the work is very encouraging. Since last November twenty-seven have joined the church, nine are on probation and many are enquiring the way. We are not at all discouraged though many are slow to learn.

My dear husband's work among this people was soon cut off but his was not a wasted life. While David's work for building the House of the Lord was only preparatory it was as satisfactory to Jehovah as if he had placed the topmost turret on its crown. He said to him. "It is well that thou hadst in thy heart to build the Lord's House." So with my dear husband, for he had spent years of preparation in gathering material studying the art of workmanship, tempering, and burnishing the weapons to wield, and the implements of labour. He had tried his hand in their use as he had opportunity, and proved himself a workman that needeth not to be ashamed.

REBECCA McLAREN.

The congregation of Merigomish is again happily settled. Mr. Lord was ordained and inducted there on Tuesday the 2nd inst.

For the last few years they have been very successful in getting good men, and equally unfortunate in losing them. Rev. K. J. Grant who was their pastor for some years, was called by the F. M. Board to Trinidad, where great success has attended his labors. After him came Rev. H. McD. Scott, who remained a few years and then went to Germany to prosecute his studies, and who is now Professor in a Theological Seminary in Chicago. Rev. D. McGregor has been labouring there for the last four years until his removal to Amherst.

THE Children's Presbyterian.

LETTER FROM A PASTOR.

Dear Children:—

The Home Mission work of our Church affords you some interest. No doubt you love to read the letters that appear in the Maritime Presbyterian from Trinidad and the New Hebrides but you also read the published reports of our Catechists and Probationers. When we are told that large additions are being made to the Church that increased contributions are reported and a good deal of progress made you rejoice in such facts. I know that many of you give money to help on the work at home as well as abroad.

I want to tell you of a work to-day for which money is not needed. Boys and girls whose hearts are filled with love to Jesus can engage in this work and eternity claims will tell what you may be permitted to do.

In all our congregations there are people living who never attend church nor the prayer meeting. There are children who seldom or never are seen in the Sabbath School. Here is a neglected home mission round about us and could not children do something in this field. Suppose that you approach a man who does not come to the House of God or a child that you do not see at the Sabbath School. You speak kindly to them and invite them to the place where God has promised to meet with them. Perhaps you plead with them to come and make them subjects of prayer. Who can tell what an effect it might have. A profane man was once mowing hay on an interval in Nova Scotia. Often he used bad language. One day a little fellow four years of age was with him and hearing him swear he reproved him. He often spoke of it afterwards, and felt the reproof very keenly. Whether or not the effect was lasting we cannot tell. Perhaps you may be laughed at or turned away at first, but the kind pleading of a child is hard to resist. The request of a grown up person may be withstood, but the polite request of a boy or girl in Jesus name even the hard heart will find it difficult to set aside.

Let me tell you of a sad case that has lately occurred in Nova Scotia showing that there are hard hearts here as well as in Trinidad and the New Hebrides, and of how sad to think of what has followed the earnest pleadings of a loving heart with her own father.

A young woman several months ago came home from the United States to visit a sick father. The father did not on the Sabbath repair to the sanctuary. He was careless about his soul and not expected to recover. His daughter nursed him faithfully, provided for his comfort and read portions of the Bible to him. She was anxious about his soul and talked earnestly to him. He grew better, still lives, but yet with no thought of the hereafter. His faithful daughter returned again to the United States and is now an inmate of a Lunatic Asylum. Often she is heard to say in her insanity: Oh my poor father. What a sad case! Does it not touch your heart when you think of it?

Children there are not a few such hard hearts in these Maritime Provinces. You will find them in every congregation, and though they may in some instances resist your pleadings as the father spoken of did, yet some will be wrought upon. If there is love in your hearts to Jesus you will show it by working for him. We have pointed out work that you can do. Perhaps you may be more successful in this work than the ministers can be. Try it and if only one soul is brought to the Saviour, angels will rejoice and you will have your reward.

And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.

D.

TRUST AND OBEY.

MISS HAVERGAL tells a tender little story in verse of a young girl named Alice, whose music-master insists upon her practising very difficult music. To Alice it seems cruel that she may not play easy

pieces like other girls. The chords are difficult, and the melody is subtle. Her hand wearies, her cheek flushes, and with clouded brow she makes a protest. The master will not yield, she writes home to her father, who answers, kindly but firmly, that her teacher knows what is best. "Trust and obey" is her father's advice. Persuaded to try again, she at length masters Beethoven's masterpiece. Years afterwards, at a brilliant assembly of musical artistes, when the gentle twilight fills all hearts with thoughts of peace, Alice is invited to play some suitable strain. She selects the very piece that was onco so difficult, but which, thoroughly learned, has never been forgotten. She plays it with pure and varied expression, and secures the rich approval of one of the masters of song, who confesses that even to him Beethoven's music had never seemed so beautiful and so suggestive in her rendering:—

Then swift up flashes a memory,
A long-forgotten day;
A memory of tears once shed,
Of aching hand and puzzled head,
And of the father's word that said,
"Trust and obey."

The lesson learned in patience then
Was lit by love and duty;
The toiling time was quickly past,
The trusting-time had fled fast,
And Alice understood at last
Its mysteries of beauty.

Many a hard task may yet come to the boys and girls. Let them also trust and obey," and by little and little they likewise may become interpreters of life's holiest music.

RESCUE THE HEATHEN CHILDREN.

BY REV. B. H. BADLEY.

[The following is one of the Monthly Letters issued to the Sunday school children from the Mission Rooms of the Methodist Episcopal Church.]

VERY DEAR CHILDREN:—Most of you have read or heard of the lost boy Charlie Ross and of the long search made for him by his loving father, made, alas! in vain. Many inquiries have been made, many weary miles travelled, large rewards offered and much money expended but all in vain: the boy remains lost and the parents heart still aching. And you have read of other children in crowded

city or thick forest or wild prairie who have been lost: how the news has spread from house to house; how men and boys have gone up and down crying, "Lost child, lost child!" How people, even strangers, have left their work and joined in the search day after day, night after night: and how at last, when the little wanderer has been found, he has been carried home in triumph, and strong men and tender-hearted women have wept for joy. At such a time no one thinks of saying, "Its only a child." Every heart is moved with sympathy and every hand is raised to help.

There are many children lost—in India, China, Japan and other heathen lands. Like their parents they have wandered far from God, far from home: they are groping in the darkness: they are lonely and desolate—lost. They must be saved, Lot no one say, "They are only children, uneducated, superstitious." They have souls to be saved, hearts to be purified, natures to be changed. They are worth saving, wicked though they be. Many of the heathen boys who to-day are gambling in the streets of Lucknow and Canton may ten years hence be preaching the gospel.

What is to be done? Missionaries must continue their efforts to save the children: Sunday-schools in heathen lands must be multiplied, the Christian world must hear the plaintive cry sounding out over the wastes of heathendom, "Lost child, lost child!" And hearing they must fly to the rescue. No time should be lost.

What can you do? Continue to pray and love and give. These lost ones are your brothers and sisters. The more you love them and the more you do for them the more richly will your own hearts be blessed.—*Lucknow, India.*

"I KNOW A THING OR TWO."

"My dear boy," said a father to his only son, "you are in bad company. The lads with whom you associate indulge in bad habits. They drink, smoke, swear, play cards, and visit theatres. They are not safe company for you. I beg you to quit their society."

"You needn't be afraid of me, father," replied the boy, laughing; "I guess I know a thing or two. I know how far to go and when to stop."

The lad left his father's house twirling his cane in his fingers and laughing at the "old man's notions."

A few years later and that lad, grown

to manhood, stood at the bar of a court, before a jury which had just brought in a verdict of guilty against him for some crime in which he had been concerned. Before he was sentenced he addressed the court, and said among other things: "My downward course began in disobedience to my parents. I thought I knew as much as my father did, and I spurned his advice; but as soon as I turned my back on my home, temptation came upon me like a drove of hyenas, and hurried me into ruin."

