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ART. 10
1836

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CHURCH IN CANADA.

The Harbinger

of every creature

into all the earth

Presbyterian

Preach the Gospel

WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

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March 15, 1883.

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HOW TO BECOME ORTHODOX.

The Rev. Dr. S. M. Campbell, in the *American Messenger*, relates the following incident:

There was a lawyer in my congregation, of great excellence of character, but who always answered my admonitions by saying:

"If a man keeps the whiteness of his soul I do not think he has anything to fear."

At length he, too, became dissatisfied with himself, however; but when I suggested that he should take some action he said:

"What can I do with such an unsettled theology? I am not orthodox. I do not believe in any devil, or in the doctrine of total depravity."

I answered:

"Perhaps you believe at least in a God; and perhaps you believe that he takes care of you. How would it do to make some slight acknowledgment of his mercies in the presence of your family? What do you say to calling your family together to-day, and kneeling with them before the Lord?"

This seemed reasonable; and after some "argument," such as a lawyer always feels bound to make, he said: "I will do it."

That is fair.

His Christian wife knew what he had promised; and it was well she did, for without her help his good resolution would have failed. But she made the house quiet at just the right moment, and brought out the big Bible and laid it on his knee, and when he still hesitated she said:

"Is the cross too heavy, dear?" and that carried it. He read a short Psalm, and they all knelt down and he called on God.

The next evening there was preaching in the village church, followed by a season of conference and prayer. The house was full, and nearly all stayed for the "second meeting," when our friend rose and told us how he had come up out of the wilderness. It was a thrilling story of soul-struggle and of blessed victory. The man had become orthodox. It required no argument; it only needed experience. And he has had that now for more than fifteen years.

NOTICE.

The *Maritime Presbyterian*, subscription 25 cents per annum, will be supplied to residents of Halifax by MacGregor & Knight.

The Maritime Presbyterian.

VOL. III.

MARCH 15th, 1889.

No.

STATE OF THE FUNDS, MAR. 1st, 1889.

FOREIGN MISSIONS.

Bal. on hand May 1st, '82	\$ 727 61
Received to Mar. 1, '83	5377 64
Expended to "	6105 23
	10768 81
Bal. Due Treas. Mar. 1st	4663 53
DAYSPRING, ETC.	
Received to Mar. 1st, '83	\$2459 63
Bal. due Treas. May 1st, '82	324 23
Expended to Mar. 1st '83	5333 83
	4272 76
Bal. due Treas.	\$1783 10

HOME MISSIONS.

Bal. on hand May 1st, '82	\$ 155 32
Received to Mar. 1st, '83	2304 83
Expended to "	2650 17
	2650 90
Bal. due Treas Mar. 1st	\$239 27

SUPPLEMENTS.

Received to Mar 1st, '83	\$3210 19
Bal. due Treas May 1st, '82	1920 94
Expended to Mar. 1, '83	3240 07
	5231 01

Bal. due Treas. Mar. 1st	\$2020 82
Received for debt Liquidation	\$2460 63
which leaves a balance of \$439 76.	

COLLEGE.

Received to Mar 1st, '83	\$7018 69
Bal. due Treas. May 1st, '82	\$3689 69
Expended to Mar. 1st '83	7853 31
	10954 90

Bal. due Treas. Mar. 1st	\$3896 21
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AGED MINISTERS FUND.

Bal. on hand May 1st, '82	\$624 50
Received to Mar 1st '83	1243 55
Expended to "	1282 95

Bal. on hand Mar 1st	\$570 10
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RECEIPTS FOR THE MONTH OF FEB.

Foreign Missions	\$1176 83
Day-spring and Mission Schools	232 01
Home Missions	460 00
Supplements	421 42
College	765 51
Aged Ministers	91 92
French Evangelization	253 95
	\$3457 65

P. G. MCGREGOR, Treasurer.

The "Old letter" written by Rev. C. Dick, and printed in the January issue was to Mrs. Robert Logan as previously stated.

OUR FOREIGN MISSION FUND

A few months since, the Church was asked to pay off a debt of \$2,500 that has been for some years on the Supplementing Fund. \$500 were asked from the ministers and \$2000 from the church. Both amounts have been paid.

Now our attention is called to the Foreign Mission Fund, not to pay a debt, but to see that there be no debt when the year closes on the first of May. To effect this six thousand dollars will require to be raised during the next six weeks. Last year Rev. K. J. Grant and Dr. McKey raised during their visits about \$2500 and there were over \$700 in bequests. This aid with the ordinary contributions enabled us to begin the year free of debt, and in order to close the present year the same way this extra sum must be contributed by the church. To every member of our church who has a cent or a dollar to give we would say that at the present time the Foreign Mission Fund has greater need of it than any other scheme.

Our giving is bearing fruit. Anetiyum is paying \$150 of Mr. Annand's salary, while Erromanga's Communion roll of 195 contains 33 teachers. In Trinidad we expended last year \$1683 etc. Proprietors gave £1063; Native Churches, £316; Donations in Trinidad \$153; Government aid to Schools, £495; Sundries and Rent £91, in all £2123, making a grand total of £3706, so that the mission raises pound for pound, of our money, and has £540 etc., over. Are they not helping themselves? Has not the mission high claims on our affections and our means?

Dr. McGregor writes: - I am happy to acknowledge receipt during the past week

of \$700 for Foreign Missions, including St. Stephen, St. John, \$29; Dartmouth half year, \$50; Fort Maczey half year, \$50; Fort Massoy half year, \$103; Maitland, \$70; United Church, New Glasgow, \$317; A. G., Pictou, besides other donations, \$20; Cymro, New Glasgow, \$25; Retired business man, Hants, \$50, with \$100 for Supplement fund. Keep it up friends, at this rate, and all will end well yet. With a few more Cymros' and A. G's., and Retired Business men, and Hants Presbyterians, and large hearted congregations, we may yet end the year, and owe no man anything.

The new Presbyterian church, Amherst was opened on Sabbath Feb. 11th. Services were conducted by Revs. W. S. Darragh, Dr. Burns, and T. Sedgewick. The new church is very neat and commodious, and is nearly all paid for. The congregation is going forward with zeal and liberality, and having just secured the services of Rev. D. McGregor of Merigomish, has bright prospects before it.

Tuesday, March 6th, was a black letter day in the history of Pictou Presbytery. Two of its ministers accepted calls, Rev. D. McGregor to Amherst, and Rev. T. Cumming to St Joseph St. Church, Montreal.

Rev. H. A. Robertson, who has been labouring for eleven years on "blood stained" Erromanga, and reaping the fruit watered by the blood of our martyred missionaries will ere long be among us to tell of what God is doing for that dark land.

Rev. Malcolm Campbell of Strath Lorne, C.B. wishes to acknowledge with thanks the kindness of those who this winter, again, provided, hauled and cut a supply of fuel for the Zuanse.

If any of our subscribers do not receive their papers regularly, or if in any case there is not a sufficient number sent, please send a card giving notice.

PRINCE ST. CHURCH PICTOU.	
Stipend promised and paid	\$1500 00
Amount expended on church	59 00
Other incidental and congregational objects	1154 00
Total Expenditure for Congregational purposes	2713 00
Contributions to College fund	60 00
" Homo Mission "	83 00
" French Evang. "	48 00
" Foreign Mission	247 00
" A. & I. Ministers fund	10 00
" Assembly fund	10 00
Supplementing fund	123 00
From S school for mission purposes	97 00
Total Contributions to Schemes of Church	650 00
Synod and Presbytery Fund	10 00
Total for all purposes	3413 00

UPPER STEWIAKOE.	
Ministers Stipend	\$300 00
Congregational Expenses	100 00
Church Schemes	281 63
Paid debt on South Branch Church	250 00
Other Benevolent objects	40 00
Total	1471 63

UPPER MUSQUODOBOIT.	
ST. JAMES' CHURCH.	
Salary (in advance).....	\$500
Amount raised for Zuanse.....	251
Collections for Church Schemes....	117
Other benevolent Objects.....	138
Other Congregational Expenses.....	17
Total.....	\$1023

SHARON CHURCH, DEAN SETTLEMENT.	
Salary (in advance).....	\$100
Collections for Church Schemes....	22
Paid on the New Church.....	1800
For Miss Blackadder's Mission....	4
Total.....	\$1123

Total contributions for all purposes from Upper Musquodoboit congregation.....\$2129

Dr. McGregor acknowledges:	
Meikle's Settlement, Blue Mountain.	
Home Mission,	\$5 00
Foreign Mission,	5 75
Total	\$11 25
Moses Priest, Blue Mt.	
Foreign Mission,	\$5 00

INFANT CHURCH LIEBEE SHIP.

BY REV. JOHN CAMERON, OF BRIDGE-
WATER.

And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee. and to thy seed after thee.—GENESIS XVII: 7.

II. CHRIST INSTRUCTS HIS DISCIPLES,

I shall now proceed to establish more fully the doctrine of infant Church membership, by proofs derived from other sources, in addition to those already advanced.

I. I shall consider the manner in which Christ treated children, in reference to His Church and Kingdom.

Before considering this important proof; there are some things which it is necessary to premise. (I) Our Saviour himself was a Jew, in respect of his human nature. He was of the lineage of Abraham. (II) He was educated as a Jew, amidst Jewish customs and influences. (III) He received in the Jewish Church the seal of circumcision, when eight days old. He was at the same time, the Son of God. Whilst he came into the world and founded a new dispensation, viz: the Christian, under which we now live; instead of passing any sentence of exclusion upon infants, or hinting any thing about their disqualification for Church membership in the kingdom he takes special pains to impress His disciples, and all beholders, with a sense of the deep, and tender interest, with which he regarded them in reference to his kingdom.

There is one instance especially in which he so acted, which claims our careful examination. It is recorded by the Evangelist MAT. XIX 14. "But Jesus said suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven." Now, in order to comprehend aright the import of our Saviour's words, we must first enquire into the meaning of the phrase "kingdom of heaven." It does not generally denote heaven in the ordinary acceptation of the term. That it cannot, is evident from these considerations.

I. Heaven in this sense, contains no imperfect members. Yet Our Lord himself employs the phrase in his parables, and tells us, that it consists of a mixed community—"wise virgins and foolish"—

"tares among the wheat"—"good and bad in the same net."

2. It is the kingdom out of which the angels will gather everything that offends at the last day—that kingdom in which the ambitious disciples were desiring pre-eminence. Now, the only visible representation of this kingdom which we have on earth, is the Church. When then Christ said, "suffer little children, and forbid them not, to come unto me, for of such is the "kingdom of heaven," it was equivalent to saying, "of such is the Church on earth."

Who then are the subjects of this kingdom, or of the Church on earth? Who does our Lord regard as being its constituent members? In the declaration which he makes, two classes are mentioned. *First*, the children who were brought to him; and *secondly*, such as resemble them. Now, that Christ included the children themselves, as well as those who resemble them, is evident from the two following considerations. (I.) No persons of ordinary understanding can suppose, that those who resembled such children were entitled to membership on account of such resemblance, while the children, whom they resembled, were excluded. Such a mode of speaking would be calculated to mislead; and we know our Lord never left His disciples in darkness, or in doubt, with regard to his real meaning. In this instance he at once removed the half Antipedobaptist notions which the disciples entertained.

II. Our Saviour's treatment of these children implies a recognition of their title to Church membership. We are informed that he was exceedingly displeased with the disciples, for rebuking those who brought them; and ordering them to be brought to him, he put his hands upon them and blessed them. Mark x. 13. By so doing, he signified to all who stood by, that these infants were capable of receiving spiritual blessings, and not only so, but by this religious act, he hallowed, and blessed, and set them apart for himself—saying at the same time, "of such is the kingdom, or my Church on earth." This act of Christ is a sufficient answer to the objection often raised against infant baptism. "What good does baptism do a child?" "He cannot comprehend its meaning." I ask did the children of Christ blessed comprehend the import of his blessing? Will any person assert that the act was meaningless, and the blessing useless, because not comprehended by the children? Few will say so.

III. The reason assigned Christ for

receiving these children plainly implied their membership. Why did they come? Why must these parents be gratified in their desire that Christ would bless them? Because says Christ "the kingdom of heaven" is composed of such persons as these. If our Lord intended to teach, as some say, that only adult persons, with a childlike disposition, were to be members of his Church; in that case, he would state a fact; but it would be no reason for the reception and consecration of the children. If the resemblance implied in the word *such*, was merely a resemblance of disposition; then as Matthew Henry asserts, "it might have served as a reason why doves or lambs might be brought to him: but, is not a reason why the children should be blessed, and by the laying on of his hands consecrated to God."

IV. It is evident from the general use of the term "*such*," that it includes both the persons compared, and those to whom they are compared. Take the following passages as a specimen, MARK. IV. 33. "And with many *such* parables spake he the word unto them," including certainly the two parables by which he had just explained to them the nature of the "kingdom of God," and other parables like them. Again JOHN, IX. 16. "How can a man that is a sinner do *such* miracles?" including of course the miracle which they had just witnessed, and other miracles like it. When our Saviour then used the term "*such*" in this passage, he evidently included the children as well as those he compared to them.

