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

The Maritime Presbyterian.

WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

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MARCH, 1885.

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THE PRESBYTERIAN REVIEW

Begins with the Jan. No. its sixth vol. It has been received with universal favor, is now well established, and its continued existence well assured. The Princeton Review which for a long time occupied so high a place but erred somewhat in later years has ceased to be. The Catholic Presbyterian which was published for a few years as a kind of unofficial organ of the Presbyterian Alliance has been discontinued for want of support. Hence the Presbyterian Review occupies a position all its own as THE REVIEW of Presbyterianism. It is published by the Presbyterian Review Association representing six of the leading Presbyterian Colleges in the United States, and some of the leading Presbyterian Divines of Britain and Canada have been united to cooperate as Associate Editors.

The contents of this number are.

I. Belgic confession and its author,—by Talbot W. Chambers. D. D. New York. A most interesting historical document.

II. The Baptism of Infants by Henry J. Van Dyke. This article alone is worth the price of the Review, and should be widely circulated.

III. The Double function of Music in the Church,—by Leonard Wolsey Bacon, a valuable contribution to a living and sometimes vexing subject.

IV. Agnosticism,—by Prof. Watts of Belfort.

V. The Risks and Responsibilities of Specialism.—by Prof. Calderwood. This writer's name is in itself sufficient guarantee of the excellence of his treatment of the subject.

VI. "Thomas Cartwright's Letter to his Sister-in-law dissuading her from Brownism."

VII. Critical Notes,—The song of Hannah,—by C. A. Briggs D. D.

Then follow Editorial Notes, and Reviews of recent Theological Literature.

The Editors say that "The Presbyterian Review is committed to the theology of the Reformed Confessions and the Westminster Standards, and its readers may rest assured that it will be loyally devoted to its exposition and defence."

It may be ordered of MacGregor & Knight, Halifax, price \$3.00 a year.

When home is ruled according to God's word, angels might be asked to stay at night with us, and they would not find themselves out of their element.—*Spurgeon*

The Maritime Presbyterian.

VOL. V.

MARCH 15th, 1885.

No. 3.

STATE OF THE FUNDS, MARCH, 1st, 1885.

FOREIGN MISSIONS.	
Receipts to March 1st, 1885,	\$ 9690 31
Expenditure " " "	14151 79
Bal. Due Treas. March 1st, '85	\$4461 43
DAYSPRING, AND MISSION SCHOOLS.	
Receipts to March 1st '85	\$3883 56
Expenditure " " "	4612 75
Bal. due Treas.	\$1629 19
HOME MISSIONS.	
Receipts to March 1st, 1885,	\$4038 00
Expenditure " " "	3137 55
Bal. on hand	\$900 45
SUPPLEMENTS.	
Receipts to March 1st, 1885,	\$10639 68
Expenditure " " "	3425 25
Bal. on hand	\$7264 43
COLLEGE.	
Receipts to March 1st, 1885,	\$7236 41
Bal. due Treas. May 1st, '84 \$4492 09	4492 09
Expenditure to March 31st '85	1805 06
Bal. due Treas.	\$5518 65
AGED AND INFIRM MINISTERS FUND	
Receipts to March 1st '85	\$1734 09
Expenditure " " "	1673 80
Bal. due Treas.	\$60 29
RECEIPTS FOR THE MONTH OF FEB.	
Foreign Missions	\$ 2276 40
Dayspring and Mission Schools	829 10
Home Missions	1473 21
Supplements	1649 60
College	1417 53
Aged Ministers Fund	190 50
French Evangelization	404 94
College Bursary	68 39
	\$7999 67

P. G. MCGREGOR, Treasurer.

Rev. H. A. Robertson and family sailed from San Fernando Jan. 17th, all well.

Rev. Joseph Annand after a dozen years of life and work in the South Seas is on his way home for a little change and rest.

As shown by the "State of the Funds" on this page the receipts of the Foreign Mission Fund for the month of February have been most cheering. To square all accounts by the first of May a strong, earnest effort will be necessary, but the good work may be easily done. Any one who has a few spare cents or dollars that he intends giving to some good object, and who is looking around to find the most worthy will find in this Fund one that is most worthy, one that is in need, and one that yields large returns. Never has there been a more successful years work in the history of our missions.

In this issue there are several letters or rather extracts of letters from the mission field. With one or two exceptions they are all private letters to friends. Most of them were written without the slightest thought of their finding their way into print. Some of the writers may think that undue liberties have been taken in publishing them. For any transgression in this direction the Editor must bear all the blame, but there was so much of interest to all concerned in the work of our church in Trinidad that he decided, after carefully taking out anything of a more private nature, to make them public.