Mark that confession, ye boys who are beginning to be wiser than your parents! Mark it, and learn that disobedience is the first step on the road to ruin. Don't take it.

THE MISSIONARY HEN.

Years ago, ten perhaps, under the influence of an appeal for home missions, Lettie Frarey, then a little girl in the Sabbath-school, desired to give something that was her own to the cause of home missions. Silver and gold she had none, but she had a little hen, and she resolved to give the profits from the sale of the eggs or chickens of her devoted hen to a missionary laboring in far-off Oregon. Yearly she sent him a letter, containing the amount, through the Board of Home Missions, rehearsing in her childish simplicity all the various mishaps of the year, the chickens that had died from ordinary causes, and those that had fallen victims to the rapacity of the neighbors' cats, but always regretting that the sum forwarded was not larger.

People may smile at this childish device, but Lettie Frarey gave more to home missions, in the aggregate, than many of our rich men, and we can only think of her as of another of whom Jesus said, "She hath done what she could." It is a good illustration of the practical adage, "Where there is a will there is a way." We hope the lesson will not be lost.

Whatever we may think of this simple story, there is a venerable missionary on the shores of the Pacific whose heart will be deeply touched when he reads these words, "Lettie Frarey is dead."—*Presbyterian Home Missions.*

TRUE AND FAITHFUL.

"Charlie, Charlie!" clear and sweet as a note struck from a silver bell the voice rippled over the common. "That's moth-

er," cried one of the boys, and he instantly threw down his hat and picked up his jacket and cap.

"Don't go yet! Have it out!"

"Finish this game. Try it again," cried the players in noisy chorus.

"I must go—right off—this minute. I told her I'd come whenever she called."

"Make believe you did'n't hear," they exclaimed.

"But I did hear."

"She won, t know you did."

"But I know it, and—"

"Let him go," said a bystander; "you can't do anything with him; he's tied to his mother's apron-string,

"That's so," said Charles, "and it's to what every boy ought to be tied, and in a hard knot, too."

"I would'n't be such a baby as to run the minute she called."

"I don't call it babyish to keep one's word to his mother," answered the obedient boy, a beautiful light glowing in his blue eyes. "I call that manly; and the boy who don't keep his word to her will never keep it to anyone else—you see if he does." And he hurried away to his cottage home.

Thirty years have passed since those boys played on the common. Charlie Gray is a prosperous business man in a great city, and his mercantile friends say of him that his word "is a bond." We ask him how he acquired such a reputation. "I never broke my word when a boy, no matter how great a temptation; and the habits formed then have clung to me through life."

THE CAPTAIN OF OUR SALVATION.

BY REV. W. S. HARRIS.

Now, boys, who is called "the Captain of our Salvation?" Read Hebrews ii. 9, 10, and you will see that this title is applied to our Lord Jesus.

What is a captain? A leader and commander.

Of what? Of a company of soldiers.

If Jesus is a captain who are his soldiers? All Christians; all who are trying to follow his commands.

Are you a soldier in the army of Christ? What do soldiers do? they fight.

If Christians are soldiers, then they fight. The warfare in which we are engaged is called "the good fight of faith."

What is the enemy against which all Christians are fighting? Sin.

Where do we find any sin to fight? Do you find any in your own hearts? Do you find there wrong feelings, wrong wishes, and wrong thoughts that lead, sometimes to wrong deeds? Answer honestly, and your reply will be, Plenty of them.

Do you fight against these sins? Do you try to overcome them and drive them away from you? A Christian, my boys, is not a person who is perfectly holy, who has no sin in his heart; it is a person who is fighting against sin. All are sinners; but the Christian is not a willing sinner, but is fighting against and gradually overcoming the sin in his own heart.

Who is the leader of the armies of sin? Satan.

Can we overcome sin? Is not the foe stronger than we are? Yes, stronger than we are alone. We have not the power ourselves; but Jesus, our Captain, has all power, and he will fight for us, and will so direct us and help us that we shall triumph in his strength if we faithfully follow his commands.

Will he help us to fight? Read John i. 12 and Hebrews ii. 18.

No foe, however strong, can triumph against our glorious Commander, who will lead his soldiers to certain and complete victory. He has all wisdom, and we may always follow his directions, knowing that his commands are always best, for our Captain never makes a mistake.

How must we be prepared for this great battle? Read Ephesians vi. 10-18.

If we follow his lead and obey his commands as faithful soldiers Jesus will lead us to victory. We shall triumph over sin and over death, and gain the salvation of our souls—a life of eternal happiness. Read Revelation iii. 21.

Will you, boys, enlist in the army of the Lord Jesus Christ, and fight faithfully in the service of the "Captain of our Salvation?" He wants you all to be his soldiers. Will you not enlist at once?

SABBATH FOR THE WORKING MAN.

At Fribourg, Switzerland, men engaged in the public service ingeniously and courteously ask for a release from work on Sunday, by furnishing envelopes bearing a seal, on which is printed in red letters "You are asked to lessen, as much as possible the work of the postoffice and other public services on Sunday, in order that your neighbor may also rest on that day." Of a similar nature is a report of

a conversation with Mr. Mark Lemon, the editor of the London Punch. The gentleman who reports the interview states that he occupied a compartment on an English Railway train with Mr. Lemon, objected very earnestly to the ridicule which had been thrown in Punch upon those who upheld the sanctity of the Lord's day. After some animated conversation, Mr. Lemon, with a smiling face, said: "Now I will make a confession to you which I have not made to others. Some time ago I got up a petition in favor of the opening of the British Museum on Sundays, and sent it into our printing office for the men to sign, when (judge my astonishment) the foreman came to my room and said 'If you please sir, do not press for the signing of this petition for, unless you do, the men had rather not sign it.' 'What in the world do they mean by that? Why its for their benefit that we want museums open on Sundays!' 'Well, sir,' replied the foreman, 'the men think that would not be the end of it—it would only be the thin end of the wedge, and that before long workshops, offices, and all kinds of places, as well as museums, would be open on Sundays too.' Now," added Mr. Lemon, "that petition was never signed. The conduct of the men made a strange impression on my mind, and I honestly acknowledge that it furnishes a strong fact for your side of the question."

"The communication closes with these words: "From the day of our interview until his death, I never heard of Mr. Lemon having penned an unkind line against the better observance of the Lord's day."—*Intelligencer*.

CHARITY.

Some one asked a little girl what charity was, from her observation of its exercise by the members of her family, replied that it was giving to poor people things that you didn't want yourself, or for which you had no use. This definition would be as good as any, if charity were a thing to be measured only by the extent of good work done. But in the life and words of Christ we do not find Charity thus defined? it is the element of self-sacrifice, it is the inner spirit, and not the outward result, which gives to all its value, so far as the bestower of it is concerned. It is not enough to give for the sake of him who receives; we must give in obedience to a force from within, as well as to a claim from without.—*Sunday School Times*.

AMOUNTS RECEIVED BY REV. DR. MACGREGOR, AGENT,

FOR THE

MAIN SCHEMES OF THE CHURCH,

From May 1st, 1882, to May 1st, 1883.

CONGREGATIONAL CONTRIBUTIONS.

Presbytery of Sydney.

CONGREGATION.	Home Missions.	Supplement.	Foreign Missions.	Dayspring and Mission Schools.	College.	Aged Ministers.	French Evangelization.	Assembly.	Total.
Mrs.					\$ 8		\$ 8	\$ 4	\$ 20
Sydney Mines, St. Matthew's	\$30 00	\$ 25 00	\$ 30 00	\$18	10	\$20	15	2	135
St. Andrew's, Sydney.	26 00	16 58	34 00	30	6	15	34	5	166 58
Falmouth St. Church, Sydney	15 00	13 00	15 00	15	10	4	15	4	91
St. Ann's.	20 00	20 00	25 00	2	2	8	13	3	93
Gabarus.	5 00	15 00	6 00		10	4	5	1 50	46 50
Glace Bay Mines.	20 00	17 50	25 00	25	20	7 50	15	5	135
Cow Bay Mines.	5 00	12 00	9 00	11 59		3	5	7	52 59
Boularderie.	16 50	10 00	19 00	6	8	10	20	3	92 50
Cape North.	3 65	7 20	4 70	8	5 75	2	5 70	2	39
Loch Lomond and Framboise	8 00	7 20	8 50	3	7	2	8		43 70
Grand River, etc.	9 00	5 00	13 00		2	2	10	2	43
Leitch's Creek.	3 25		8 00	4 50	10		4 02		29 77
Total.	161 40	\$ 148 48	\$ 197 20	123 09	\$98 75	\$77 50	142 72	\$38 50	\$ 987 64

Presbytery of Victoria and Richmond.