From the account given by Luke, it is clear that some of those children were infants. It seems equally clear that they were the children of believing parents; for they brought them to Christ in faith, that he would bless them. From our Lord's treatment of them, it is natural to infer that all such children, or in other words, all the children of believing parents, are to be considered members of his Church, which is the only visible representation of his kingdom on earth.

The reason why children are included among the subjects of Christ's Church, is not on account of their "innate goodness." Such an idea would contradict the great fact, of the fall of man, and its consequences—also, many declarations of God's word. "That such as are born of the flesh," said, that "all are shapen in iniquity, and conceived in sin," (PSALM. LI, 5. If then the privilege was not bestowed on account of innate goodness; it must have been, on account of the faith of those who brought them. Our Lord did not

baptize these infants, for he baptized none. Nor did he admit them to the Church. They were Jews, and as such members already. The Church under the new dispensation was not at that time organized; but he declared them to be fit subjects of Church membership; and laid down an important rule, that when the Church should be organized, infants should be members of it.

2. The doctrine may be established from the manner in which the Apostles acted.

The great commission under which they acted, was this. "All power is given unto me in heaven, and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, &c. MAT. XXVIII, 19-20.] Now, this commission considered in connection with the circumstances in which it was given, goes far to confirm the doctrine of infant Church membership; not because children are expressly named, but because they are not expressly excluded. For how could a Jew, always accustomed to infant Church membership doubt its propriety, without express authority from Christ.

Let us look for a little at the import on the commission. The word "teach" if the 19th verse is not the same at "teaching," in the 20th verse, in the former it means to *disciple* them: and, in the latter, to *instruct* them. As soon as our Saviour's words were understood as extending to the Gentile world, the Apostles must have supposed themselves commissioned to go forth, and make proselytes; baptizing them and their children; and building them up, by instructing them in their most holy faith. For observe:

1. These teachers were all Jews. As such they were accustomed to infant Church membership. Circumcision was uniformly administered to the children, not on account of their *personal faith*, as I have already observed, but because they were *born* in covenant with God. It was quite a common thing for them to witness the introduction of proselytes into the Jewish Church; in all which cases, (if parents) their children were introduced by the same rite. Now, suppose the Apostles had received a commission to go forth and make proselytes to the Jewish Church, with these words, "Go disciple all nations, circumcising them, and instructing them all the commandments and ordinances of Jehovah;" would any person doubt

whether the children were to be admitted and receive the seal? No. On the same principle we must believe, that when they succeeded in making disciples, and baptized them, that they administered the seal to their children at the same time. True, according to their Jewish notions, we might expect to find them baptizing none but males, were it not that we are informed, that the rite was administered to females also. In Acts VIII. 12, it is said "they were baptized both men and women."

2. Infant Church membership was recognized by Paul. In his 1st Epistle to the Corinthians he says, "And the women which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him, For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean, but now are they holy, 1 Cor. 13-24.

The first thing to do, is to ascertain the meaning of the word "holy," which is here set opposite "unclean." In the New Testament it frequently denotes separation from a common to a sacred use. In this sense it is used in reference to places, temples, and men. When applied to men, it signifies their separation from the world to the service of God. It is evident that the holiness of the children in this sense, was a fact acknowledged by the Corinthian Church, and the Apostle here brings it forward as a reason why the parents should not separate; because, the condition of their children threw a certain degree of sacredness around the unbelieving parent, in consequence of his, or her, connexion with a believer. The reason of the Apostle is based on the acknowledged fact, that the children of such a family were holy. The whole of the members of the Jewish Church were called holy, because God had entered into covenant with them, and their children were called holy, because they also were in covenant, and received the same seal, *circumcision*.

When therefore Paul addressed these words to the Corinthian Church, he meant that the children of believers were holy; not in *fact*, but in a *Church* sense: as belonging nominally to the people of God, as members of the visible Church. It is on this principle that Presbyterians baptize a child, when only *one* of the parents is a professing Christian.

3. The practice of the Apostles shews that they regarded infants as members of the Church.

Acting under their great commission to go and "disciple all nations;" they went forth to found and establish Churches, by making proselytes. Their course shews that they never baptized any adult, but upon a profession of faith in Christ. They never mention infants; just, because, the principle was established, that when the parent was received into the Church, the children were received likewise. The form of the seal having been changed could not in any way affect the subjects of it, or the blessings sealed. In looking at the history of their proceedings, we find them speaking of "baptizing" just as "circumcising" is spoken of, viz: "households." What was the direction given to Abraham? "And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant, GEN. XVII. 12-13: Now, compare with this command the doings of Paul in the city of Philippi, when Lydia was converted, "he baptized her and her household," Acts. xvi. 15. In like manner he baptized the jailor "and all his straightway." But it may be said, "we have no evidence that in these houses there were any children." Those who urge that objection, would soon shift their ground, if, in proving any other point, they were told the word "household" did never include children. A "household" comprehends all the individuals living under the same roof, and subject to the same domestic government; and it certainly would be an unwarrantable use of the term, to limit it to the adults in a family. I cannot see how any unprejudiced person reading the doings of the Apostles, can come to any other conclusion. These cases were not the only cases in which they acted so; but are mentioned as specimens of their mode of procedure; and it would be truly marvellous, if, in all the families of the early converts, there were no children. The man who can believe that has more than common faith. The want of children is not what is common in families; but the exception to the rule. It seems clear then, that the Apostles did baptize infants; which they would not have done, had they not viewed them as members of Christ's Church, and entitled to the seals of the covenant.

4. A strong presumptive argument in support of the doctrine of infant Church

membership may be drawn from the silence of Jewish converts, and Judaizing teachers, who opposed the Apostles.

I. The silence of the Jewish converts. Under the Jewish dispensation, parents and children were both members of the Church. If under the Christian dispensation, the children had been excluded by the Apostles, as disqualified in any way from being recognized as members; would it not have prejudiced the parents against the new dispensation? Would we not have heard some objections on this point? While the parent was baptized, and continued in the Church, his children were excommunicated. After the institution of baptism as a seal, circumcision was discontinued. When the parent makes a profession of his faith in Christ, he renounces all confidence in Jewish rites and ceremonies. He no longer worships God in this manner. He now belongs to the Church under a new form. Unless then his children are entitled to Church membership, and receive the seal of baptism, they cease to be members. Where then are the superior privileges which as a parent he enjoys, as he was promised under the new dispensation? Is he not deprived of one of the most precious privileges, one that was calculated to afford him great comfort—the privilege of having his children in the Church as well as himself? The Jewish fathers enter the Church, but their beloved children are rejected. Those formerly aliens, are admitted; but the children, once in, are henceforth to be considered "aliens from the commonwealth of Israel and strangers to the covenants of promise." Now, let any candid person reflect on the effect which all this would inevitably have had on the mind of a Jewish parent. Would it not have been an obstacle to his conversion? Would such an important change so deeply affecting the interests of families, have been passed by in silence, without calling forth some explanations from the Apostles to satisfy these converts? And if such explanations had been given, would they not have been recorded in the New Testament? But not the slightest hint is to be found recorded on the subject, that their children were to wait till they became adults, before they could be publicly acknowledged as members of the Church. So far from this; we find the Apostle Peter on the day of Pentecost, advancing the very same sentiments that had ever been advanced by the prophets of old, shewing that there was no change in regard to infant membership under the new dispensation. "The promise is to

you and to your children," Acts. ii. 39. The silence of these Jewish converts can be accounted for, only on the supposition that they saw their offspring in the enjoyment of the same Church relationship under the new dispensation, as under the old.

II. The silence of the Judaizing teachers. We know well that these men were opposed to every change in relation to the Church; because they imagined that the Mosaic ordinances and customs were essential to salvation. They contended for circumcision, and entered into the churches established by the Apostles, and used every argument to draw away the converts from the true way of salvation. Now, is it likely that they would have allowed such an opportunity of appealing to the natural affections of these converts in behalf of their children, to pass without any controversy, provided they had been excluded from the Church? Would such a radical innovation not lead to keen disputes? And would we not have the Apostles' vindication of such a change, provided such had taken place? But here again the New Testament is silent on the point; which silence, can be accounted for only on the fact, that the Judaizing teachers as well as the Jewish converts, knew that, though there were changes on other points, there had no change taken place, affecting the relations of infants to the Church.

From these considerations it does appear to be God's good pleasure to receive under the broad canopy of His covenant, not only the fathers and mothers professing faith in Christ, but all the members of their families, over whom they have control. The call of the Gospel is similar to that addressed to Noah, "come thou and all thy house into the ark, GEN. vi. 7.

Infants then being members of Christ's Church, are to be baptized. They are lambs in the one great flock, whose shepherd is Christ. He claims them as His, "Feed my lambs." Those therefore who withhold from them baptism; destroy their title to the blessings of the covenant and they would do well to consider the words of God to Abraham. "And the uncircumcised man child whose flesh of his foreskin is not circumcised; that soul shall be cut off from his people; he hath broken My covenant, GEN. xvii. 14.

Gracious Saviour, Holy Shepherd,

Little ones are dear to thee;
Gathered with thine arms, and carried
In thy bosom, may they be,
Sweetly, fondly, safely tended,
From all want and danger free.

THE SYNODS SABBATH PASTORAL.

We are glad to see, hear, and toll abroad still more widely the Pastoral issued by the Synod, and hope that in every congregation within the bounds the petition which accompanies it, will be signed.

PASTORAL ADDRESS OF THE SYNOD OF THE MARITIME PROVINCES TO THE CONGREGATIONS UNDER ITS CARE.

Beloved Brethren.—Grace be to you, and peace, from God the Father and from the Lord Jesus Christ. As you value that grace, guard the channels through which it flows. What the sweet water canals are to the fields and gardens of Egypt, the means of grace are to the garden of the Lord. Resort to them for comfort and godly edifying through faith in Jesus Christ. And guard them for the refreshment of others, as well as for your own.

One of these channels of blessing is the due observance of the Lord's day. Need we remind you that the name of the Lord has been thus used to designate it from Apostolic times—that the Seer of Patmos was in the Spirit on the Lord's day;—and that the usage of assembling on that day for Christian worship goes back to the date of our Lord's resurrection, which it commemorates? The essential principle of the ordinance—that one day in seven should be specially devoted to the worship of God—ascends to a far higher antiquity. It occupies a prominent place among the "ten words" uttered in tones of majesty from the top of Mount Sinai, and graven on the tables of stone that were deposited on the Ark of the Covenant. And the Sabbath was not then introduced for the first time. It was an old institution to be remembered. As the Christian Sabbath goes back to the Resurrection of Christ, so the Jewish Sabbath goes back to the origin of our race, and commemorates the completion of God's work as the world's Creator. The wisdom of this divine institution is manifest. We dare not say that in the absence of a regular weekly day of rest and worship the fear of God would utterly die out among men. But the life of the soul would be cultivated under the most serious disadvantage, especially by those—and they must always constitute the great mass of mankind—who are under the necessity of labouring for their bread. Toil, at the plough, in the workshop, or in the mine, continued day after day without intermission, would in the

long run break down even our physical energies. But long ere this result was reached, our spiritual nature would be stunted for lack of exercise and nourishment. The day of rest affords opportunities of moral and spiritual culture that cannot be withdrawn without serious injury to the Christian life, and to society at large. When the ordinary avocations of the week are laid aside, there is unwonted leisure for communion with God in private prayer, study of his word and meditation on his ways, for family devotion and for family instruction, as well as for the exercises of public worship. Even those who do not value such exercises might be glad of relief from the monotonous treadmill of daily toil, and welcome the rest of brain and muscle afforded by the weekly Sabbath. It was made for man. It is a beneficent institution for man's good; and those who trample on its sacredness injure both themselves and their fellow-men.

Suffer, then, the word of exhortation on this subject. The promise is sure, for you as well as for the seed of Jacob;—"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth." Whilst the Sabbath is not meant to be a day of mere pleasure, in the ordinary sense of the term, it is an appropriate day for conferring pleasure, by kindly ministrations to the sick and the destitute. On this point we would commend to you the well weighed words of the Confession of faith, in which it is set forth that we are to be "taken up the whole time in the public and private exercises of God's worship, *and in the duties of necessity and mercy.*" Things necessary to our own well being, and acts whereby we contribute to the well-being of others are not merely permissible on Sabbath; they form part of the appropriate duties of the day. Love to God and love to the brethren go hand in hand.

We further appeal to you as citizens, for your influence on the side of Sabbath observance. Not that we would undertake to make men religious by Act of Parliament. The influence of your example is no doubt the most indispensable form of aid to this good cause. Personal devoutness, at home and in the house of God, Christian nurture in the family, and

expansive brotherly kindness, shewn in counselling the perplexed, feeding the hungry, visiting the fatherless and widows in their affliction, as well as instructing the ignorant and pointing out the better way to those that err, will commend the Sabbath more powerfully than mere outcry and denunciation. Still, you have the privileges and responsibilities of citizens in a free country. You have a share of influence in the making of laws and the administration of government. You are called upon from time to time to exercise your franchise; and you can petition the Legislature. Amid the strife of contending parties let not the Sabbath cause be forgotten. You are entitled as citizens of a christian land to claim protection from disturbance in your enjoyment of the day of rest. And you are entitled to protest against any class of the community, and especially any class in the public service, being required to labour on Sabbath as on other days. The attention of the Synod, at its last meeting, was directed to the increasing disregard of the Lord's day, especially in the running of Special and Freight trains on the Government Railways; and the Synod resolved to memorialize the public authorities on the subject. We appeal to you for sympathy and aid in this matter, in the hope that the evil complained of may be at least considerably diminished, if not entirely suppressed.