Mr. Morton has been in his present field but four years, and yet there are all ready nearly 200 children receiving instruction in secular but especially in Christian knowledge. This is simply the school work and when we add to this the preaching and teaching in the house and by the way sowing the seeds of truth in new strange soil, and think of the results in time and eternity of these few years work, what an immeasurable return we see for the work and money invested. The work and toil are past, their fruit will abide forever.

Rev. Dr. McGregor has been advised by his physician to go away for a months rest. Any one who knows anything of the many and varied duties, the work and the incessant care in connection with his office, his constant application to these duties with scarce any relief for several years past and the efficiency with which these duties have been discharged will realize how necessary must be the rest and will hope that health and strength may be greatly improved by the change.

It is written of Samson that "the dead which he slew in his death were more than those which he slew in his life. The same thing has been true since his day. Garfield's death by the assassin's hand was felt as a great loss, but there is no doubt that it was a national good. Antagonisms which would have yielded to nought else disappeared before it. The good of all parties rallied more loyally for the common cause of their country's welfare.

The sad death of Gordon, that good soldier, at once of his country and the cross, is no doubt an instance of a similar kind. He was to be rescued and the army was to retire. He was slain. The nation is aroused, as it has not been for years, and it is not difficult to foresee that the result will be the taking of Khartoum, the overthrow of the Mahdi, and instead of tyranny and lawlessness, there will be established a safe and just government over the vast territory of the Soudan. Better still the slave trade of which Khartoum has long been a centre, and which has dragged its ten thousands every year from their homes to be driven in chained gangs across the desert, three-fourths of them perishing by the way, the remainder to end their days in bondage, will be stopped. Instead of the slave hunter will go the missionary telling of deliverance from bondage to sin, his progress marked not by tears and blood but by the glad songs of those whom Christ hath made free.

We have received the annual report of the St. John Presbyterian Church, Yarmouth, a neat pamphlet giving a complete *resume* of all the work of the church in all its departments during the fifteen months ending Dec. 31st, 1884. The contributions are as follows:—

Sunday collections, &c.,	\$2,852.47
Schemes of the Church, &c.	295.78
For Choir purposes,	200.00
Sunday School	229.06
Rent paid by Ladies' Aid Soc.	100.00

\$3,677.31

Sales of Church Report	1.35
Donations	30.00

Total \$3,708.66

We give in this issue a number of H. M. Reports. They are, properly speaking, notes, appended to the tabular returns which every catechist is required to fill in with the statistics of his field and his work in it.

Mr. A. B. Dickie has positively declined to accept a call from the congregation of Stellarton. The congregation in no way discouraged is looking elsewhere and going on with a call.

Rev. J. S. Carruthers has accepted a call to St. James Church, Charlottetown. He and his present charge separate with mutual regret, but he goes to an important field where there is urgent need. Knox Church has flourished since his settlement. It is hoped that St. James Church will prosper even more abundantly.

PRESBYTERY OF ST. JOHN.

The regular meeting took place at St. John on Tuesday in St. Andrew's church. The call by the Carleton church by Rev. William Stewart was sustained. The following were elected delegates to the general assembly: Clerical—Drs. Smith, Johnston, J. McG. McKay, Macrae, Hogg and Bruce, Laymen—Messrs. Forbes, Johnston, Coburn, Cowan, Cruikshank and Weir.

A standing rule was ordered to the effect that all moderators of session *pro tem* be empowered to moderate in calls. Mr. Forbes brought forward a plan by which poor congregations would be assisted in church erection. Referred to a committee.

PRESBYTERY OF HALIFAX

Met at Windsor on Monday and Tuesday March 2nd and 3rd. Monday evening was given to a conference on Sabbath School work. Seventeen schools reported and discussion was had on the advisability of Session examining teachers, and setting them apart to their work, by some kind of installation service, on the prize system in our schools, and on the best method of conducting Bible classes.

Tuesday, Mr. Wallace, by letter, tendered the demission of Warwick congregation, Bermuda. It was agreed to notify the people in the usual way.

Mr. Archibald Gunn's demission of St. John's Church, Windsor, was accepted to take effect the end of March.

Mr. Logan, through failing health, felt compelled to demit the charge of Kentville and South Cornwallis.—In doing so he spoke very affectionately and tenderly alike of his own people and of his brethren of the Presbytery. Mr. Logan's brief review of his sixteen years work in Cornwallis was very touching. Recognizing Mr. Logan's inability to continue his work, the Session and congregation acquiesced, though reluctantly, in his desire to be relieved of his charge.