Whycocomagh.	\$12			\$18 85	\$18	\$12	\$21	\$8	\$ 89 85
Port Hastings.		\$ 2							2
Baddeck and Forks, Baddeck	17 30	2	\$ 42 96	26 45	5 10	10 60	7 60		112 01
Lake Ainslie.	5	14	5	6			5		35
Mabou and Port Hood.	13	17 83	31 89	10 75	13 22		19 41		106 10
Mid. River & Little Narrows	11 69	7 52	33 71	2	2 92	7 64	15 13	2 47	81 08
Strath Lorne.	6	23	16 50	5	10	7		4	71 50
West Bay and St. Peter's.	13 75	9 26	14		16 80	6 56	9 74	3	73 11
Malagawatch & River Dennis		10	10		10 69		10 77		41 46
River Inhabitants.	3 50								3 50
Big Intervale, Cheticamp, Whale Cove & Margaree	3 33			2					5 33
Total.	\$85 57	\$ 85 61	\$ 154 09	\$63 05	\$82 73	\$43 80	\$88 65	\$17 47	\$ 620 94

Presbytery of Truro.

1st Congregation Truro.	\$50	\$ 80	\$ 74	\$34 33	\$ 5 55	\$30	\$60	\$ 5	\$ 338 88
St. Andrew's "	85	110	133	31 40	30 23	10	40 64	8	448 27
St. Paul's, "	50	75	83	45	34	10	15	5	317
Clifton.	24 20	55 65	32	45 60	18 27	17 53	20 77	5	219 02
Great Village.	7	20	38		20	11	17		113
Upper Londonderry.	25	29	51	10	15	7	10	5	152
Riverside.	36 96	68 64	65 57	29 58	27 78	7	18	3	266 53
Onslow.	45	35	55 55	24	30	11	25		225 55
Stewiacke.	33	62 25	87 14	24	25 27	10	26	5	272 66
Mid. Stewincke & Brookfield	60 96	96	139 12	34 59	35	14 50	47		427 17
Acadia.	20	15	15	17	5	5	7 31		84 31
Parrsboro.									
Economy and Five Islands.	27 75	26 26	97 33	25 33	11 54	8 60	37 20		233 95
Coldstream.		6 46	85 61	15 49	21 04		23 09		151 69
Springside.	30	30 25	135	11 90	10		47 25		264 40
Maccan, Mission Stations.	13 58								13 58
North River, "	16 75				3				19 75
Harmony, "	9		9 30						18 30
Total.	534 20	\$ 709 45	\$1100 62	228 22	2291 68	141 63	394 26	\$36	\$3556 06

Presbytery of Pictou.

CONGREGATION.	Home Missions.	Supplement.	Foreign Missions.	Dayspring and Mission Schools.	College.	Aged Ministers.	French Evangelization.	Assembly.	Total.
Prince St. Church, Pictou ..	\$82 86	\$ 45 50	\$ 142 64	\$ 347 18	\$ 68 96	310	\$ 98 06	310	\$ 605 20
Knox Church, " ..	50	81	133	35		8	60	8	375
United Church, New Glasgow	161 20	360	832 50	42 10	148 72		193 75		1738 27
James' Church, " ..	55 68	114 80	200 89	44 53	25 04	5	103 59	5	554 53
Merigomish, ..		25	41	15	6 25	4	22	3 50	116 75
Blue Mt. and Barney's River	37 83	41 97	60 65	34 77		8	38 50	4	225 72
Hopewell ..	20	11 60	170 00	20		11 75	11 10		245 05
Lit. Harbor & Fisher's Grant	10 68	12 50	22	19 50	14	4	14	4	100 68
Westville & Middle River ..	48 50	3	92	10 15		9	23 50	3	189 15
West River ..	25 53	27 50	104	03 07		10	38 60		268 70
Scotsburn and Saltsprings..	9 10	3 60	144 50				10		167 20
Antigonish & Cape George..	30 00	67 38	69	29 06	22	10	20 05	5	252 49
Stellarton ..	27 00	36 85	77	10			15	6	211 85
Green Hill ..	20 30	26 25	64 61	37	14	10	22 50	3	197 66
East River, Pictou ..	15	18 75	118	18	15	10	19	5	218 75
Union Centre and Lochaber	20	30	27	25	11	5 25	20	5	143 25
Glenelg, Caledonia and E. R.									
St. Mary's ..	24 50	9	28 50		9		6		77
Sherbrooke ..	30 77	85 35	123 00	40 42	16 78		43 85		340 17
Vale Col. & Sutherland's Riv.	17 40	7	39 44	5 00	6		19 67		94 51
French River ..			8 10				7 22		15 32
Wine, Country & Isaac's Hrb's					6				6
Total	988 35	\$1047 05	\$2498 43	95 78	362 75	105	786 39	361 50	\$6043 25

Presbytery of Halifax.

Fort Massy, Halifax ..	185	\$ 200	\$ 352 60	149 38	116	\$ 20	100	\$ 12	\$ 1224 98
St. Andrew's " ..	25	46	70 85	25	8	12 50	20	5	204 35
Chalmer's " ..	28	114 50	25 30	80 90	8	12	36		304 70
St. Matthew's " ..	130	261 75	413	20	116 25	63	178 25	20	1202 25
Poplar Grove, " ..	50	137	74 50	90	20	10	25	10	216 50
St John's, " ..	90	142	123	40	70	30	70	11 50	576 50
Richmond, " ..	5 80	26 94	22 85	27 97	9 55	5 95	8 90	3	110 96
St. James' Ch., Dartmouth	45	94 50	90 25	41 91	55	15	31	6	378 66
Musquodoboit, Middle ..	21 67	5 25	25 99	7 63	6 25	2	5 25	3	77 04
" Harbour ..	3	11 35	6	20	7		10	4 28	61 63
" Upper ..	18 19	5	57 58	13 75	20 30		33 27	1	149 09
Lawrencetown, etc.				14					14
Little River, Musquodoboit	10	7	26	19 25	3	4	5 55	2	76 80
Shubenacadie & L Stewiacke	34	42	167	39	27	10	35	8	362
Windsor ..	56	58	167	21 19	40	25	29	10	406 19
Noel ..	9 50	13	12		5				39 50
Newport and St. Croix ..	10	16	15	30	8	8		5	92
Kentville ..	9	29	21 25	19 50	26	10			114 75
Wolfville, etc.			11	8			20	4	43
Sheet Harbour ..	12 45	14 79	20	54 78	9		6		117 02
Maitland ..	49	359 28	345 68	32 64	21 59	11	62		881 19
Carleton and Chebogue ..	2	8	1	10	2	1	1 75	1 25	27
North and West Cornwallis		5	18	22 38					45 38
St. John's, Yarmouth ..	14	9	27 81	47 17	11	6 25	9 30		124 53
Gay's River and Milford ..	14 31	39 58	47 90	45 86	63 63	10	32 28	4	257 56
Elmsdale & Nine Mile River	19 10	16 35	3 50	34 65	42 74	4	28 30	6	154 64
Gore and Kennetcook ..	15 05	11 50	56 25	23 80	20	5 80	20	1 67	154 07
Annapolis ..	5	18	21 30		4		5		53 30
Kempt and Walton ..	6	11	31 76	13 49	9	2	10	1	84 25
Hamilton, Bermuda ..	17 88	19 26	*142 26		16 35	18 78	17 92		232 48
Warwick, " ..		4 14	52			10			66 14
Bedford ..	4 35		4						8 35
Uniaoke Gold Mines ..			1		1				2
Bridgetown, Mission Station			2	2 17	7		9 50		20 67
Goodwood, " ..	9								9
Digby Stations ..	6			3 20	5				14 20
Total	904 30	\$1815 19	\$2455 66	918 62	788 66	296 28	809 27	118 70	\$9106 68

Presbytery of Lunenburg and Shelburne.