ALEXANDER MCKNIGHT, *Moderator.*
PETER M. MORRISON, *Clerk.*

[To be read from the pulpit on the first Sabbath of March, or as soon thereafter as convenient.]

PETITION TO THE HONORABLE THE COMMONS OF CANADA IN PARLIAMENT ASSEMBLED, THE HUMBLE PETITION OF THE INHABITANTS OF—SHEWETH:

That your petitioners believe that the Creator of Heaven and earth, the Governor and Judge of the world, has blessed and hallowed the Sabbath day, and has commanded all men to whom his word comes to keep a holy rest from all secular employments on that day.

That the running of railway trains on the Lord's day in various parts of the Dominion is viewed by your Petitioners as a public grievance and wrong doing, of which they cannot too strongly complain, seeing it is depriving the men who work the trains of their Sabbath, and is destroying their moral and religious nature; disquieting the Sabbath rest all along the lines; showing to the general public a continuous example of daring Sabbath profanation; and finally exposing

the country which permits it to the Judgment of Him who claims the day as His own.

That we are informed that the law as it now stands provides no adequate protection to the Lord's Day as against the running of trains. Moreover, that the penalties provided by the Railway Act against all who may in any way interfere with the running of trains, are deterring Magistrates from acting in the matter when appealed to.

May it therefore please your Honorable House to adopt such measures as you may deem fit and adequate to put an end to this public grievance and wrongdoing, and secure to our Land the quiet enjoyment of an Institution blessed and hallowed of the most High, and ordained by Him to be both a main fountain and safeguard of morality, order and national prosperity.

And your petitioners will ever pray.

THE TRINIDAD MISSION.

FIFTEENTH ANNUAL REPORT BY REV. JOHN MORTON, 1882.

The work of the year has been conducted much on the lines indicated in last report. The year has been a prosperous one for estates in this district. Labour has been in steady demand. Quiet and health have prevailed among the labourers. And there are indications of steady though not rapid progress in our work. With thankfulness to God for the mercies of the year, I submit the following details:—

The Caroni.—Services, Hindi, 8 a. m., English, 9.15 a. m., Sunday-school 2 p. m. Teacher, John Dharm. Number enrolled in eight months eighty-one. Average daily, twenty-five. The attendance at the Hindu service has been pretty regular but as there are on the estate a large proportion of new immigrants we have here to deal for the most part with men whose minds are still strongly under Indian influences. The attendance at the school has been singularly irregular, the number enrolled being out of proportion to the average daily attendance. The cause of this has been removals at the close of the crop season, the state of the roads in heavy weather and sickness, largely sore, among the children. But there has been a good evening class for men and larger boys who are at work during the day. This is an exceedingly desirable arrangement as tending to promote industry and intelligence. If to

these integrity could be added we would have the chief elements of usefulness and success secured. While the dry weather continued the attendance at the English service was good. When the crop was over many Creoles left the estate till the crop time comes round again, so that the average from the middle of June till the end of the year did not exceed fifteen. There are scarcely the elements out of which to organize anything permanent among the English-speaking people at present; but those who attended could not go elsewhere, some of them were convalescents from the hospital opposite our place of worship and it is something to have ministered to those thus destitute.

During the dry season, a school-room 36 x 18 feet, and a house for the teacher were erected at a cost of £137 8s. 4d.. An effort has still to be made to get the buildings painted at least on the outside.

Tunapuna.—Sunday-school 10.30 a. m. Teachers, Mrs. Morton, Frs. Jagannath, Geoffrey Subarau, John Allahdua, and C. Akbarali, Service, 11.30 a. m.; weekly prayer meeting, 7 p. m., on Friday; day school, teachers, John Allahdua, and Mrs. McGregor. Class for teachers 8.10 a. m. on Saturday. At the service and prayer-meeting the gospel of Matthew was read through during the year and explained—those who could read at times reading simultaneously. The Lord's supper was dispensed twice. To Tunapuna as a centre all the communicants come. Here, too, on December 23rd, 110 children, from all the schools, gathered to enjoy their Christmas treat. The English singing, the sewing and geography have fallen principally on Mrs. and Miss Morton. The temporary employment of Mrs. McGregor did not meet the wants of the school; so that we are much pleased with the action of the F. M. Board in securing a teacher from Nova Scotia. Miss Semple arrived December 22nd and we sincerely hope her work will tell favourably on this school.

Aruca.—Service 2:30 p. m., teacher P. Bhukhan. At this station the attendance has been less fluctuating than last year. The children are as well drilled in the day school and attend church so well that the Sunday-school was given up to enable Bhukhan to attend to other work and particularly to teach adults who may come to him. Besides teaching the school he has held meetings at four estates in the neighbourhood. We have been indebted, as last year, to Rev. Wm. F. Dickson for the use of the school-room and to Mrs. Dickson for teaching the girls

sewing. Hitherto we have paid rent for a house for the teacher. Fritz Zurcher, Esq., has kindly granted a lot of land on the principal street of the village convenient for buildings; and Mrs. Zurcher has collected over \$100 toward their erection. The teacher's house should be proceeded with at once and the question of proceeding with the school-house I submit to the Mission Council.

Orange Grove.—Service 4.30. For some months I conducted this service every Sunday; after that I was present only every alternate Sunday, but a meeting was conducted by some of my helpers. From September, when Mrs. McGregor took the Tunapuna school, Allahdua, after teaching the Hindu in that school, came to Orange Grove and taught an afternoon school for Hindu. More than half of the children were girls and these were taught sewing by Miss Morton. Sunday school was also conducted by J. Allahdua and G. Subarau at 3 p. m.

Laurel Hill.—Service at 4.30 p. m. At the suggestion of Mrs. Zurcher, wife of the proprietor of this estate, we held a service as above indicated, from April to December 31st. We met at first under the hospital, and during the wet season in the mill-room which was tolerably comfortable. Mrs. Zurcher, when on the estate, attended these meetings regularly and to her influence was largely due the fact that they have been exceedingly well attended.

Curepe.—Weekly services 5 p. m. on Tuesday. Teacher C. Akbarali. Teacher and children and some adults attend Sunday-school and church at Tunapuna. The attendance at the Tuesday meeting has been good, and the people of the village have continued to pay the rent of their school-room, \$5 per month.

Catechist.—As I found I could not overtake all the visiting, I engaged Frs. Jagannath for four afternoons in the week. He visited weekly three estates and two villages and on Sunday took volunteer work wherever I wished him to go.

Visiting schools and people in their homes has filled up the rest of my time in which work I have been assisted by Mrs. Morton.

Summary.—Hospitals visited ten. Baptisms, adults seven, children three. Marriages four. Communicants in good standing eighteen.

SCHOOLS.

On roll. Av. daily.

Tunapuna.....43 20

Arouca	35	24
Europe	34	24
Caroni	36	25
Orange Grove	25	15
Total ..	173	114

With great thankfulness would I refer to the regular contributions and special donations received from friends of our mission in Trinidad, in Scotland, and in Canada, as shown by the subjoined accounts.

For services rendered as trustee to the estate of the late Wm. Cuthbert—a friend of ourselves and of our work from our first coming to Trinidad—I received £51, 10s., and from the Colonial Government for translating the Indian Immigrants Marriage Ordinance £20. These sums I have paid into the credit of the Mission. To Mrs. Cuthbert we are indebted for a baby organ for Tunapuna, and to Mrs. John Y. Payzant, of Dartmouth, for a table organ which we carry from school to school to teach the children singing. Respectfully submitted.

Resignation of Rev. T. Christie.

To the Foreign Mission Board of the Presbyterian Church in Canada.

I have now the painful duty to perform of laying before you the statement regarding my health:

As you already know I was laid aside from work during the whole of December 1891 and half of January of the year now closed. The physician who attended me said that there was no organic disease present but that my sickness was the result of overwork. I may here say, that I did not feel then and do not feel now that I had done more than was absolutely necessary to properly carry on my work.

His orders as to treatment were observed and I began gradually to regain my strength, but during the whole year I have suffered from a pain in my left side which became more when I was fatigued or when suffering from the effect of any slight cold. As my strength was increasing and I was gaining in weight I thought that by working as carefully as possible the pain and weakness might pass away.

In the spring I consulted a second physician who agreed with the first that there was nothing more than weakness troubling me. As the pain became somewhat worse in November, I consulted Dr. Pasley, a physician of extensive experience in the Island and one who has always

evinced great interest in the work of our mission. He examined me carefully and told me that there was something wrong at the apex of the left lung, but he said he could not speak positively as to the seriousness of the trouble without another examination, and told me to come back in a few weeks. In about four weeks I returned to him when he again examined me and told me that he found what he considered unmistakable signs of the formation of tubercle. He also told me that he had found that the climate of Trinidad was very unfavourable for one who had any tendency to Tubercular Consumption and that he very strongly recommended me as soon as the weather became warm enough at home to leave Trinidad, and gave me every hope that in a more bracing climate I might regain my health.

At Dr. Pasley's request I also consulted Dr. Arnold of Port of Spain. After examination he stated that there was consolidation at the apex of the left lung, but as the general symptoms which accompany tubercle were not present, he would not say that there was any development of Tubercle but that he found that my whole system was in a feeble condition and that I was unfit for work. Both of these physicians consider that the disease is not a recent development, but has existed since the sickness in December 1881.

In answer to my question he said that he agreed with Dr. Pasley that if Tubercle were present I should leave Trinidad. I have consulted with others and have thought seriously and deeply over the matter. I have felt my strength declining almost ever since I returned in 1879, but considered it to be the natural result of the depressing climate. I have sought to work with wisdom and not to over-fatigue myself. I have had no acute disease of any sort which might lead to any trouble of the kind which at present exists in my lung and I feel that it's simply the result of the constant drain of strength which is continually going on here.

For this reason I have little hope that Dr. Pasley's opinion will prove to be unfounded and as I believe that it will be more to the satisfaction of the Board and better for the interests of the work in Couva that the matter be not left in suspense, I see no course open to me but to ask the Board that in the month of June I may be relieved of the charge of the work in Couva and be allowed to return to Canada.

This change has not been sought by me. Dr. Pasley's decision was totally unexpected and if I can have strength to

perform its duties I have no wish to leave the work in Trinidad, but I feel that the will of the Lord is so plainly manifest that I can do nothing; but submit trusting that somewhere in the Master's vineyard a field of usefulness may be opened up the duties of which I may be found qualified to perform.

Respectfully submitted,
THOMAS M. CHRISTIE

Minutes of Mission-Council.

San Fernando Jap. 2nd, 1883.

The Mission Council met. All the members present, Meeting opened with prayer. Minutes of last meeting read and approved. Letters received from the Secretary of the F. M. Board, and statement of Miss Blackadder's account were read and ordered to be filed. *Mr. Morton*, read his *Report and Statement of accounts for 1882*, showing a balance of £289 19 4 debt on buildings, being a reduction of £169 3 8 during the year, report and accounts were approved. *Mr. Grant*, read his *Report and Accounts for 1882*, showing a balance to credit of £1 6 2½ report and accounts were approved. *Mr. Christie*, read his *Report and Accounts for 1882*, showing a balance of £82 1 8 debt. Report and accounts were approved, the balance of debt to be carried to 1883 and remain in the meantime in abeyance—*Mr. Christie*, to write to Dr. McGregor in explanation thereof.

Mr. Macleod, read his *Report and Accounts for 1882*, showing a balance of £1 17 6 debt, report and accounts were approved.

Mr. Morton, read his *Estimate for 1883* asking for £400 sterling from the F. M. Board being an increase of \$50 on last year's estimate. This estimate was passed. *Mr. Grant*, read his *Estimate for 1883*, asking for the same as last year namely £333 19 10 *Mr. Grant*, also explained the special circumstances of the School at Cocaye Village, which might require an additional £25 sterling if it had to be kept up throughout the year. This estimate was passed and the council pledged itself to consider favourably whatever that School may require. *Mr. Christie*, read his *Estimate for 1883*, asking for £164 18 7 being an increase of £21 5 4, on that of 1882. This estimate was passed. *Mr. Macleod*, read his *Estimate for 1883*, asking for £541 6 8, being an increase of £35 10 6, over that for 1882. This estimate was passed, and the Council agreed to record its conviction

that the sums asked for are necessary to keep up and extend the work plainly set before us.

It was agreed that, in order to secure uniformity of action, all reports of teachers and agents should be submitted to the Missionary under whom they labour; to be, by him, laid before the Mission-Council only in case matters are referred to which require the consideration of the Council.

Mr. Christie, read a paper addressed to the F. M. Board, tendering his resignation, on the ground of failing health and asking that it be accepted from June 1883. It was agreed that while expressing our deep sympathy with *Mr. Christie* and his family, and our regret, at the prospect of his leaving the mission, this Council cannot assume the responsibility of advising *Mr. Christie*, to act contrary to the advice of such eminent physicians and to his own sense of failing strength.