The calls to Mr. Jordan were read and placed in his hands. The first from Erskine Church, Montreal, was advocated by Mr. Hutchinson, the representative of Erskine Church; the second from St. Andrew's Church, King-ton, had no special advocat; but the unanimity and heartiness of it were such that it needed no special advocacy. Delegates were present from St. Andrew's Church, Halifax, and they urged Mr. Jordan's retention very strongly. They spoke very favourably of Mr. Jordan's work since he took charge of St. Andrew's. Being called on for his decision, Mr. Jordan said he felt perplexed as to the path of duty and asked for ten days to consider the subject more fully. Mr. Jordan's request was freely granted and the Presbytery agreed to meet in Chalmers Church, Halifax, on Friday, the 13th inst., to receive Mr. Jordan's reply.

A conference was held, Tuesday evening on the State of Religion. Mr. McPherson read an excellent report, after which practical addresses were delivered on prayer-meetings, the training of the young, and the hindrances to Christian life and work by Dr. Burns, Mr. Morrison, Mr. Ross, Mr. Potter, Mr. H. Sutherland and Mr. Anderson.

A report of the Presbyterian Society was read, and spoken to by Mr. Dawson.

It was agreed to request the Committee of the Aged and Infirm Ministers' fund to place Mr. Logan's name on its list of annuitants. Sessions will oblige by sending in statistical returns as soon as possible.—Sessions records will be examined at the next regular meeting of Presbytery to be held in Halifax, April 28th, at 10 o'clock in St. Matthew's Church.

Adjourned to meet at Chalmers' Church, Halifax, March 13th, at 4 p. m., to receive Mr. Jordan's answer and for other business.

ALLAN SIMPSON, *Clerk.*

TRURO PRESBYTERY

Met at Brookfield, Tuesday March 3rd. Application was made to the Home Mission Board for four student catechists for the summer.

One hundred and fifty dollars were asked for Parrsboro from the Supplementing Fund, and an equal amount for Coldstream.

The afternoon sederant was devoted to a conference on Sabbath Schools. The speaking was lively and interesting, and engaged in not only by Presbytery but by Sabbath School teachers and workers—a large number of whom were present. The report was read by the Rev. James Sinclair, shows gratifying progress during the year. The adoption of a suitable minute proposed by the J. D. McGilivray closed the work of the afternoon.

The opening address of the evening was delivered by the Rev. J. D. McGilivray on "The Relation of the Sabbath School to the congregation." P. Fraser of Acadia Mines, followed with a short pointed address on the Qualification of the Sabbath School Teacher. Principal Calkin gave an elaborate address on The method of teaching, illustrating his lesson by showing how the lesson of last Sabbath should be taught. Short addresses were also delivered by Mr. Vans, who is at present laboring in the congregation of Middle Stewiacke and Brookfield, J. F. Blanchard and J. M. Pitblado of Truro, and Hugh Dunlap of Middle Stewiacke. The speaking throughout was good and the meeting stimulating and suggestive.

The next meeting of Presbytery will be held in the Presbyterian Hall, Truro, in the first Tuesday of April, when the remaining remits of Assembly will be considered and commissioners to the General Assembly appointed.

J. A. CHASE, *Clerk.*

HOME MISSION REPORTS.

REPORT FROM UNIACKE MINES, ETERS'S SETTLEMENT, AND BEAVER BANK.

By Frank S. Coffin.

To the Presbytery of Halifax.

These stations were worked as one charge last summer for the first time. All the denominations of which they are composed united in supporting the catechist, and in carrying on evangelical work.

I found the people anxious for services but without religious meetings of any kind during the week evenings. I immediately started a Sabbath school at each place. One had been conducted at the Mines. They are all union schools. And a weekly Prayer Meeting and Bible Class at Uniacke Mines. The schools used the International lesson paper and were conducted by twelve teachers. Two of the schools purchased libraries besides a sufficient number of Cook's papers. Six persons are found to lead in prayer in the weekly prayer meeting. This latter, with two of the Sabbath schools, will be continued through the winter. Preaching service was held at each of the three places every week during the first of the summer; during the last half, fortnightly at Eters Settlement and Beaver Bank. Besides our service a Church of England minister visited the Mines monthly, and a Baptist occasionally. In the other places ours were the only services. All meetings were well attended and great interest shown.

Rev. Mr. Dickie dispensed Sacrament on the 26th of Oct. and received ten persons on profession of faith into the fellowship of the church.

Would recommend that next sacrament service be held at Beaver Bank on same day as the Mines. There are undoubted signs of success in this field and I would strongly urge that these three stations be supplied as often as possible during the present winter. The people have expressed a wish for this and have promised to do what they can to meet expenses.