CONGREGATION.	Home Missions.	Supplement.	Foreign Missions.	Spring and Mission Schools.	College.	Aged Ministers.	French Evangelization.	Assembly.	Total.
Lunenburg.....	\$19	\$ 25	\$ 72	\$37	\$12	\$ 6	\$23	\$ 7 65	\$ 201 65
La Have.....	20	21	27 60	40 40	15	5	21 30	4	154 30
Bridgewater.....	20	15	30	12	10	10	8	5 75	110 75
Shelburne and Lockeport ..	5	2		5	5	5		5 40	27 40
Riversdale	1	3 70	11		1	75	4	2 65	24 10
New Dublin	3	6	6		4	2	1	1 65	23 65
Mahone Bay	7	19	20	13	9	3	4	4 25	79 25
Clyde and Barrington	4	6	11	1		2	2	4 30	30 30
Total	\$79	\$ 97 70	\$ 177 60	108 40	\$56	\$33 75	\$63 30	\$36 65	\$ 651 40

Presbytery of Wallace.

Knox Church, Wallace	\$10	\$ 6	\$ 49	\$19	\$ 7	\$ 7	\$10	\$ 4	\$ 112
St. Matthew's, "				5					5
New Annan	5	8	5				5		23
Goose River	5	2.	20			5			32
River John	28	30	30	13		12	25		138
Tatamagouche.....	12 66	65	45	10	10	14 20	10	9	175 86
Pugwash	2		2				1		5
Amherst	13 50	16 60	22	7	17 50		28 75		105 35
Spring Hill		27					6 65		33 65
Earlton	10		3 73						13 73
Wentworth	3			1			1		5
Shemogue & Port Elgin, N.B.	6 20	1 12	1 68	3 24	4 25		4 20		20 69
Total	\$95 36	\$ 155 72	\$ 178 41	\$58 24	\$38 75	\$38 20	\$91 60	\$13	\$ 669 28

presbytery of St. John.

St. John's Church, St. John.	\$	5							\$ 5
St. Stephen's, "	\$4 75	87 70	\$ 29 71	\$30 61	\$38 55	\$33 55	\$33 25	\$ 5	293 12
St. David's, "	40	227	74 50	35	60	20	20	20	496 60
St. Andrew's, "	20	138	20	10	5	19	5		217
Calvin "			12	23		10			45
St. Paul's, Fredericton.....	35	60	25	15	12 88			12	159 88
Carleton	8	17	8		8	3	4	3	51
Springfield & English Settlt't	4	12	9 25		4	4	4		33 25
Bocabeac and Waveig	8	10 50	8	2	5	3	2	2	40 50
St. Paul's, Woodstock	8	14	11				9	2	44
Chipman	5	31 25	10	13	6	4	9	2 50	80 75
Sussex	10	10	7	14	8	1 50	2	1 50	54
Greenock Ch., St. Andrew's	3		9	3	6				21
Buctouche.....	22	16 28	20 70	4 17	7 72	7	4	1	82 87
Shediac.....		14 53	15	4					33 53
St. John's Moncton	45	88	137	63		20	65	7 70	425 70
Kincardine and Tobique ..	14 80	9 59	5 70		3 50	2	7 20	3 60	46 39
St. Stephen's	10		5		8	3	5		20
Pichmond	20	16	35	33	9	2	20	3	138
Prince William	5	5	15	16	9	2	5	3	60
St. James'	8	12	10	14 35	3		8	2 35	57 70
Hopewell and Salisbury ..			5 50	5	1	2	1 50		15
Harvey	19 03		18 20				13 40		50 63
Stanley and Nashwaak		5							5
Glassville and Florenceville	3						3 68		6 68
Baillie and Tower Hill							7.		7
Hammond River	4	7 75	6	10			5		32 75
Grand Falls									
Littletown Station									
Boiestown									
St. George									
St. Martin's, Fairfield, etc.			7 51				7 49		15
Waterford, Londonderry etc.					13 87		1 15		15 02
Campbell Settlement		2	1		5	1	3 50		12 50
Total	\$326 53	\$ 788 60	\$ 505 07	285 13	209 52	107 05	289 17	\$73 65	\$2564 77

Presbytery of Miramichi.

CONGREGATION.	Home Missions.	Supplement.	Foreign Missions.	Day-springs and Mission Schools.	College.	Aged Ministers.	French Evangelization.	Assembly.	Total.
St. John's, Chatham	\$ 9		\$ 9	\$18 36			\$ 9	\$15	\$ 60 36
St. Andrew's, "	70	\$ 86 75	67	28	\$25	\$10	15	8	309 75
Bathurst				19			30		49
Blackville and Derby	14	7	22	18 10	16	15	14	2 50	108 60
New Carlisle, etc.	6	39	22	8	10		4	2	91
River Charlo	2	14	24 25		8	3	2	3	56 25
Redbank	2	9	5	3	2	2	1		24
Newcastle	25	25	20		10		15	12	107
Black River	10	18	9		4	2	5	2	50
Tabusintac	7	3		10 61				3	23 61
Dalhousie, etc.	11 73	11	19 55	20	12 06	12 06	22 76	2 50	111 66
Campbellton	30	45 87	37 20	16 34	15 75	8	20	3 50	176 66
Richibucto	30	20	25	3 42	8	10	10		106 42
Bass River	9		13		9		9		40
New Richmond	10	24	32		10	9		10	95
Douglastown	8	15	6 50	22	2	3	3	3	62 50
Mission Stations:									
Kouchibouguac							3 32		3 32
Metapedia & Flatlands			6 70		2 45				9 15
Escuminac	10		7		4		6		27
New Bandon					4 16		2 50		6 66
Caraquette					15		13		28
Upsalquitch			2 50						2 50
Total	253 73	\$ 317 62	\$ 327 70	166 82	157 42	\$74 00	184 58	\$86 50	\$1548 43

Presbytery of P. E. Island.

James' Church Charlottetown	\$ 5	\$ 25	\$20	\$21 50	15	\$32 50		\$ 119	
Zion " "	\$25	29	45	19	9	25		152	
Bebeque	25	35	50	26 47		62		198 47	
Strathalbyn		10	11		16			37	
Cove Head	23 03	40 88	23 40			4 52	10	101 83	
New London (North)	20		20			10	38	83	
" (South) & Clifton	29	19	133	7	11 24	6	19	2	226 24
Valleyfield	40		40	12 50					92 50
St. Peter's Rd & Brackley Pt	4 60	50	10 30				6 90		22 30
Richmond Bay	3 67	3 67	11	50			3 66		22 50
Summerside	40	25 25	93 50	38			30		229 75
Georgetown	14		7 45						21 45
Cardigan	14 80		26 35						41 15
Princeton	25	69	162 25	55	43	7	42	10	413 25
Mount Stewart	5	5	65	3	15		15	3	111
Bay Fortune and Souris	15	10	15	5	9	8 87	4		66 87
West River, Clyde etc	10	51	50	47 54	20	6	16		200 54
St. Peter's Bay	20	17	30			8	10	2 18	87 18
Alborton	34 50	55	58 50	27 56	16	6	34 50	3	235 06
Tignish Montrose & Elmsdale	6	17	15	12 44	6	3	15	2	76 44
Woodville & Little Sands									
Cavendish and New Glasgow	34	50	65	32	20	6	27	8	242
Murray Harbour	9 75	15 17	35 75	3	16 39	12 92	34 20	5	132 18
Belfast	108	17	132 93	21 50		6	21 50	8	312 93
Tryon and Bonshaw	2	15	3	2	3				25
Dundas and Pisquid	25 75								25 75
Breadalbane									
West Cape, Campbellton, etc		11 50							11 50
Total	532 10	\$ 500 97	\$1123 43	313 51	216 13	108 31	446 26	343 18	\$3258 89

Presbytery of Newfoundland.