Rev. John Hendrie, U. P. Minister of San Fernando, having offered his services to the F. M. Board at the time, *Mr. Macleod* was appointed to *Sav. Grande*, and having, since his arrival in Trinidad, uniformly shown a lively and practical interest in our work, *Mr. Christie*, deeply concerned for his field consulted with him; and finding him disposed to accept of the Couva district, should it become vacant and were it offered to him by the F. M. Board, reported the same to the Council. Whereupon the council asked *Mr. Hendrie*, to meet the members in conference. *Mr. Hendrie*, stated before the council that he will hold himself ready to go to Couva, should it in God's providence become vacant and the F. M. Board ask him to accept the post.

It was agreed that, should events so turn out, this Mission Council would gladly welcome *Mr. Hendrie*, as a fellow labourer. *Mr. Macleod*, reported that some steps had been taken by his people towards raising special collections for the erection of a Church at Princes town; the want of which is beginning to be felt; and asked the advice of the Mission Council, Agreed to advise him to go on getting in contributions during 1883, and report the result to this Council.

Agreed to leave the question of building a School house at Arouca, in 1883, as raised by *Mr. Morton*, in his report, to his best judgment guided by the course of events.

Meeting closed with prayer.

John Morton,
Sec'y.

Letter from Mr. McLeod.

Princetown Jan. 3rd, 1881

Dear Mr. McGregor:

It may not be too late to wish you a happy New Year. Your letter by Miss Blackaddar came duly to hand. She arrived about the Christmas holidays. Thank you for the payment of her substitute's salary. Miss Blackaddar paid her for November and December forty dollars. The boxes sent by Lookport came this week.

As to health, Mrs. McLeod and myself are pretty well although feeling the effects of December's work. Mr. Morton has been sick and is not very strong yet.

Poor Mr. Christie! We regret much that he feels it his duty to resign his post here. We will miss his kindly counsel very much.

Mr. Hendry of San Fernando who is willing to take part in mission work is a good and scholarly man.

My report is submitted with the others this mail. I hope the Board will see their way clear to aid me in Palmyra or Trois Amis school. Two estates join Palmyra and Trois Amis. Our present school is on Trois Amis land, the new building is on Palmyra. The San Fernando priest started one there also but is not doing much. I cannot give up the field. I have last year reconsecrated as rigidly as I can, Cedar Hill and Brother's estate present strong claims upon me. The people at Brother's estate beg me to open again there. In accordance with the advice of council I am collecting for the church at Princetown as I can among our people with the hope of getting a suitable building for worship ere long.

I have not much further to add without details which would make this too long or disproportionate. The work on the whole is encouraging with all its trials and labours. The climate is trying and unless care is exercised the strongest may succumb to disease. We are also made to feel in word and deed that we are not forgotten in our work by its friends at home.

With kind regards to yourself and family,

I remain,

yours very sincerely

J. W. McLeod.

**RECEIPTS AND EXPENDITURE
OF SAN FERNANDO DISTRICT.**

In order that our readers may have a

correct idea of the working of the Mission Field we give the items of the receipts and expenditures in one district, that wrought by Mr. Grant. Our people will also see the large demands made by Mission Schools upon the Funds of the Church, and the necessity of instructing the young as to the need and the work of their Dayspring and Mission School Fund.

In connection with his financial report Mr. Grant, writes:—

* * * * *

The annexed financial report shows considerable expenditure on buildings. The increase in pupils necessitated the enlargement of our Central School House, and Lal Behari's house had also to be enlarged. Both of these items have been largely met by the gift of \$200.00 from an unnamed donor in connection with Knox Church, Galt. To the Rev. Mr. Smith and his large hearted people, we are much indebted for former favours. We could not have ventured on the work at Bonaventure, had it not been for aid rendered to Ramisal, by the women M. Society, Picton, N. S. And during year when we were planning how to provide our helpers who came weekly for instructions, generous friends of former years Miss Stark of Toronto, and Miss Crooks of Hamboro, came to our help.

Revenues of the S. Fdo. District 1882.

From F. M. Board.

	<i>E s. d.</i>	<i>£ s. d.</i>
Sal. of K. J. Grant	175 0 0	
" " Lal Behari	90 12 6	
" " Gob. Sôdaphal	45 0 0	
S. Fdo. School	72 0 0	
Le Fortune	23 0 0	
Monitors	20 0 0	
Insurance	10 17 4	
For debt for 1881	25 0 0	453 9 10
Ladies Picton per F. M. B.	10 0 0	
Friend Knox Church	41 1 11	
Miss Stark, Toronto	3 19 0	
" Crook's B. Class	3 10 6	59 11 5

From Proprietors.

J. Cumming Esq.,	70 0 0	
J. Lamont Esq.,	50 0 0	
Messrs. Ches. Tenant & Son	110 0 0	
The Colonial Company	120 0 0	
Judge Higgins	12 0 0	392 0 0

<i>From Col. Govt.</i>			
A Grant to four Schools	160	0	0
Result fees to eight Schools	159	12	6
			319 12 6

<i>From Converts.</i>			
Salary of K. J. Grant	125	0	0
Incidental Expenses	11	16	9½
For General Fund	10	17	2½
Laborers Bien Venue & LaF.	5	18	0
Laborers Bonaventure	5	8	5
Laborers Bellevue		5	10
School fees from children	28	8	6½
Don. in Trinidad			
G. White Esq.	4	3	4
Proceeds of Concert	12	0	2
Hon. R. Wilson			
Dublin,	2	1	8

£1435 14 5½

Balance on hand in favour of 1883 £1 6 2½

EXPENDITURE.

Balance from 1881 £ £31 17 2½

<i>Salaries.</i>			
K. J. Grant	300	0	0
Mr. Lal Behari,	90	12	6
G. Sadaphal (Catechist)	45	0	0
<i>Schools.</i>			
S. Fdo. & Cocoya Branch	141	8	9½
z. Canaan,	58	15	0
3. Cedar Grove,	47	2	0
4. Picton,	60	0	0
5. Wellington,	32	5	0
6. La Fortune	75	17	7½
7. Concord,	20	0	0
8. Harmony Hall,	49	1	5
9. Point a Pierre	52	16	1½
10. Tarouba,	46	7	8
11. Usine Ste Madelcine,	22	18	0½
12. Petite Morne,	14	11	8
13. Bonaventure	28	15	5
14. Belle Vue,	23	15	1½
15. Rusillac,	57	11	10
16. Fyzabad,	47	3	8½
17. Barrack Pore,	46	18	1
18. Hermitage,	45	4	5½
	—570 12 8½		

<i>Buildings.</i>			
Additions to S. Fdo. S. House,	29	1	7½
Additions to Lal Behari's House,	28	0	4
Repairs on the Mission, Premises.	7	5	3
	—64 16 2½		

Insurance 10 17 4

<i>Incidentals.</i>	
Current Expenses at Central Churches and Stations,	11 16 9½
Teachers Meeting on Friday and Saturday's,	8 15 6 20 12 3½
	£1434 83

GAMBETTA.

M. Gambetta, almost the only survivor of the few heroic men that ten years ago laid the foundations in great tribulations and in the nation's perils of the superstructure of the Republic of France, went into eternity with the old year. His last words were uttered in the afternoon—"I am lost; it is useless to dissimulate; but I have suffered so much it will be a deliverance." It sounds like the despairing murmurings of the wise man—"Vanity of vanities! all is vanity." "I am lost!" no matter when or where uttered, either for time or eternity, startles our fears, for they are momentous words. Only from the lips of Christian are they bereft of their terror. "I count all things but loss that I may win Christ and be found in him"—of this blessed relief to earth's disappointments M. Gambetta seemed in life to know nothing, and this explains why to himself his life went out like an exploded rocket smothered in the glare of its own brilliance. No Christian statesman ever breathed words so sad upon the world he left behind. Nor is this strange, for he who circumnavigates life in his own craft will describe a zigzag course amidst its waves.

Philadelphia Presbyterian.

THE EFFECT.

The great missionary, Duff, said the life of the German churches can be described in one word—petrification. This is not true of all of them, for there are many vigorous evangelical churches in Germany; but so far as Dornier's eschatology, so far as this idea of probation after death has been brought into working influence over great congregations, so far as it has been assimilated into the life of the masses of the people, it has destroyed Christian aggressiveness in a great degree. It has lowered the tone of preaching. It has cut the nerve of missions. It has as good as scuttled the ships that carry the glad tidings of the gospel to Pagan lands.

—Joseph Cook.

ACCOUNTS OF THE TRINIDAD MISSION FOR 1882.

RECEIPTS.										EXPENDITURE.																			
From					Total					Excess for Year.					Bal. Cr. Jan. 1, 82.					Bal. Cr. Dec. 31, 82.									
Canada.	Proprietors.	Native Church.	Donations in Trinidad.	Governments.	Sundries and Rent.	Total	Excess for Year.	Bal. Cr. Jan. 1, 82.	Bal. Cr. Dec. 31, 82.	Missionary and Rent.	Catechists.	Schools.	Insurance.	Incidental.	Buildings.	Total.	Excess for year.	Debt Jan. 1 1882.	Debt Dec 31 1882.										
Trinapuna.	4181693	226166	60151	14092	1000	62100	919753	16838		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.										
S. Fernando.	51713	39200	1881663	18522	319126	14351453	2336			35000	15000	18125	775	7114	290274	781391	44830	289194											
Conva.	147167	38000	2641			55408				30000	6000	1871210	8133	7147	641623	1402110	8218	311723	8218										
Sav. Grande.	4931904	6500	40126		16650	8001913				30000	87100	38000	800	101533	24655	8101083	9117		1176										
Total £	1583137	1063166	316723	158144	495176	911273710	184	19171	7141	125000	28826	16107113	34180	46136	371511	30107103	91133	480023	373186										
For the whole Mission										For the whole Mission										For the whole Mission									
																				4726143 37212834									

THE Children's Presbyterian.

THE NEW HEBRIDES MISSION.

Letter from Mrs. Annand.

Aneityum, New Hebrides.
August 9th, 1852.

My Dear Mrs. McCurdy—

Your kind letter dated Dec. 20th, came to hand April 14th. We rejoiced to hear that you were all well but grieved to learn that our Father had called upon you to give up another little one. I am sure that it must have been a sore trial to you both to part with so many dear little ones, but you have the great joy of knowing that they are all safely gathered into the fold. How safe and happy they are with Jesus.

And now what shall I tell you about our people and work; I scarcely know where to begin, I am thankful to be able to say that we are both keeping well and meeting with some encouragement in our work, among our many children, as our people here choose to call themselves. It really makes me feel rather old to hear old men old enough to be our grandfathers get up and pray for their father and mother, the missionary and his wife. Mr. Annand laughs at me when I tell him that I am beginning to feel old, but is it to be wondered at? During the last hot season all our work moved on very steadily. The schools were well attended and the conduct of the people on the whole good. The little girls who attend my sewing class finished a patch work quilt for me. They rejoiced greatly upon the day they finished it, they thought it so beautiful on account of the many colors and pieces it contained.

We have now four little girls living on the premises. Two of them who are motherless have been with us for three years. The third who is an orphan, has not been with us a year yet. These three are very good children. We are very fond of them. At the time that there was talk about taking one missionary from

this isle, I thought that I should dread parting with these children very much if it were we who had to go elsewhere but I hope that we shall not have to leave them for a time at least. The fourth little girl who is poor old Wahit's youngest daughter only came to us this week. She is very fond of her father, and good to him, so that I trust she will be good and do well here. Wahit is quite well and active again, though he lost one of his eyes this last season by a large abscess forming in it. He is one of our bright lights here. We have nine living on the premises just now, but expect to have ten very soon, as our cook who has been with us three years leaves us this month to go out as a teacher, and a man and his wife are to take his place. You see we have quite a large family to look after as we feed them all. The men and women receive wages but we only clothe the children.

There was a great work accomplished on this island this year, it was the uprooting of all the kava. The chiefs, teachers and many others went out every day for a week and rooted up every bit they could find, and the chiefs on our side of the isle have passed a law that any one found drinking or planting it will forfeit all his property and be put into prison: One man when Ladela the chief here went to root up his, cried, and said, take away my pig and all my food but leave my kava. When they had taken it away he sent up messages to the chief that he would burn down the school house in that district so Ladela just put him in prison for a month. A young man also, in another district took an axe and broke some posts &c., of another school house, so he had to go and keep his friend company in durancé vile. These were the only outrages committed though a number of the young men were very angry. Ladela thought that if he were not prompt in punishing the culprits the young men might rise in a body. Their anger is now all over.

We observed the first week of the year

by holding prayer meetings in the church every afternoon. They were much better attended than we had expected them to be.

During the meeting of Synod which was held on Efiata this year, I stayed with Mrs. Watt at Kivamero on Tanna. I spent six weeks there and enjoyed my visit very much.

I have returned to Aneityum thinking more highly of our people than I did before. I learned so much about the Tannese for not very many years ago our people were quite as dark as the Tannese are now, and though far from being as advanced as we could wish to see them, what a great difference there is.

One day while I was on Tanna I saw some heathen men dressed and painted up for a feast and I must say that I felt quite sick when I looked at them. One man a chief, when Mrs. Watt asked when he would take the Gospel, said, leave me alone just now, I will do a little more of the conduct of Tanna and then worship. May the Lord soon open his poor blind eyes to see his danger! It seems very hard for them to give up their old heathen customs I feel sorry for Mr. and Mrs. Watt. They have been working hard on Tanna for thirteen years and have only been able to get in a very few. But we will not give up Tanna for we feel that God in his own good time will bring them in. We hope to see many now for Christ's kingdom.

One Sabbath afternoon Mrs. Watt, Mrs. Fraser and I went in company with three Aneityumese teachers to hold services at some of the heathen villages. At the first village we came to we found that the people were all at home they had not gone to their plantation because it was Sabbath, but the men were all busy twisting their hair. The Tannese seem to be very fond of singing and I noticed how the faces of the poor dark naked men seemed to soften as we sang to them of Jesus and his love.

While at Kivamero I heard one of Mrs. Watt's young native girls repeat the whole of the seventh chapter of Acts with but two very slight mistakes and a woman repeated the same chapter without a mistake. They both received half a crown. I heard this same woman sing in English the first verse of "I love thee my Jesus." She says that Mrs. Matheson taught her to sing it when she was a girl. She sang it very well indeed. There is a sacred mountain in sight of Mr. Watt's house upon which the Tannese say that his Son-in-Majesty sits. He is said to be red,

and to have very long claws which enables him to fish from the mountain top which is about five thousand feet above the sea. When he catches the fish he throws them on the volcano to cook and when cooked eats them. The people ask his aid before going out to fish. It is most sickening to hear of the cruelty abounding on Tanna, the poor women lead a sad life there.

I must now draw to a close, I did not intend writing such a long letter when I commenced this and I fear that it may weary you reading it.

We are looking forward with great pleasure to seeing Mr. & Mrs. McKenzie again I only trust that Mr. McKenzie has not left home too soon. They will have much to tell us about loved ones they have seen in Nova Scotia. Mr. & Mrs. Robertson leaves the islands at the end of this year for a visit home.

Wishing you and yours every blessing in which Mr. Annand joins me.

I remain,
your affectionate friend,
A. M. Annand.

LETTER FROM A PASTOR.

Dear Children:—

On the 9th of February in the city of New York Wm. E. Dodge passed away to his rest and reward. He was a man whose life was filled up with good deeds. It is said that he was one of the most liberal givers in the world contributing not less than \$100,000 year by year. His name seemed to be a household word in different mission stations in Egypt, Turkey, India, China, and Japan. I am not going to write a sketch of his life because I could not do it. Only one thought I want to enforce in connection with the life of this christian man. He laid well the foundation when a little boy.

As a general rule the best working christians are converted when they are young. Begin early for Christ. And whilst we should always keep Him before us our highest and best pattern yet the example of those who have wrought in his service and who through faith and patience now inherit the promises should prove stimulating to us.

When Mr. Dodge was a boy of thirteen years of age he left his New England home and came to New York. He had no money and no friends of influence to assist him. From a child however he had been taught the Holy Scriptures.

His seat in the House of God was never

vacant. The Bible was his constant companion and he always remembered the Sabbath day to keep it holy. When he came to New York he did not forget the counsel and instruction of his parents, he attended the Sabbath School and sought the companionship of christian young men. All these hallowed influences were a safeguard against the temptations of busy city life. Thus was laid the foundation of one of the most useful lives of this generation. God prospered him and the boy of thirteen rapidly rose. When he reached manhood and his goods increased he did not grow proud but used his means to help others, many were the deeds of charity he performed, and not a few did he assist who were struggling with difficulties. Though wealthy he felt that all he had was a gift from God and he must use it in his service.

The story of this man's life shows how we may become great and noble. Little money may be given you and an important position in the world you may never fill. Every boy and girl however can do something for Christ. The lad that we read of in the miracle of the loaves and fishes was helpful to Jesus. His five loaves were the means of feeding five thousand men, besides women and children. Now you may offer your young life to Jesus, he will accept of it and use you in his service. Commence when young to serve Him, and as you increase in stature you will take greater delight in doing his will. Fill your lives full of activity and usefulness, and they will be crowned with honour.

Ah! but some of you may say, I am not clever like some and can never grow up to be clever. Never mind, give your life to Jesus and let us see what he will do with it.

A little boy in England, who was far from being clever gave his heart to Jesus. At length he grew brighter and improved his mind by reading good books. He became a Missionary, went out to the Fiji Islands and saw hundreds of savages become meek and gentle Christians. He became useful before he died; and to if you give your all to Jesus you will live to be a blessing to thousands. Many the example of others urge you all to be active in the Master's service.

WHAT IS IN THINE HAND?

What is in thine hand, Shamgar? An ox-goad; with which I urge my lazy beasts. Use it for God; and Shamgar's ox-goad defeats the Philistines. What is in thine

hand, David? My sling, with which I keep the wolves from the sheep. Yet with that sling he slew Goliath, whom an army dared not meet. What is in thine hand, disciple? Nothing but five barley loaves and two small fishes. Bring them to me—give them to God; and the multitude is fed. What is in thine hand poor widow? Only two mites. Give them to God; and behold! the fame of your riches fills the world. What hast thou, weeping woman? An alabaster box of ointment. Give it to God; break it and pour it upon the Saviour's head, and its sweet perfume is a fragrance in the church till now. What hast thou, Dorcas? My needle. Use it for God; and these coats and garments keep multiplying, and are clothing the naked still? You are a manufacturer, or a merchant, or a mechanic, or a man at leisure, or a lady of fortune, or a student, or a sewing-woman. God wants each of you to serve Him where you are. You have your business; use it for God. Order it in a goodly manner. Do not allow any wickedness in it. Give goodly wages; preach Jesus to your clerks, not by a long face, but by being like Him—doing good. Use your profits for God—feeding the hungry, clothing the naked, visiting the sick, comforting the wretched, spreading the gospel far and wide. Use your wealth, which is in your hand as easily moved as the pen which gives your signature, to keep that family in their home and not to eject them.

What a field you have to glorify God in, just where you are! If you have nothing use your tools for Him. He conglorify himself with them as easily as he could with a shepherd's stick, an ox-goad, a sling, or two mites. A poor girl who had nothing but a sewing machine used it to aid a feeble church. All her earnings above her needs were given towards building a house of worship, and in a year she paid more than others a hundred times richer than she. So you can do if you will. Think of the widow with the two mites, the women with the alabaster box, and Dorcas and her garments. You can do as much, and have as rich a reward. —Free Church Record.

THE CROSS.

We cannot resist recalling here one Sabbath evening in December, when Theobald was walking with two friends along Dean Road to the west of Edinburgh, one of the noblest outlooks any city. It was a lovely evening, such a sunsets die can

never forget. A rich, dark bar of cloud hovered over the sun, going down behind the Highland hills lying bathed in amethystine bloom; between this cloud and the hills there was a narrow slip of the pure ether, of a tender cowslip color, lucid, and as if it were the body of heaven in its clearness, every object standing out as if etched upon the sky. The northwest end of Costorphine Hill, with its trees and rocks, lay in the heart of this pure radiance; and there a wooden crane, used in the quarry below, was so placed as to assume the figure of a cross; there it was, unmistakable, lifted up against the crystalline sky. All three gazed at it silently, and as they gazed he gave utterance, in a tremulous, gentle and rapid voice, to what all were feeling, in the word "Calvary." The friends walked on in silence; and then turned to other things. All that evening he was very gentle and serious, speaking as he seldom did of divine things, of death, of sin, of eternity, of salvation; expressing his simple faith in God and in his Saviour.—*Dr. John Brown.*

TRUE MANLINES.

Every young man considers it high praise to be called a "manly fellow;" and yet how many false ideas there are of manliness!

Physical strength is not the test. Samson was endowed with tremendous bodily powers. He was a grand specimen of humanity. See him rending the lion as he would a kid, or carrying away the gates of Gaza! But he was a weak creature, after all, unable to resist the wiles of an artful woman.

Great intellect is not the test of true manhood. Some of the most intellectual men who have ever lived were not manly. Lord Francis Bacon was a prodigy of intellect. The sciences sat at his feet, extolling him as their benefactor; yet we see him led down Tower Hill, a prisoner for swindling.

Fast living is not true manliness. Some men think that to strut and puff and swear is to be manly. To some the essentials of manliness are to "toss off their glass like a man," "spend money freely like a man," "smoke like a man," "drive a fast horse like a man," forgetting that virtue is true manliness. Temperance, chastity, truthfulness, fortitude and benevolence, are the characteristics and essentials of manliness.

To be manly is to be honest, generous, brave, noble and pure in speech and life.

The highest form of manliness is godliness. Some one has said, "An honest man is the noblest work of God," but the man who is honest toward God and toward his fellow-man—in short, a Christian man—is the noblest work of God.—*John B. Gough.*

THE DEVIL'S FOUR SERVANTS.

The devil has a great many servants, and they are all busy and active ones. They ride in the railway trains, they sail on the steamboats, they swarm along the highways of the country and the thoroughfares of the cities, they do business in the busy parts; they are everywhere and in all places. Some are so vile-looking that one instinctively turns from them in disgust; but some are so sociable, insinuating and plausible that they almost deceive at times the very elect. Among this latter class are to be found the devil's four chief servants. Here are their names:

"There's no danger." That is one.

"Only this once." That is another.

"Everybody does so." That is the third.

"By-and-by." That is the fourth.

When tempted from the path of strict rectitude, and "There's no danger" urges you on, say, "Get thee behind me, Satan!"

When tempted to give the Sabbath up to pleasure, or to a little labor in the workshop or the counting-room, and "Only this once," or "Everybody does so" whispers at your elbow, do not listen for a moment to the dangerous counsel.

All four are cheats and liars. They mean to deceive you and cheat you out of heaven. "Behold," says God, "Now is the accepted time, now is the day of salvation." He has no promise for "By-and-by."—*Christian at Work.*

TOM'S GOLD DUST.

"That boy knows how to take care of his gold dust," said Tom's uncle, often to himself, and sometimes aloud.

Tom went to College, and every account they heard of him he was going ahead, laying a solid foundation for the future.

"Certainly," said his uncle, "certainly; that boy, I tell you, knows how to take care of his gold dust."

Gold dust? Where did Tom get gold dust? He was a poor boy. He had not been to California. He never was a miner. When did he get gold dust? Ah he had seconds and minutes, and these are the gold dust of time—specks and par-

ticles of time which boys and girls and grown-up people are apt to waste and and throw away. Tom know their value. His father, our minister, had taught him that every speck and particle of time was worth its weight in gold, and his son took care of them as if they were. Take care of your gold dust!

INFLUENCE OF THE SABBATH.

It was a grand testimony to the power of the influence which the observance of the Sabbath exerts over the people, when Count Montalembert, one of the most eminent of French statesmen, said:—"Men are surprised sometimes by the ease with which the immense city of London is kept in order by a garrison of three small battalions and two squadrons, while to control the capital of France, which is half the size, 40,000 troops of the line and 60,000 National Guards are necessary. But the stranger who arrives in London on a Sunday morning, when he sees everything suspended in that gigantic capital in obedience to God—when, in the centre of that colossal business, he finds silence and repose scarcely interrupted by the bells which call to prayer, and by the immense crowds on their way to church—then his astonishment ceases. He understands there is another curb for a Christian people besides that made by bayonet, and that when the law of God is fulfilled with such a solemn submissiveness, God Himself, if I dare use the words, charges Himself with the police arrangements."

TELL IT

Many a physician has gained his practice by one patient telling others of his cure. Tell your neighbor that you have been to the hospital of Jesus and been restored, though you hated all manner of meat, and had drawn near to the gates of death, and may be a poor soul in just the same condition as yourself will say, "This is a message from God to me." Above all, publish abroad the Lord's goodness, for Jesus' sake. He deserves your honor. Will you receive his blessing, and then, like nine lepers, give him no praise? Will you be like the woman in the crowd who was healed by the touching of the hem of his garment and then would have slipped away? If so, I pray that the Master may say, "Somebody hath touched me," and may you be compelled to tell the truth and say, "I was sick in soul, but I touched thee, O my blessed Lord, and I

am saved, and to the praise of the glory of thy grace I will tell it, and make the world ring with it according to my ability to the praise of thy saving grace."—*Spurgeon.*

WHEN IS THE TIME TO DIE.

I asked the glad and happy child,
Whose hands were filled with flowers,
Whose silvery laugh rang free and wild,
Among the vine-wreathed bowers.

I crossed her sunny path, and cried
"When is the time to die?"
"Not yet, not yet"—the child replied,
And swiftly bounded by.

I asked a maiden: back she threw
The tresses of her hair;
Grief's traces o'er her cheeks, I knew,
Like pearls they glistened there.

A flush passed o'er her lily brow,
I heard her spirit sigh—
"Not now," she cried, "Oh, no! not now!
Youth is no time to die!"

I asked a mother, as she pressed,
Her first-born in her arms,
As gently on her tender breast
She hushed her babe's alarms.

In quivering tones her accents came,
Her eyes were dim with tears—
"My boy his mother's life must claim
For many, many years."