St. Andrew's Ch. St. John's.	120	\$ 235	\$ 490	100		\$40	\$15	\$100
Harbour Graco			95	120 60		25		240 60
Bay of Islands								
Betts' Cove and Little Bay								
Total	120	\$ 235	\$ 585	120 60	100	\$85	\$15	\$1240 60

Totals by Presbyteries.

PRESBYTERIES.	Home Missions.	Supplement.	Foreign Missions.	Day Spring and Mission Schools.	College.	Aged Ministers.	French Evangelization.	Assembly.	Total.
Sydney	\$ 161 40	\$ 148 48	\$ 197 20	\$ 123 09	\$ 98 75	\$ 77 50	\$ 142 72	\$ 38 50	\$ 987 64
Victoria, &c ..	85 57	85 61	154 06	63 05	82 73	43 80	88 65	17 47	620 94
Truro	534 20	709 45	1100 62	348 22	291 68	141 63	394 26	36	3556 08
Pictou	686 35	1047 05	2498 43	495 78	362 75	105	786 39	61 50	6043 25
Halifax	904 30	1815 19	2455 66	918 62	788 66	298 23	809 27	118 70	8106 68
Lunenburg &c.	79	97 70	177 60	108 40	56	33 75	63 30	35 65	651 40
Wallace	95 36	155 72	178 41	58 24	38 75	38 20	91 60	13	669 28
St. John	326 58	788 60	505 07	285 13	209 52	107 05	269 17	73 65	2564 77
Miramichi	253 73	317 62	327 70	166 82	157 42	74 06	184 58	66 50	1548 43
P. E. Island ..	532 10	500 97	1128 43	313 51	216 13	108 31	446 26	43 18	3288 89
Newfoundland.	120	235	585	120 60	100		65	15	1240 60
Total ..	\$3778 59	\$5901 39	\$9308 18	3001 46	\$2402 39	\$1025 58	\$3341 20	\$ 519 15	\$29277 94

Comparative Statement.

PRESBYTERIES.	Year.	Home Missions.	Supplement.	Foreign Missions.	Day Spring and Mission Schools.	College.	Aged Ministers.	French Evangelization.	Assembly.	Total.
Sydney	1882	\$ 145 05	\$ 86	\$ 186 47	\$ 161 97	\$ 46 35	\$ 43 65	\$ 132 11	\$ 22 10	\$ 723 70
"	1883	161 40	148 48	197 20	123 09	98 75	77 50	142 72	38 50	987 64
Victoria, &c ..	1882	61 57	54 75	84 29	94 39	38 29	35 61	113 24	25 50	507 63
"	1883	85 57	85 61	154 06	63 05	82 73	43 80	88 65	17 47	620 94
Truro	1882	560 68	578 56	794 34	341 46	256 50	93 65	344 21	58	3927 40
"	1883	534 20	709 45	1100 62	348 22	291 68	141 63	394 26	36	3556 06
Pictou	1882	671 75	515 17	1841 98	483 56	363 57	103 80	656 33	73 50	4709 66
"	1883	686 35	1047 05	2498 43	495 78	362 75	105	786 39	61 50	6043 25
Halifax	1882	875 78	929 14	1727 56	726 28	639 89	243 59	830 66	111 25	6084 15
"	1883	904 30	1815 19	2455 66	918 62	788 66	298 23	809 27	118 70	8106 68
Lunenburg &c.	1882	108 10	129 42	234 39	141 50	73 07	36 78	77 22	40 30	840 78
"	1883	79	97 70	177 60	108 40	56	33 75	63 30	35 65	651 40
Wallace	1882	111 33	94 81	171 75	82 41	15	41 75	89 01	11	617 06
"	1883	95 36	155 72	178 41	58 24	38 75	38 20	91 60	13	669 28
St. John	1882	361 18	372 78	505 24	319 64	309 49	162 20	295 17	80 04	2405 74
"	1883	326 58	788 60	505 07	285 13	209 52	107 05	269 17	73 65	2564 77
Miramichi	1882	347 28	214	305 57	130 40	138 73	81 87	220 95	56 70	1495 50
"	1883	253 73	317 62	327 70	166 82	157 42	74 03	184 58	66 50	1548 43
P. E. Island ..	1882	443 65	398 36	960 94	279 25	230 35	92 60	497 27	78 75	2981 17
"	1883	532 10	500 67	1128 43	313 51	216 13	108 31	446 26	43 18	3288 89
Newfound'nd	1882	177	125	546 66	92	100		40	15 70	1096 36
"	1883	120	235	585	120 60	100		65	15	1240 60
Total ..	1882	\$3863 37	\$497 99	\$7359 19	\$2752 85	\$2211 24	\$ 935 50	\$3296 17	\$72 84	\$24489 15
" ..	1883	\$3778 59	\$5901 39	\$9308 18	3001 46	\$2402 39	\$1025 58	\$3341 20	\$519 15	\$29277 94

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.

FOREIGN MISSIONS.

CONTRIBUTIONS FROM INDIVIDUALS, SOCIETIES
NOT CONGREGATIONAL, BEQUESTS AND
INTEREST.

Rev. J. W. McKenzie, New Hebrides	\$ 100 00
Dr. Dawson, Montreal	30 00
Anon, Pictou, for Tunapuna Buildg's	5 00
Thank Offering, Cape Breton	4 00
J. A. B., Halifax, for N. H.	15 00
Working Man, Montreal, for Mr. McK	1 00
Friend, per Rev. E. Scott	5 00
M. G. Pictou, (half for Formosa.)	60 00
A. G., "	20 00
E. M. P. C.	8 00
Miss M. Fairweather, England	6 08
Two friends in United States	2 00
Anonymous (half for Tunapuna,)	100 00
J. B. N., Horton, for Trinidad	6 00
S. Mutch Newfoundland	5 00
Friend, Rogers' Hill	5 00
Capt E. Cumming, Wilmot	5 00
Friend, Bloomfield, King's Co.	5 00
Donald McMillan, Black Land, N. B.	4 00
William Merson, Sable Island	1 50
Friend, per Rev. J. Thompson	2 00
A. D. Fordyce, Fergus, O., for N. H.	2 50
St Andrew's S. S. "	7 40
Member of St. Matthew's, Montreal, for Mr. McKenzie	10 00
Mrs. George Munro New York	20 00
Member Wroxeter P. Ch. for N. Heb.	10 00
H. A. C., in Mem. of Rev. D. F. Creelman	5 00
Friend, Pinette, P. E. Island	4 00
Balance from For. Mission Bursary	3 54
Boz., Pictou	4 00
In Memory of Rev. J. C. Meak	5 00
Friend, Hants	10 00
Matthew Piercy, Comox, B. C.	2 50
Sarah Hill, Pupa, California	2 00
Friend, Charlottown	1 00
Mrs. J. McLean, Folly Mt. (Mem. son)	5 00
M. A. S.	5 00
Murdoch Chisholm, Bay Roberts	4 00
Mits, Halifax Friend	1 00
C. W. B.	2 00
Friend	2 00
" per Rev. A. McLean Hopewell	20 00
W. F. M. Sec. Hfx., Miss Blackadder	408 00
" " Truro, Tunapuna tchr.	50 00
" " Ch. Mr. Grant	45 00
" " Pictou, Mon. Mr. Morton	25 00
" " " " for Couva	25 00
Beq. Miss Margaret Duff, Lunenburg	75 00
" " Betsy Murray, Earltown	3 00
From Widows and Orphans' Fund, for Mrs Geddie & Morrison's children	230 00
Interest from Geddie Memorial Fund	241 70
	<u>\$1517 59</u>

ANALYSIS OF RECEIPTS.