I questioned one in manhood's prime,
Of proud and fearless air;
His brow was furrowed not by time,
Nor dimmed by woe or care.

In angry accents he replied,
And flashed with scorn his eye—
"Talk not to me of death," he cried,
"For only age should die."

I questioned one—for whom the tomb
Had long been all prepared—
But death, who withers youth and bloom,
This man of years had spared.

Once more his nature's dying fire
Flashed high, and thus he cried—
"Life—only life—is my desire,
And gasped, and groaned, and died.

I asked a Christian: "Answer thou—
When is the hour of death?"
A holy calm was on his brow,
And peaceful was his breath,

And sweetly o'er his features stole,
A smile, a light divine,
He spoke the language of his soul—
"My Master's time is mine!"

A SABBATH SCHOOL ANNIVERSARY.

Many of you, children, are familiar with the name of Rev. Dr. Cuyler of Brooklyn, New York. Edaw, you will see an account of the anniversary of the Sabbath School, in the church of which he is pastor. We give it partly for the picture it gives of that great school, which deserves notice as giving more to missions than any other Presbyterian Sabbath School in existence, and partly for the information given in the answers to the questions.

"On the evening of December 3rd, nearly a thousand children and youth assembled in the La Fayette Avenue Presbyterian Church, Brooklyn, N. Y., for their missionary anniversary. The whole Sunday-school is constituted into a missionary society. No more beautiful sight could well be imagined than that vast edifice crowded with children, youth, and adults, the hundreds of the infant class having the post of honor in front of the pulpit.

The programme prepared by Mr. Forman was a model in its way. The central idea of the plan was the Field, Work and Labor, the Seed and Sowing, the Dew and Rain, the Harvest and Reaping, Bringing in the Sheaves.

During the proceedings thirty little girls entered and stood on the platform in front of the pulpit. The Superintendent then asked the twenty-four questions given below, and the little girls answered, and at intervals six of them repeated praise texts appropriate to the subject.

Addresses were then made by Rev. H. H. Jessup, of Syria, and the pastor of the church, Rev. Dr. Cuyler.

The contributions of this Sabbath-school for the year were over \$2000.

1. What means are there for sending the gospel to distant nations? Answer: Missionary societies, Bible and publishing societies.

2. How much money is given by all the evangelical missionary societies in this country for the foreign mission work? Answer: About two millions of dollars a year.

3. How much by the English churches? Answer: About three and a half millions, making a total of five or six millions.

4. How many missionaries of all churches are now engaged in foreign missions?

Answer: Two thousand five hundred, besides 18,500 native assistants.

5. How many native Christians are there? Answer: Eight hundred and fifty seven thousand three hundred and thirty-two communicants and 1,313,596 adherents.

6. When did the present era of foreign missions begin? Answer: About seventy years ago.

7. Has the missionary work been successful? Answer: Almost every land has been opened to the gospel. The Bible has been translated into 228 different languages.

8. What has been the progress in the last ten years? Answer: An increase of more than half a million native Christians and of a quarter of a million dollars given to the cause.

9. When were Sabbath-schools first instituted? Answer: About one hundred years ago. Now they have a world-wide existence and over fourteen millions of members.

10. How many in the United States? Answer: Over seven millions of members.

11. How many in Europe? Answer: Over five millions.

12. How many in Asia? Answer: Over thirty-nine thousand.

13. How many in Africa? Answer: Over fifteen thousand.

14. How many in South America? Answer: One hundred and fifty three thousand.

15. How many in Oceania? Answer: One hundred and eighty-seven thousand.

16. When was the American Bible Society organized? Answer: in the year 1816.

17. How many Bibles and Testaments distributed since? Answer: Between forty and fifty millions. "A well of water springing up into everlasting life."

18. How many pages of tracts distributed by the American Tract Society during its existence? Answer: Two billions eight hundred and fifty millions one hundred and thirty thousand.

19. How many pages of religious books? Answer: Five billions eighty-six millions two hundred and sixty thousand. "Leaves from the tree of life for the healing of the nations."

20. How has this heavenly grain been harvested? Answer: By going into the field with the sickle of truth. "Thy word is truth."

The Detroit Female Seminary has received forty-six boarders, an increase from last year.

REPORT ON THE STATE OF RELIGION.

SUBMITTED TO THE PRESBYTERY OF
PICTOU.

In endeavouring to present a careful and accurate view of the spiritual condition of the congregations within the bounds, the Committee beg to state that Reports have been received from fourteen congregations, being all the settled charges under the Presbytery's care except two. From the vacant congregations no returns have been received. In a few instances the replies are given somewhat fully and in detail, and all are marked by an extremely sober and unexaggerated tone.

I. Your Committee rejoice to believe that the Sabbath services throughout the Presbytery appear to be tolerably well attended. In regard to the observance of the sacraments of the church, the reports vary considerably, some stating that all the members and adherents who can conveniently attend, are present on such occasions, while others report that about two-thirds of those in the communion of the church usually take their places at the Lord's table. There is reason to believe that the latter estimate is a somewhat near approach to the true state of the case throughout most of our congregations. In this matter of attendance on Sabbath services and on the sacraments, it does not appear that there is any marked improvement over preceding years.

II. It is in effect admitted in the majority of the returns that the standard of liberality toward the Schemes of the Church is not what it ought to be. Certain congregations within the bounds do well, while others do not appear to realize as they should their responsibility and privilege in this regard.

Much the same has to be said respecting the support of ordinances and with regard to other benevolent objects. For the most part the office-bearers show a proper example in those things.

The chief means employed to develop Christian liberality appear to be the diffusion of intelligence respecting the progress of the kingdom of Christ, and in appeals in church and elsewhere on the duty and privilege of giving. Many of the ministers are reported as preaching from time to time on the obligation to practice Systematic Benevolence.

III. In many of the congregations, district-prayer meetings are maintained; and in every case when these do not exist and in many cases when they do, a

central congregational prayer-meeting is regularly kept up. In these meetings, some one—in the majority of cases, the pastor—usually delivers an address on the Sabbath-school lesson for the succeeding Lord's day or on some other passage of scripture. In these addresses, the spiritual and devotional aspects of the subject are especially dwelt upon. In the course of the service which is not usually designed to exceed one hour, three or four prayers are generally offered. In the devotions, the elders and others are from time to time invited to take part. When the church thus convenes for prayer the attendance varies with the state of the weather and with changes in the spiritual thermometer. The means taken to increase and maintain interest in these meetings are principally keeping the matter steadily before the congregation, efforts to make the gatherings spiritually warmer, helpful, instructive, and attractive, and in earnest prayer that God would by his spirit convince the people of the need and value of social prayer.

IV. Family worship is stated in two reports to be observed universally, in two almost universally and in one by about three-fourths of those who are in the communion of the church. Others are much less favourable; and several sessions contemplate with much concern the remission in this particular of very many professed followers of Christ. The returns seem to make it plain that in vast numbers of instances parents are lamentably careless in instructing their children in Divine things, and yet more in seeking their conversion to God. It is but just to say at the same time that not a few of the reports contain evidence that in most, possibly in all the congregations within the bounds; there some who are admirably faithful and earnest in reference to these duties. The principal efforts to bring negligent parents to a sense of their duty are put forth in the public services and in pastoral visitation when fathers and mothers are shown that upon them depends very largely the eternal woe or well-being of the children and in calling upon them earnestly to be workers together with God in leading their dear ones in the way of life.

V. Sabbath schools and Bible lessons are maintained in all the congregations at least in the summer months, and in a considerable number throughout the year. In general the elders aid in conducting these as far as they can, and manifest an ardent interest and it is believed a prayerful interest in them. In cases painfully num-

erous, parents seem to content themselves with simply sending their children to the Sabbath-school. In many congregations there are occasional services for the spiritual benefit of the young, but no criteria are furnished to your committee whereby results can be determined. One report states that of the youth between fourteen and twenty, one half are upon the communicants roll, another, one-fourth. In every other case the proportion would seem to be small.

VI. Of hindrances to the work of Christ one return specifies the somewhat low state of Christian character among professors of religion and the pernicious influence of bad society. Another mentions the lack of unity and sympathy on the part of many in the church. Another singles out the billiard-room, the ball-room, and in some degree the use of intoxicating drinks. The other returns contain answers of similar tenor. The faithful preaching of the word, private dealing, and in a few instances the dissemination of healthful literature, appear to be under God the chief reliance in seeking to overcome these hinderances.

VII. Ten returns contain evidence that some efforts are put forth to reach the careless and negligent, and in these efforts the elders and others cordially assist; but no session is able to speak definitely of results, and no one offers any suggestion. Every session seems to feel that there ought to be more aggressive effort than is ordinarily put forth.

VIII. All the returns save two state that no clear or conspicuous evidence of revival can be discerned. No special means to promote a revival have been employed, and in no return is any suggestion offered.

IX. Some of the Recommendations adopted by the last General Assembly were anticipated last year by the action of twelve of the Sessions reporting. The recommendations that the answers to the questions on the State of Religion should be submitted the congregations whose sessions adopted such answers, has been in several congregations acted upon for years, and it is believed with much profit.

In a careful view of the returns, your Committee are impressed with the conviction that there is no small share of religious life among us, but at the same time that in many quarters where soundness of creed and correctness of conduct are both to be found, spirituality and devotedness are but feebly manifested. There is thus ground for mingled thanksgiving and humiliation. An examination

of the returns also reminds us very impressively of the magnitude of the work we are called upon to do and of our inability to perform it by any power of our own. We are constrained to ask, Who is sufficient for these things? We are thus thrown back on the gracious office and efficient aid of the Holy Spirit. Only by His perpetuated grace can our great work be crowned with success. Let it be our care to work with faith, earnestness, and importunity, the help which he alone can furnish.

PICTOU, MARCH 5TH, 1883.

W. DONALD,
CONVENER.

STORMY SABBATHS.

FOR THE MARITIME PRESBYTERIAN.

For some time we have had quite a number of stormy Sabbaths and in all our congregations audiences have been thinned. One of our ministers on a recent rainy Sabbath travelled eight miles to fulfill his appointment, but when reaching the church, found no worshippers present. He had to return home in the storm and all can imagine his feelings.

God is under no obligation to give us favourable weather and pleasant sunshine each Lords Day and thus render the performance of religious duties comparatively easy. He often sends the tempest, and for some time we have had an unusual number of stormy Sabbaths. As a result there have been many vacant seats in our churches, and the hearts of ministers and faithful ones have been depressed. It might be well then to meditate upon the past, and see if a little reflection will not show us that stormy Sabbaths have their uses.

They teach us a lesson of self denial. On this hallowed day a distinction is usually made in our wearing apparel. It is perfectly right and proper to honour God's day in this way. But there are fair weather christians who will not expose Sunday raiment to mud and moisture. If it were a ball, an evening party or a social entertainment, they would not shrink from exposing their fine clothing. Unfavorable weather however, is deemed a plausible excuse for absence from the sanctuary and many are not willing to appear before God in any other dress than the best. In this respect do not our stormy Sabbaths give every worshipper in good health an opportunity to exercise selfdenial one of the graces of the christian character. If any man will come

after me let him deny himself and take up his cross and follow me.

Stormy Sabbaths also serve as a trial of our faith. They are testing. God's command is; forsake not the assembling of yourselves together. In favourable weather it is quite easy to obey this command and repair to his courts. But when the sky frowns the wind howls and the rain or snow is driven before it, it is more difficult. Under such circumstances it is hard to rouse ourselves up to duty. Excuses are conjured up. It is right to take care of health and the time can be profitably employed at home, reading the Bible or a volume of Spurgeon's or Talmages sermons. God's command and our own inclinations meet which shall prevail. Faith is put to the test; shall it stand? Let vacant seats in our churches on stormy Sabbaths answer.

But further unfavourable weather on the Lord's Day reminds us that unalloyed happiness is not obtained on this side of the grave. Our good things are mixed with evil here. Darkness and light, order and confusion, mingle on earth. There is a shady as well as a light side to the Christians life. If it were not so we would think it good to be here. Our stormy Sabbaths are a part of the shady picture of life and they have a meaning. They teach us that the world is not made up of things sublime and beautiful. We are not then to think as we look out of our windows and see the storm raging that we have a good excuse to remain from church on God's day or that our obligation to worship Him is taken away. Remember, fire, hail, snow and vapour, stormy wind, fulfil his word.

If not physically hindered from going to the sanctuary we will find as we venture out amid the fury of the tempest, that the stormy Sabbath has its mission. It teaches us to praise the sovereign Lord of nature and the beneficent Father of our Spirits.

D.

LOST CHILDREN.

When we speak of our little ones who have been called away from our earthly homes to the better land, why do we say 'the children we have lost'? Invariably do we hear the little ones whose vacant chairs stand around our fireside, spoken of as lost children. Rather should we say our rescued little ones—our saved darlings. Have they not been called within the pearly gates where sin, pain, sorrow and death never come? Their tiny feet can never

stray outside of the golden city. The children who are left to us may wander into the paths of temptation and sorrow—they may occasion the parents many hours of anxiety and many tears, but the little children who have been gathered in among the redeemed ones, who left us in their purity and innocence, will always be pure—no taint no sin will tarnish their infant souls.

When the darkness gathers around us at night, and we tremble for our boys who are outside of the home walls, liable to all the temptations that the cover of night throws about them, we need have no fear for the beloved children who have been rescued from a world of sin. There is no night in that bright land where they dwell—always 'bright, eternal noon.' The angel feet of our children above will never stray outside the gates of purity and happiness. Our children who have gone to heaven never grow old. Leigh Hunt says with truth, that those who have lost an infant are never without an infant child. They are the only persons who, in one sense retain it always.

Our children who are left to us on earth grow up; they suffer all the changes of mortality. They leave the parental roof, scatter in different parts of the world, and the children never come back to us again. But the father and mother, who sit alone in the days when age has crept over them, know that for them the little ones who went to heaven, so long ago, are still children; that the time is not far off when they shall meet the little ones where parting never comes. The words of Ainsworth are beautiful. He says, 'The little boy who died so long ago is an eternal child. His look, with heaven shining full upon his brow—the beauty that the heart grew warm beholding, remains untouched by time, even as the unrent sky that lets the wanderer in.'

'Of such is the kingdom of heaven,' said our blessed Saviour. 'What a large proportion of the dwellers in heaven must be little children! How happy are they, living in the light of 'the smile of the Blessed One. I know Jesus smiled when He was on earth,' said a dear little girl, 'because when He said "Suffer the children to come unto Me," they would not have gone to Him in such numbers if He had not smiled when He said it.' 'The faith of a child is unquestioned. "Don't cry when I am gone, mamma," said a little one, a few hours before she left her earthly home; "I am going up, up, above all the worlds, to live with Jesus forever. O, so kind and good to me! I never will

have to be sick and suffer pain when I got where He is." Precious child! What a release to be free from suffering forever!

When we talk of our little ones who are gone to the peaceful land, we will not speak of them any more as the children we have lost, but as children who have been lovingly gathered into the arms of our Father in heaven, and saved to us to be our children in the eternal world.

PRESBYTERY MEETINGS.

Presbytery of Lunenburg and Shelburne.

This Presbytery met at Mahone Bay on the 6th Feb. Rev. I. S. Simpson conducted public worship. The examination was on the whole satisfactory to all parties. The congregation is thoroughly harmonious, and in good working order, and the financial state greatly improved, since last visitation, two years ago. The diligence of the managers was especially commended, as much of the success was, under God, due to the energy and system with which they have done their work. The pastor, office-bearers, and people are much encouraged, and have good hopes for the future.

On the next day the Presbytery met during the day at Lunenburg. A large amount of routine business was attended to. Rev. Jas. Scott, from the Methodist Church, whose application for admission to this Church is to be sent to Assembly by the Presbytery of Sydney, appears with a view to being employed in the meantime by this Presbytery. It was decided that the regular time for the reception of ministers from other churches precludes his being so employed by us. Mr. Scott expressed himself as satisfied with such decision. Mr. Cameron was appointed to supply Riversdale on the second Sabbath of March.

With regard to placing a student at Lockeport and East Jordan during summer, the Clerk was directed to correspond with those sections, and if they report favourably to apply to the Home Mission Board for a student, asking for Mr. Duncan Cameron.

A statement was submitted from Mr. Nelson regarding his labours at Riversdale last summer. The Clerk was directed to ascertain if all due Mr. Nelson from Riversdale has been paid, and to make application to the Home Mission Board for the proportion already agreed upon.

An appropriate minute was adopted and

put in record, with regard to the death of the late Rev. D. F. Creelman.

The Presbytery convey their sincere sympathy to Mrs. Creelman under the double affliction of the loss of husband and child within so short a time, and would commend her to the sustaining grace and watchful Providence of Him who has promised to be a husband to the widow.

Mr. Miller, Mr. Simpson, and the Clerk were appointed to prepare Presbytery reports on State of Religion, Sabbath-Schools, and Statistics respectively, in time for next meeting of Presbytery.

The regulations regarding the appointment of Standing Committees were considered and approved. For want of time the remaining remits were left to be disposed of at next meeting.

In the evening Presbytery met for visitation of Lunenburg congregation. The day had been very stormy and the congregation was not large, very few being in from the country. Rev. A. Brown conducted public worship and preached. The congregation is making steady progress. The Sabbath School is much larger than at last visitation. The contributions to schemes of the church have risen beyond \$200, and are likely to go on increasing. Nearly half the debt on this church was paid last year. Mr. Miller is diligent and abundant in labour, and is not without many indications that his labours are not in vain in the Lord.

The congregation of LaHave, and New Dublin are to be visited by Presbytery on the 27th of March,—the former at 2 P. M. and the latter at 7:30 P. M. Ordinary business will be attended on the next day at New Dublin.

Presbytery of Halifax.

This Presbytery met in Fort Macey Church, Halifax on Feb. 6, at 10 o'clock in the morning. There were twenty-one ministers and five elders present.

Two remits of Assembly were considered. (1.) concerning the appointment of Standing Committees. Several changes were suggested in this remit. The second recommendation which is that members be chosen for a period of three years, one third retiring each year was on motion disapproved of. (2.) Concerning examination of theological students. This remit did not commend itself to the Presbyteries of the Church, and their work should not be interfered with.

Deputations were appointed to visit supplemented congregations as follows:—Richmond, Messrs. McPherson and the

Clerk. Musquodoboit Harbor, Messrs. Henry and Morrison.

A circular was read from the College Board, calling the attention of congregations to the state of the College Fund and urging congregations that have not yet made their collections for the Fund to do so as soon as possible.

Leave is to be asked of next General Assembly for Rev. W. Thorburn of Warwick, Bermuda, to retire from the active work of the ministry, and that his name be placed on the list of Annuitants of the Aged and Infirm Ministers Fund.

Wolfville was disjoined from Kentville Congregation with a view to its being organised into a congregation along with Lower Horton and adjacent districts.

A good deal of time was spent discussing the matter of Church Extension in the north and west part of the city and it having come to the notice of the Presbytery that Poplar Grove Church had appointed a Committee recently in connection with the subject, it was agreed to appoint a Committee of Presbytery to confer with the Committee of Poplar Grove Church, said Committee to be the ministers of the city and their Presbytery elders including Dartmouth.

Returns on Sabbath Schools are to be sent in to the Clerk. Returns on state of religion to Rev. H. H. McPherson, and returns on Temperance, to Rev. M. G. Henry. At next meeting to be held in Chalmers Church, Halifax, March 13th, there is to be a Conference on Sabbath School work within the bounds. A report will be submitted. Superintendents and teachers are cordially invited to that meeting. The Presbytery will meet for ordinary business at 10 o'clock in the morning and the conference will be held at 7 30 in the evening. It is hoped that all Sabbath Schools will send in returns as soon as possible and that as many superintendents as possible will be present and take part in the conference.

ALLAN SIMPSON, Clerk.

Presbytery of Wallace.

This presbytery met at Tatamagouche on Dec. 11th and Feb. 6th. At the former meeting Mr. Boyd reported that he had moderated in a call at Spring Hill, which call was unanimous and cordial in favour of the Rev. J. Murray of Sydney, C. B. The call was sustained and the usual steps were taken with respect to it. At the latter meeting the following were

the principal items of business. Mr. Darragh reported that he had moderated in a call at Amherst, which call was in like manner unanimous and cordial in favour of Rev. D. McGregor of Merigomish. The usual procedure was followed in this case as well. It was agreed to apply to the Supplementary Committee as follows: Amherst, \$125; Pugwash, \$100; Spring Hill, \$100; New Annau, \$75. The College Fund was recommended to the liberality of the congregations.

The remits of Assembly were disposed of as follows: As regards the first remit dealing with the method of appointment of Committees of Assembly, it was agreed that Presbytery disapprove of the proposed recommendations, and see no evils arising out of the present mode requiring a change. As regards the second remit dealing with the examination of students, it was agreed to approve generally of the proposed recommendations with this addition that nothing in them be held to preclude the right of Presbytery to take the oversight of students and to examine them if they think proper to do so.

The Revs. T. Sedgwick and E. Gillies, and Messrs. W. Creighton and A. Redpath were appointed commissioners to the General Assembly. The Rev. J. M. King, D. D., was nominated as Moderator of the General Assembly.

THOS. SEDGWICK, Clerk.

Presbytery of Pictou.

The Presbytery of Pictou met in the Lecture Room of the United Church, New Glasgow, on the 6th inst. There were present besides Mr. Goodfellow the Moderator, Messrs. D. B. Blair, Dr. Murray, Alex. McLean, Robert Laird, Wm. Donald, T. Cumming, Wm. Stuart, E. A. McCurdy, A. McL. Sinclair, R. Cumming, E. Scott, D. McGregor, J. T. Carruthers and A. W. McLeod, ministers, and Messrs. John Forbes, D. McDonald, D. C. Fraser, Wm. Ross and Hugh Ross, ruling elders. Rev. F. W. Archibald, of Truro, and Dr. Burns, of Halifax, were present as corresponding members.

It was intimated that two of the members of Presbytery, Messrs. George McKay, of Scotsburn, and Duncan McKay of Stellarton, had been removed by death since last meeting.

The calls from the congregations of Amherst and St. Joseph Street, Montreal, addressed to Messrs. D. McGregor and

T. Cumming, respectively, were both accepted, and it was agreed that the connection between them and their present congregations should terminate, in the case of Mr. Cumming on the third Sabbath of March, and in the case of Mr. McGregor on the last Sabbath of this current month.

Mr. Sinclair was appointed to preach at Stellarton on the 25th inst. and declare the congregation vacant. Mr. Cumming to supply his place at E. River on that day.

Mr. Laird was also appointed to preach at Merigonish on the first Sabbath of April, and to declare the congregation vacant.

The Remits of Assembly were disposed of by approving of the recommendations of the Assembly's committee respecting the constitution of the Committee to appoint Standing Committees, and concerning the number of members to be placed on each Committee; by disapproving of the proposals that all Standing Committees be elected for three years, one third retiring each year but being eligible for re-election, and that the H. Missions and Supplementing Committees should necessarily have at least one representative from each Presbytery.

The Presbytery also disapproved of the proposed Assembly's Board for the examination of students in Theology.

The following persons were chosen as Commissioners to the General Assembly. Messrs. D. B. Blair, Dr. Murray, J. L. George, P. Goodfellow and A. McL. Sinclair, ministers, and Messrs. Hugh Ross, Wm. Ross, H. H. McCurdy, John Fraser and D. C. Fraser, elders.

Mr. McLean, on behalf of the Committee on Sabbath Schools, submitted a report which was received, adopted and ordered to be published.

Mr. Donald, Convener of the Committee on the State of Religion also submitted a report which was similarly disposed of.

Mr. Carruthers on behalf of the Committee on Statistics reported. The Report was received and approved, and the Committee was instructed to communicate with all the Sessions whose returns contain any blanks, and to obtain explanations from them with a view of enabling the Presbytery to carry out the instructions of the Synod, requiring "Presbyteries in dealing with financial returns from Sessions to record their judgment with reference to reasons given for any blanks which may appear." With ref-

erence to collections of Sabbath schools, the Presbytery agreed to direct the attention of all Sabbath schools within their bounds to the recommendation of Synod: "That Sabbath schools be encouraged to take weekly collections for the 'Dayspring' and Mission Schools or for some other missionary object."

The Presbytery agreed to ask the Home Mission Board for three Probationers for April and May, and for one Catechist for the summer.

Mr. Stuart was appointed to preach at Saltsprings; and Mr. McLeod at Scotsburn on the afternoon of the first Sabbath on which they conveniently can; intimation of the time to be given by themselves to the congregations immediately. Other arrangements for supply were left in the hands of the committee.

The Presbytery recommended that suitable petitions with reference to needed legislation for the prevention of the running of trains and of other unnecessary work on the Lord's day should be circulated within the bounds, and sent to Ottawa as soon as possible.

The Presbytery agreed to nominate Dr. McKnight as Moderator of the General Assembly at its next meeting.

The next meeting of Presbytery will be held on the first Tuesday of May.

E. A. McCURDY, Pres. Clerk.

Presbytery of P. E. Island.

The Presbytery of P. E. I. met in Charlottetown, on the 6th Feb. It was agreed to apply to the supplementary committee for grants of \$150 each to Tignish and Covehead, and \$200 for Tryon and Bonshaw.

A very cordial and harmonious call from Bedeque was sustained and presented to Rev. Wm. Scott. This call Mr. Scott accepted in preference to that addressed to him from Tignish, Montrose and Elmsdale. Mr. Scott's induction was appointed to take place in Bedeque on 2nd May, at 11 o'clock a. m.

A call to Rev. S. C. Gunn, from the congregation of Springside, Nova Scotia, was received from the Truro Presbytery and laid on the table. The clerk was appointed to preach to Mr. Gunn's congregation, give notice of said call and cite them to appear for their intercessa at a meeting of Presbytery to be held on 27th March.

Rev. James Smith a licentiate of the Presbyterian church in England submitted to Presbytery an extract minute of his

license by the Presbytery of London, and other credentials, asking to be received as a probationer, of the Presbyterian church of Canada. After examining these documents it was agreed in the meantime to give Mr. Smith appointments within the bounds of Presbytery and to transfer said documents simpliciter to the Assembly's committee on reception of ministers from other churches.