Congregations and Mission Stations	\$2503 00
Bequests	79 27
Women's Societies	551 09
Widow's Fund & int. from Geddie F.	471 70

Donations	516 62
	<u>\$10925 77</u>
Add Balance on Hand First of Year	727 64
Total from all sources	<u>\$11653 41</u>

DAYSRING AND MISSION
SCHOOLS.

Y. L. B. C., Brockville, for Ramnarayan	\$ 25 00
Mrs Burnfield's Family, " "	5 00
" " " Gifts, " "	2 00
Miss Stark, Toronto, for Mr. Grant	15 00
Miss Crooke's B. C. Flamboro	7 00
Member Knox Church, Galt	75 00
Wroxeter Sabbath School	15 00
St. Andrew's Sab. School, Beachburg	4 25
Erskine Sabbath School, Montreal	40 00
Per Miss Machar, Treas. Juv. Mis Schm	50 00
" " for Mr. McLeod's schools	120 00
" " from M. G., Pictou for do	120 00
Sarnia Sab. School per Juv. Mis. Soc.	35 00
St. Paul's Montreal	15 00
Erskine Church, Toronto	40 00
" " Hamilton	20 00
St. Paul's, Montreal	20 00
Friend, Maxwell	2 00
St. Andrew's Sarnia	35 50
Friend	2 00
Per Juv. M. S. for Mr. McLeod's school.	15 00
Miss M. Rogers, Roger's Hill	1 00
S. S. Cross Roads, " "	12 00
"In Mem." Fannie and Evie, for Miss Blackadder and Miss Semple	2 00
Pictou Auxilliary of Halifax W. F. M. Society, for Monitor for Mr Grant	50 00
Friend, per Rev. J. Thompson	75
Rev. B. K. McElmon's children, B. C.	2 00
Total Donations	\$ 731 50
Congregations and Mission Stations	3001 46
	<u>\$ 3732 96</u>
Foreign Mission Fund to lessen debt	282 19.
Total from all sources	<u>\$ 4015 12</u>

HOME MISSIONS.

DONATIONS FROM INDIVIDUALS, INTEREST ETC.

M. G. Pictou	\$ 30 00
A. G.	10 00
Miss Fairweather, England	6 08
Friend, per Rev A. McLean, Hopewell	15 00
Friend, Rogers Hill	5 00
Capt E. Cumming, Wilmot	2 00
William Merson, Sable Island	1 50
Friend, per Rev. J. Thompson	2 00
Rev. B. K. McElmon, British Columbia	5 00
H. A. C. in Mem. of Rev. D. F. Creelman	5 00
Boz. Pictou.	4 00
Matthew Piercy, Comox, B. C.	2 50
Dividends and Interests	77 25
Total Donations, etc.	<u>\$ 165 33</u>

Congregations and Missions Stations	3778 59
	<u>\$ 3943 92</u>
Balance on Hand First of the Year	155 32
Total from sources	<u>\$ 4099 24</u>

SUPPLEMENTING FUND.

Pres. Church of Ireland, £100	3.	486 67
Collection at Synod		14 40
Miss Fairweather, England		6 08
S. Mutch, Newfoundland		5 00
Friend, Rogers' Hill		5 00
" Bloomfield, King's Co.		5 00
" per Rev J Thompson		2 00
Moore Burns Church, Ontario		3 40
" Line		5 00
Thomas Gilbert, Esq. St John		10 00
Friend		2 00
E. Lawson, Halifax		10 00
Friend, East Hants		5 00
Students of "Pine Hill."		6 00
Friend, Bloomfield, N. B.		5 00
Interest on Surplus for last 3 months		10 00

Total Donations, etc.	\$ 580 55
Congregations and Mission Stations	5901 39

Total from all sources	<u>\$ 6481 94</u>
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COLLEGE FUND.

INTEREST, DONATIONS, ETC.

Interest and Dividends	\$ 6287 62
Collection at Opening of College	18 17
" Closing "	17 20
Dr. Chisholm, Bay Roberts Nfld.	4 00
H. A. C., in Mem. of D F Creelman	5 00
Bequest Miss M Duff, Lunenburg	100 00
Total interest and Donations	\$ 6431 99
Congregations and Mis. Stations	2402 39

Total from sources	<u>\$ 8834 38</u>
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FRENCH EVANGELIZATION.

DONATIONS, ETC.

Adam D. Rae, Nevada, U. S.	\$ 2 00
M. G., Pictou half for P A T Sc.,	60 00
Miss M Fairweather, England	9 60
Alexander Patterson, Kennetcook	12 00
Two Friends in United States	2 00
Friend, per Rev. A McLean, Hopewell	5 00
S. Mutch, Newfoundland	10 00
Friend, Rogers' Hill	5 00
" per Rev D. J. Thompson	2 00
Rev. B. K. McElmon	5 09
Capt. E. Cumming, Wilmot	5 00
A. G., Pictou, half for P. A. T. Sc.	20 00
Boz. Pictou	4 60
H. A. C. in Mem. D. F. Creelman	5 00
Bequest Jas Laird, N. Glasgow, P.E.I.	100 00

Total Donations	\$ 240 09
Congregations and Mission Stations	3341 20
Total from all sources	<u>\$ 3581 29</u>

AGED AND INFIRM MINISTERS, FUND.

Interests and Dividends	\$ 328 12
Ministers' Percentage	310 86
Alex. Patterson, Kennetcook	8 00
H A C, in Mem. of Rev D F Creelman	5 00
St. Andrew's. Winnipeg	10 00
	\$ 661 98
Congregations and Mission Stations	1025 58
Balance on Hand May 1st, 1882	624 50
Total from all sources	<u>\$ 2312 06</u>

BURSARY FUND.

LIST OF CONTRIBUTING CONGREGATIONS.

Chalmers Church, Halifax	\$ 8 00
Milford	8 04
Acadia	5 00
St. Paul's, Truro	15 00
St. Stephens, Black River	2 00
Cape North	2 00
St. Andrew's, Truro	10 00
Upper Londonderry	4 00
Stewiacke	5 00
St. Matthew's Halifax	67 00
Knox Church, Pictou	1 300
St. Andrew's, Little River	2 00
St. James' Church, Dartmouth	\$ 50
St. Andrew's Halifax	12 00
St. John's "	10 00

INDIVIDUALS.

J. F. Smith, Clinton, B. Columbia	60 00
Rev B. K. McElmon "	10 00
Friend, St. John's Nfld., per Rev. L. G. McNeil	200 00
Member of James Church N. Glasgow	60 00
Interests and Dividends	108 50
Mrs. Matheson's Bequest,—Interest	50 00
Hunter prize money "	100 00

PRIZES.

St. David's Sabbath School, St. John	40 00
Rev. J. McMillan	25 00
Rev. Dr. Pollock	45 00
Fort Massey	25 00
St. Matthew's	25 00
Professor Forrest	10 00
Wiswell Elocution	5 00
Rev. J. D. McGillivray	5 00
Total from sources	<u>\$ 940 04</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, for the first time, the personal contribution, 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 special contributions in liquidation of supplement debt are added, in this table, to the ordinary payment and the sum entered.

PRESBYTERY MEETINGS.

Presbytery of Miramichi.

This Presbytery met at Newcastle, N. B., on Tuesday, the 5th Sept. There were present the Rev. J. C. Hurdman, moderator, Messrs. Johnstone, Nicholson, McKenzie, McCarter, Aitken, Robertson, Waits, Quinn and Russell, ministers, and Messrs. W. A. Grianley, Geo. Stevens, and Angus Russell, elders; Mr. William Gray, elder of St. John's, Chatham, was also invited to sit as a corresponding member.