In compliance with an urgent request from the Lot 18 section of Richmond Bay congregation, Rev. C. Fraser was authorized to give them supply of preaching for six months, and also requested to give to the other sections of the congregation such service as he conveniently can.

Rev. Wm. P. Archibald submitted a carefully prepared report on the Sabbath Schools, which was received, and Mr. Archibald's diligence approved. In accordance with a recommendation of the report it was agreed to hold a Presbyterial S. S. Conference in Summerside in the first week of July.

The following members of Presbytery were chosen as delegates to the next General Assembly, viz., Revs. K. McLennan, J. M. McLeod, George McMillan, Wm. A. Mason, and A. B. McLeod; and Hon. D. Laird, Isaac Thompson, Wm. S. McNeill, Daniel Stewart and Donald Beaton Esq., Elders. Kenneth McLennan, M. A., was unanimously nominated as Moderator of the next General Assembly.

Each congregation is requested to take a collection on the 1st Sabbath in May to defray travelling expenses of delegates to the General Assembly.

The next quarterly meeting of Presbytery was appointed to be held in Summerside on the 1st day of May. The Presbytery then adjourned to meet in Charlottetown on the 27th of March.

MISCELLANEOUS.

Britain.

One of the latest religious developments in Glasgow Scotland, is a Saturday afternoon prayer meeting. On the first Saturday of the experiment there was an attendance of about 500.

The contributions to the Sustentation Fund of the Free Church of Scotland for the past eight months amounted to £162,257, being an increase of £1,120, compared with the amount contributed during the corresponding period of last year.

Professor Robertson Smith, with whom

the Free Church Courts in Scotland have had so much trouble, has accepted the Chair of Arabic in Cambridge University, England.—Donald McKinnon has been chosen to fill the Celtic chair in the Edinburgh University.

The Synod of the Presbyterian Church of England is about to start a Church Building and Debt Extinction Fund, and proposes by means of it to raise \$125,000 during the next five years. Of this sum \$100,000 will be employed to aid the erection of new churches in important positions by grant of \$3,500 each.

The past year has been a period of rapid church extension in England, when compared with the growth of Presbyterianism a few years since. The London Presbytery has resolved to break new ground in Highgate, Tulse-hill and Moulsey. The year has again been rather one of consolidation.

United States.

According to the lately published report of the Commissioner of Education for 1880 the school population of the U. S. has increased in ten years from 9,632,989 to 15,534,280.

Every Sunday afternoon services are held in the Armenian language at the De Witt Memorial church in New York city. These meetings are attended by about forty Armenians who live in New York.

A hundred men, employees of the Chesapeake and Ohio Railway, struck some time ago, not for higher wages, but for Sunday. They wanted a day of rest, a day in their homes and churches, and they were so much in earnest that they declared that they would give up their places rather than work on the Lord's day.

The *Presbyterian Banner* says it is worthy of notice that the foreign mission churches are rapidly becoming self-supporting. Of the seventy-one churches in India and Ceylon connected with the American Board of Commissioners for Foreign Missions fifty receive nothing from its treasury. And the churches in the Sandwich Islands long ago ceased to receive any help from abroad, and are raising up an entirely native ministry.

Asia.

The Syrian Protestant College in Beirut, opened in October with one hundred and sixty-eight students in all departments, the largest number ever known in the history of the college.

THE MARTYR BISHOP.

Bishop Patteson a warm friend of our early missionaries in the South Seas, was born in London in 1827, went to New Zealand with Bishop Selwyn in 1854. In 1861 he was made bishop of the Melanesian Islands. He was a talented man and a most earnest faithful missionary. In the summer of 1871 he was engaged in a voyage of visitation among the South Sea Islands, and on landing on one of the Santa Cruz group where he had long desired to preach the gospel he was slain by the natives, and his name thus added to the martyr roll of Williams, Harris, and the Gordons.

The following lines published a few years ago, were written by the Rev. W. Swabey, who was brought up in P. E. Island, studied at King's College, Windsor, was for some time Rector of St. Jude's Church, Carleton, St. John, N. B. now vicar of St. Thomas, Exeter, England. In his church Bishop Patteson was ordained an with a beautiful memorial pulpit been erected to him by the Coleridge family. In sending a copy he says: "I have substituted the name "Geddie" for Selwyn in verse 3 line 3, and I think I should have originally written Geddie if I had read Dr. Patterson's book, and reflected on the fact that D^r G. preceded Bishop Selwyn in that field."

THE MARTYR BISHOP.

The southern cross is veiled in gloom
Above the latest martyr's tomb,
Pacific's rolling flood:
The sea-bird hovers on the wing,
And ocean's ebon archers ring
As spills the righteous blood!

Alas! alas! the cruel blow
That fell, intended for the foe,
On Melanisia's friend—
I see the unavailing tears,
I catch the sighs in coming years
That savage bosoms rend!—

No more through perils of the deep
Shall he, whose zeal could never sleep,
In Geddie's footsteps come:—
The tongoo that heralded to each
Blighted nation, in its speech,
The love of Christ, is dumb—

Shall we the note of grief prolong,
Or charge th' omniscient with wrong
In this obscure decree?
No! Patteson, the noble band
That died on Erromanga's strand
For Jesus, needed thee!

The 'seed of evil doers' raise
The hymn of their Redeemer's praise
On Norfolk's verdant isle;
And He, who trained in holy fear
The scions of the mutineer,
Can bid the desert smile.—

Faith sees the stricken Churches balm
In that fresh frond of knotted palm,
That shades thy bleeding breast;
What though *Revenge* has placed it
there?
It bids us seek thy wrath to share.
And tells us thou art blest!

M. SWABEY.

"There is no greater mistake than to suppose that Christians can impress the world by agreeing with it. No, it is not conformity that we want; it is not being able to beat the world in its own way; but it is to stand apart and above it; and to produce the impression of a holy and separate life—this only can give us a true Christian power.—*Bushnell.*"

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MAGDALEN ISLANDS, GULF OF ST. LAWRENCE.

MISSIONARY HARDSHIPS.

The Rev. J. Chambers (of the Magdalen Islands), at the Missionary Breakfast of the Religious Tract Society said that these islands were situated in the middle of the Gulf of St. Lawrence, opposite the main entrance. They were thirteen in number, and inhabited by about 5,000 people, chiefly Roman Catholics but there were about 500 Protestants who were loyally attached to the Church of England. These people were very poor, having to subsist the whole of the year on what they earned in four months. It was, of all missionary stations in the world, one of the most lonely, for from the end of November up to the end of May navigation entirely ceased. During that time they never had a letter, and they had to lay in eight months' provisions. In summer, Missionary work was carried on by means of open boats, because the islands were from ten to twenty miles apart, and from north to south they extended about fifty or sixty miles. In the parish three churches had been built—one in the middle and two at the extremities; but services were held in the islands in which there were no churches, so that boating was a necessity. Night after night they had to spend in open boats, having nothing but a wet board to sleep on amid rain and snow and hail, and they dare not put up a sail because they might be capsized. Some of the islands were connected with ridges of sand, and at low water the missionaries went to their destination over these sands; through which were large gullies, and in these gullies there were often quicksands. On one occasion he went ten miles in one of these drifts of sand with a two-wheeled cart, in which were Religious Tract Society's tracts, and these he lost on that occasion. The horses got up to the knees in the quicksand, and by dint of great plunging they managed to get clear; but the cart went down until the action of the water prevented it from going out of sight altogether. Imagine a man in this position, with sand too soft to walk upon and too thick to swim in. But this was in summer. In winter everything was changed. There was nothing but a dreary monotony of ice as far as the eye could reach in every direction. Some of the islands were connected with long bridges of ice, and over these they passed with their horses, and when the bridges

were strong and free from snow, a distance of from ten to twenty miles was covered in from three to six hours; but if any snow fell before they undertook their journey, it was rendered tedious, difficult and dangerous. When the ice was not strong enough to bear a horse, then the Missionary had to walk on foot.

As a result of these self-denying labors, and acid-scattered, many have been brought to a knowledge of the Lord Jesus Christ.

HOW A NEW TESTAMENT BECAME A SCHOOL BOOK IN CHINA.

A Chinese Merchant came into the American Baptist Mission Chapel in Shanghai, and after talking with him for a short time, Dr. Yates sold him a copy of the New Testament. He took it to his home, 200 or 300 miles away, and after about three months appeared again in the chapel. He came back to say that he was under the impression that the book was not complete, that surely it must have other parts, and so he came to get the Old Testament, as he had read and studied the New. What had he done with the New Testament? He had taken it home, and had shown it to the schoolmasters and the reading people. They said, "this is a good book, Confucius himself must have had something to do with it." As there was only one copy, they unstitched this one, and took it leaf by leaf, and all those who could write took a leaf home. They made twelve or fifteen complete copies of the New Testament, and introduced it into their schools without any conscience clause. It was introduced as a class-book throughout the district for heathen schools.—*Rev. J. T. Gracey.*

The *Belfast Witness* says:—"We ought to have the complete revised version of the Bible by the end of the year. The revisers met last week in Westminster and finished their second revision. They have now, by the help of a Concordance, to take care, that they have secured uniformity of rendering; and to consider general suggestions for the better grace and force of the text. They have to consider also the American suggestions. This work should not take many months; and the great work should then be placed in the hands of the printers."

ONE BY ONE.

BY REV. THEODORE L. CUTLER.

When a lad I used to join in the apple-gatherings in the ripe month of October. The common fruit, which was destined to the ciderpress or the swine, was shaken from the trees, and no amount of bruising did any harm. But the choice pippins and Spitznbergas, which were destined for the apple-bins, were carefully picked by hand. Those were gathered one by one; we intended that they should keep through the Winter.

This process illustrates the only effectual method for the conversion of souls. "Ye shall be gathered *one by one*," was the declaration made to God's people in the olden time.—God sees only individuals; every one unlike every other, and every one the possessor of an immortal soul. Guilt is an individual thing appertaining to a personal conscience.

As I recall my own ministerial experience, I can testify that nearly all the converting work done has been by personal contact with souls. For example, I once recognized in the congregation a new comer, and at my first visit to his house was strongly drawn to him as a very noble-hearted manly character. A long talk with him seemed to produce little impression; but before I left, he took me up stairs to see his three or four rosy children in their cribs. As we stood looking at the sleeping cherubs, I said to him, "My friend, what sort of a father are you going to be to these children? Are you going to lead them towards heaven, or—the other way?" That arrow lodged. At our next communion season he was at the Master's table, and he soon became a most useful officer in the Church. There is an unbolted door in everybody's heart, if we will only ask God to show us where to find it.

Every pastor and every successful Sunday school teacher will recall similar experiences of personal interviews that did the business. Harlan Page never attempted any other method than hand-picking. Even Mr. Moody has often told me that his most effective work is done in the inquiry-room, where he deals with souls *one by one*. The true way to ensure conversions in our congregations is for individual Christians (you for instance) to give themselves afresh to Jesus, and, then, go after some one soul that is within the reach of their influence. Be on the watch for opportunities. Do a personal kindness, or make a personal visit to open the

way to the heart's door. Sometimes a kind, faithful letter is blessed to a soul's awakening. A single sentence, kindly spoken to him in the street, brought one of my neighbors to the Saviour. Heaven has its myriads of saved sinners; but they were gathered there, one by one.

MARTIN LUTHER AND THE ROLL.

After a time of great trial, Luther tells us he was seeking rest in sleep; and he saw, as sleep came to him—in his dream he saw—Satan standing at the foot of his bed. And Satan jeeringly said to him: "Martin, thou art a pretty Christian! Hast thou got the impudence to assume that thou art a Christian?" "Yes," said Martin, "I am a Christian, Satan; because Christ has allowed me, as any sinner may, to come to Him." "What!" said Satan, "thou a Christian? Thou art a pretty Christian, Martin! See what thou hast done!" And Satan took a roll and began to unroll it; and there at its head Martin Luther saw some sins etched down that had passed away in the dim distance of childhood. He had forgotten them. Martin shrank as it struck his sight, but the roll was unrolled, leaf after leaf, foot after foot, and, to his horror, he saw sin after sin he never knew anything about at all, written down there, complete in every detail—an awful list; and in his dream, he says, the sweat of mortal agony stood on his brow. He thought, "In truth, Satan has got right on his side. Can such a sinner as this be just with God?" He said, "Unroll it! unroll it!" and Satan jeeringly unrolled it, and Luther thought it would never end. At last he came nearly to the end, and, in desperation, he cried, "Let us see the end!" But as the last foot of the paper rolled out, he caught sight of some writing, red as blood, at the end, and his eye caught the words, "The blood of Jesus Christ, His son, cleanseth us from all sin." And the vision of Satan floated away, and Luther says he went to sleep. Ah yes, dear friends, that is it. The Saviour deigns to wash away even the unknown defilements of His child's soul. "The blood of Jesus Christ His Son, cleanseth from all sin."

Mr. Moody's book, "Power from on high," has been translated into the Italian language by the Methodist pastor Sciarelli, and the king of Italy has accepted a copy of it.