Elders' commissions from eight congregations were read and sustained. The session records of Redbank and Charlo was given in and examined. The moderator gave instructions to those sessions which have not yet sent in their records, to have them forward against the next regular meeting.

Mr. Herdman reported on behalf of the mission to lumbermen that the sum of \$80.13 has been received to date, and the balance still required for the year arranged for.

Mr. Nicholson gave in a favourable report on the fund for expenses to delegates to the Assembly; the balance in hand was ordered to be banked against the requirements of next year.

A standing committee on statistics was appointed, consisting of Messrs. McCarter, Aitken and Waits, and Mr. J. Brander, elder, with instructions to report to next meeting on whatever is noteworthy in the statistics of last year.

Mr. Quinn gave in report as treasurer of the Presbytery Fund. A committee (Messrs. Nicholson and Russell) was appointed to consider the basis and the condition of the fund, and to report to next meeting.

Messrs. Russell and Lindsay reported the fulfillment of their commission to visit the congregation of New Carlisle.

A petition signed by 50 persons in the district of Lower Napan was read, stating that they have erected a new place of worship, and asking to be formed into a sectional congregation under the pastoral care of Rev. John Robertson of Black River. A statement was also made by Mr. Waits, in name of the session of St. Andrew's Chatham in sympathy with and support of said petition. After discussion it was agreed to let this document lie on the table, and cite the various parties interested to appear before the next regular meeting.

Mr. Herdman gave in an encouraging report respecting the more efficient management of the mission stations, and the spiritual interest of the lumber-camps. The committee was empowered to take action as circumstances may indicate.

Mr. Waits reported regarding the vacant congregation of Tabusintac, whose circumstances are very encouraging. It was agreed to recommend to the H. M. Board the payment of those who have been labouring there.

The Court agreed to meet at Halifax at the same time with the Synod, and to take the Supplementing Scheme into special consideration.

The Committee appointed to prescribe theological exercises to catechists reported very favourably on those received from Messrs. W. L. McRae, J. K. McClure, and W. K. Shearer.

The next regular meeting is to be held in the Hall at St. Andrew's, Chatham, on the third Tuesday of January next.

JOHN McCARTER, Clerk.

Presbytery of Lunenburg.

This Presbytery met at Lunenburg on 26th Sept. Several elders' commissions were approved. Report of labor at Lockport and East Jordan by Mr. Duncan Cameron, student, was read, and it was

Resolved, That the report of Mr. Cameron be approved, and his diligence highly commended. That Presbytery express their deep gratification at the present hopeful condition of the work at Lockport.—Mr. Cameron's services were liberally paid for the people.

A petition was presented to Presbytery by the stations of Lockeport and East Jordan asking for separation from Shelburne and erection into a new charge. The petition is presented by forty-four families containing twenty-six communicants, and over ninety adherents. They are thoroughly in earnest, and guarantee \$450 for the first year, and ask for a supplement of \$290. They express the hope that if erected into a separate charge and suitably settled they will increase what they now promise, and possibly become self-sustaining at no very distant date. Mr. Cameron in his report states that the efforts the people are making are made in good faith and on a solid basis, and that their hopes are well-founded. It was then on motion unanimously agreed that

Presbytery having heard the petition from Lockeport and East Jordan asking for separation of these sections from the congregation of Shelburne together with a guarantee of \$450 for the support of a minister, record their approval of the step in view, on condition that it can be carried out without detriment to the cause of Presbyteranism in the remainder of the charge.

Further, Direct the clerk to notify all parties concerned, including the congregation of Clyde and Barrington, to appear for their interests at a meeting of this Presbytery to be held at Shelburne at a time to be subsequently appointed; and

Further, this Presbytery agree to apply to the Supplementing Committee for a grant of \$200 for Lockeport and East Jordan, and appoint the clerk to present the claims of these stations to that Committee at its approaching meeting during the Synod.

Session records were examined with the exception of those not at hand. Notice is given that they should be presented at the next regular meeting of Presbytery.—Closed to meet at call of Moderator of Synod in Halifax.

D. STILES FRASER, *Clerk.*

Presbytery of Halifax.

The Presbytery of Halifax, met at Poplar Grove Church, on the 9th Oct. A large number of members was present.

The following students expecting to finish their Theological course next spring, it was agreed to recommend them to Synod as applicants for license, viz: W. H. Spencer, Thomas Stewart, G. S. Allan, D. F. Ferry and George Fisher.

A report of Mr. H. J. Furneaux's la-

hours on the Eastern Shore, was read and approved. Mr. Furneaux was paid in full for his services.

Interesting reports were also read of G. F. Green's labours at Bridgetown, and Mr. Halleck's at Digby and Bay View, showing that good work had been done, and asking for stated services for the winter. A Committee was appointed to secure supply during winter months.

Revs. Dr. McGregor, Logan and Maxwell were appointed a committee to see what steps could be taken either to rent or purchase the Reformed Episcopal Church, Digby.

A petition signed by 32 parties from the Miller section of Upper Musquodoboit wishing to be united for sake of convenience with Middle Musquodoboit congregation was granted. Arrangements were made for the regular supply of Lauracetown during winter.

Mr. A. W. McLellan, having finished his Arts course was duly certified to the Theological Hall, Pine Hill.

Mr. McPherson gave notice of a motion anent the travelling expenses of Commissioners to the General Assembly. Three Committees were appointed to make arrangements for the holding of missionary meetings within the bounds of the Presbytery.

Presbytery met again in Fort Massey church, on Oct. 11th, when Mr. Samuel Rosborough signified his acceptance of the call from Sheet Harbor.

The Presbytery agreed to meet at Upper Musquodoboit for visitation on the 5th Nov., at 6½ o'clock, Mr. S. Rosborough to preach, and at Sheet Harbor on the following evening for Mr. Rosborough's ordination.

Mr. Dickie to preside, Mr. R. D. Roas to preach, Mr. Layton to address the minister, Mr. Morrison the people.

Presbytery of P. E. Island.

The Presbytery of P. E. Island met at St. Peter's Road, P. E. I., on the 4th inst' for the ordination and induction of Mr. Mahon.

There was a large and deeply interested congregation.

Rev. John McLeod, of Strathabyn preached, Rev. K. McLellan presided and addressed the minister, and Rev. W. P. Archibald addressed the people. All of the exercises and addresses were most appropriate and at the close Mr. Mahon was warmly welcomed by the congregation. Mr. Mahon enters upon his work with good prospects. May the union be long and prosperous.

NEW HEBRIDES MISSION.

Rev. H. A. Robertson acknowledges receipt of the following sums during the late visit to P. E. Island.

ERROMANGAN TEACHER'S FUND.

(Permanent.)

St. Andrew's S. S., Pictou	\$ 25 00
Princetown S. S. P. E. Island	25 00
Rev. Charles Fraser's congregation	25 00
F. W. Hales, Charlottown	25 00
Wm. Mutch.	25 00
Wm. Huggan	25 00
Donald Farquharson	25 00
John D. McLean	25 00
David Stirling	25 00
T. C. James	25 00
A Methodist Friend	25 00
Daniel Stewart, Summerside	25 00

\$300 00

ERROMANGAN MISSION.

St. Andrew's Pictou, proceeds of Lecture	\$ 40 00
Princetown, P. E. I. meeting	70 00
A Friend, Summerside	1 00
Audrey Mutch, Charlottown	1 00
Lot No. 16, Rev C. Fraser	32 00
Miss Mutchmore	2 00
Howard Chambers, Truro	3 00
A Friend, Fisher's Grant	1 00
Bay View S. S., per Wm McKenzie	2 80
Robert A. Steele, England	2 50
Woman's Mis. Society, Hx.	50 00

\$205 40

CONTRIBUTIONS TOWARDS THE PURCHASE OF A PONY FOR MRS. ROBERTSON.

Mount Stewart P. E. Island	\$ 15 00
Woman's Mis. Society, Cavendish	10 00
Miss Simpson, Cavendish	2 00
Miss Simpson Junr. Cavendish	1 00
Neil McKelvie, Summerside	5 00
Miss McGeary, Charlottown	1 00
John McPherson, Summerside	5 00
Capt Alex Cameron, S.S. "Princess"	3 00
Mrs Simpson, Junr., Cavendish	1 00
Frank Cuthbert, Ottawa	1 00
David Creelman, Truro	1 00
Miss Linden, Charlottown	2 00

\$47 00

BOARD OF FOREIGN MISSIONS. (East.)

Little Harbor & Fisher's Grant	\$ 35 00
West River, Rev. W. Grant, P. E. I.	11 00

Cavendish, P. E. Island	25 00
Zion Church, Charlottown	50 72

\$121 72

ERROMANGAN TEACHER'S FUND.
(Temporary.)

A Lady Teacher Charlottown	\$ 25 00
Miss McKinnon	25 00
Rev. Alex. Sterling, New London,	25 00

\$75 00

WANTED.

Two Missionaries for Demerara.

The first, for the Indian Immigrants at a Salary of £400 Stg. paid jointly by a Local Committee and by the Foreign Mission Committee (West) of the Presbyterian Church in Canada.

The second to be employed on the Estate of Better Hope, owned by F. E. Crum Ewing, Esq. and salary to be paid by that gentleman; the Missionary to minister in English, to British residents, and in their own language to the Indian immigrants.

Applications invited from Ministers or Licentiates. Further information, if wanted, furnished to applicants by

P. G. MCGREGOR, Sec'y.

For Mission Board, Maritime Provinces.

The Maritime Presbyterian,

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

TERMS IN ADVANCE:

25 cents per annum, in parcels to one address, or 2 cents per month for part of the year.

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Parties may subscribe at any time.

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The Editorial work and management is gratuitous.

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

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

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THEOLOGICAL DOGMAS.

It has been observed that the advocates of a new theology speak slightly of what they call "theological dogmas" and "systems of theology," but magnify the necessity of laying the utmost stress upon the ethics or morals of Christianity, just as though the doctrines of the New Testament were in some way or other out of accord with ethical teachings. The writer of the New Testament who did more than any other man to state and develop its doctrines was the apostle Paul, and his Epistles abound with the most comprehensive and stringent rules of Christian morality. It matters not to whom he wrote, or about what he wrote, every letter makes prominent the great ethical duties binding upon every professed disciple of the Lord Jesus. He says to the Philippians, "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think of these things." Every one who habitually and carefully reads the New Testament knows that the memorable epitome of moral and social duties is not an exceptional outburst of Paul's conceptions of the absolute need of the broadest observance of a high toned morality on the part of those professing Christ, but that it is rather the summing up of teachings that run through all that he wrote. If the orthodox preachers of our day neglect to apply the principles and spirit of the New Testament to the every-day life and conduct of men, the fault is not in the development of the old theology as it is found in the New Testament.—*Waxminer.*

OBITUARY.

Mr. James Lander died at River John, on the 22nd of Sept., in the 80th year of his age. He was a native of Dunse, Scotland, and was a mason by trade. During his early days in his native land, he made the acquaintance of Hugh Miller, then a fellow craftsman with himself, but afterwards the far famed Geologist, whose career he followed with great interest, and of whom he frequently spoke.

For the last 27 years of his life he was an elder in the Presbyterian Church, and it may be truly said of him, that he magnified his office. He was regular in his attendance at Church courts, and

manifested a great interest in the welfare of the church generally, and especially of the congregation of which he was an office bearer. He was regular at the prayer meeting, and always presided in the absence of the minister. He took a very deep interest in Sabbath schools, and was always in his place ready to do his part. It was his custom once or twice a year to visit the other Sabbath schools in the congregation, to whom he always gave words of encouragement. Few men paid more visits to the sick and dying than he did. He seemed to have a special delight in this work. He had the happy faculty of introducing the subject of religion in his ordinary conversations, and excelled in drawing his illustrations from the common objects around him. In his death we see another ripe sheaf gathered home of the great future harvest "Blessed are the dead that die in the Lord, they rest from their labours and their works do follow them."

If the church would have her face shine she must go up into the mount and be alone with God. If she would have her courts of worship resound with eucharistic praises she must open her eyes and see humanity lying lame at the temple gates, and heal it in the miraculous name of Jesus.—*Bishop Huntington.*

JOHN B. GOUGH said lately:—"I don't go to the theatre. I will tell you why; I think I can be a better Christian away from the theatre than I can by going to it; so I never go."

The late Alexander K. Isbister, of London, Canada, has left Manitoba University property to the cash value of over \$65000, and a fine library of educational works.

There are parents who give more interested attention and oversight to the grooming of horses than to the schooling of their children.—*Religious Herald*

Prayer, is no place for compliment, as "we thank thee, O Lord, for the words of thy distinguished servant."
—*Dr. Smith.*

The credit got by a lie lasts only till the truth comes out.

MEETING OF F. M. BOARD.

A MISSIONARY APPOINTED TO COUVA.

The F. M. Board of the Maritime Provinces met in Fort Massy Church on Thursday 11th. inst.

In response to the advertisement of the F. M. Board for a missionary to Couva in place of Rev. Thomas Christie, an application for that position was received from Rev. John Knox Wright, a young minister of London, Canada West. Mr. Knox was highly recommended, the application was received and the appointment made. Mr. Wright is twenty-six years of age, is married and has two children, he will probably go with Mr. Morton and family on their return to Trinidad.

Correspondence was then laid before the Board with regard to Demarara. There is a large Collie population in Demarara employed on the sugar estates, affording a mission field similar to that in Trinidad and which could be easily worked in connection with the Trinidad Mission.

Further, there are two important openings in Demarara and a call to our church to enter them. In one of them, half the salary is to be paid in Demarara and the other half is given by the Western section of our church and entrusted to the Eastern Committee who are advertising for a missionary for that position.

There is another opening at "Better Hope" in Demarara for which the salary is provided by the proprietor. He has asked our church to take charge of the Station and will support the missionary, and for a man for this position also the Board is asking. Two young men wanted for the Foreign Field.

Messrs Morton and Robertson were present and gave reports of meetings held by them during the past few weeks in Cape Breton and P. E. Island, and by Mr. Morton in Montreal, Toronto, and other cities in the West. Their reports were on the whole very favorable shewing a deep and deepening interest in the work of Foreign Missions.

ONE THOUSAND MILLION SOULS.

BY REV. L. H. WILSON, OF MARSHALL, TEXAS.

["Our great desire is to awaken the people of God to the unparalleled opportunities of our own age, and the need of a movement more deep and wide, more earnest and self-denying, more bold and aggressive than anything that has yet been attempted to reach the neglected at home and evangelize the mighty generation abroad--the 1,000,000,000 souls, who are *dying at Christ's feet* at the rate of 100,000 a day,"—*Missionary World.*]

Dying, dying, dying!
In deep and dark despair;
In speechless sorrow lying,
In wan and weary care.

No God, no Christ, no hope,
In rayless gloom they grope,
And dying, dying, dying.

Mid China's peopled plains,
Or Greenland's frozen snow,
Where India's temple fanes
In glittering splendors glow,—

On many an ocean Isle
Mid nature's sweetest smile,
One night of horror reigns.

Yes dying, dying, dying,
As hopeless wanderers die,
No gleam of light desecring
Along their darkened sky.

No Christ to them made known,
No blood which doth atone
For sins of deepest die.

"One thousand million souls,"
What means this mighty host?
Where rushes, gurgles, rolls
This torrent of the lost?

In surging streams it pours
Upon the eternal shores,
Where—Lord, thou only know'st.

And *must* they die unsought?
Die, in their voiceless grief?
Die, mid their woes untaught?
Die, like the withered leaf?

And in their hour of need
Shall none give willing heed,
Or send the craved relief?

No, no, it *must not be*—
Rise, sluggish Church of God,
The Saviour calls to thee

"Through all the earth abroad,
Go, ere the years are flown,
And there my love make known,
Wherever man hath trod.