These places have been neglected by other denominations as well as our own. The Presbyterians are most numerous and so have a decided advantage, and there are prospects that in a few years with care and attention these stations will become an important not a self-sustaining congregation.

The people paid nearly the whole Bill,

Salary and Board, amounting to \$193.

I am your obedient servant,

FRANK S. COFFIN.

Nov. 26th, 1884

REPORT OF WORK AT DIGBY AND BAY VIEW.

By G. B. Hollock

To the Presbytery of Halifax.

The field is in a promising condition. A permanent pastor is greatly needed. The little church at Bay View is in a very prosperous condition. I trust the Presbytery will see to it that their stations are either provided for permanently, or, at least, have stated services, once every two, or once every three weeks. If properly cared for, I have not the least doubt that this field would become self-supporting in a few years. Presbyterianism is in great favor in the community.

G. B. HOLLOCK.

REPORT OF SUMMERS WORK AT WATERVILLE AND LAKEVILLE.

By Rev. Willard McDonald.

To the Presbytery of Halifax.

I commenced mission work on Sabbath May 11th., and closed Oct. 26th. The services were very well attended. On Sabbath evenings I taught a Bible Class in Waterville which seemed to be appreciated, the average attendance being about 150. The communion was dispensed by Rev. Mr. Dawson in Lakeville, July 12th, and in Waterville, Oct. 26th. A collection amounting to \$4.50 was taken for the Foreign Mission Scheme. The people paid \$120. On the last Sabbath of June I exchanged with Mr. Coffin at Bridgetown.

WILLIAM McDONALD.

REPORT FROM EASTERN SHORE.

By Hugh J. Furneaux.

To the Presbytery of Halifax.

Mr. Hugh J. Furneaux supplied the Eastern Shore, covering the Eastern part of Sheet Harbour Congregation and stations still further East. He has furnished no notes beyond the usual statistical information.

Places supplied, Moser River, Quoddy, Dufferin Mine, Beaver Harbour. Families visited, 123, of whom 60 were Presbyterians. Sabbath School attendance in the different places 110, two weekly prayer meetings, attendance 70 and 30. Contributed by the people for 24 weeks service, \$144.16.

REPORT OF SUMMERS WORK AT NORTH WEST ARM AND GOODWOOD.

*By Francis Edward Smiley.
To the Presbytery of Halifax.*

The work on the station during the summer has been greatly blessed by the Lord in the salvation of souls, and in the increase of interest among the congregation in church work. Eighteen have come forward to confess their faith in Christ, eight of whom are heads of families. The congregation at the Arm, in addition to raising \$230 for the missionary in charge have improved the interior of their church to the value of \$25. The congregation at Goodwood have furnished the conveyance for the missionary, and are making an effort to increase their yearly subscription. The station is not as yet able to support a pastor. It should, however, be carefully fostered until it can,

REPORT OF WORK IN ISAAC'S HARBOR, COUNTY HARBOR, AND WINE HARBOR.

*By R. C. Murray.
To the Presbytery of Pictou.*

According to appointment I began work in the first week in May.

Our attendance at Isaac's Harbor increased to upwards of 200. As the Presbytery gave me no positive instructions when I should go to Wine Harbor, or how much time should be given to the different places, I felt it would not be right to leave so many people for any length of time without preaching of any kind.

I therefore remained at Isaac's Harbor and County Harbor for ten weeks. Mr. George and Mr. Forbes thought it would be well to go for a short time to Wine Harbor, which I did.

The work done during the week in the way of Bible Classes etc. was not what I would like, due partially to the scattered and widely separated population, and also being uncertain how long I would remain in one part of the field.

This leads me humbly but earnestly and sympathetically to direct the attention of Presbytery to the requirements of this field. It is well known by my worthy predecessors, that one missionary cannot do the work with any degree of efficiency, required in this group. Could Pictou Presbytery not afford to send two men to this people for the summer. I believe the expense would not be much in advance of what it has been in former years. Country and Isaac's Harbor would be about self-supporting, and Wine Harbor

and some of the other small Harbors to whom no minister seldom ever goes, would be actuated to do much more than they can now be expected to do. I cannot refrain from expressing myself somewhat strongly on the great need of these *our own* people. They are dying at our door. They are longing for light and life. There are families who have not seen a minister of any kind for years. They are willing to do a little to help themselves, and soon would learn to do more. I do therefore trust that the Presbytery may be able to send two student missionaries to this group this summer and if possible furnish some supply for Country and Isaac's Harbor during part of the winter.

Your missionary would earnestly hope and pray that the seed sown in much weakness may spring up and yield an abundant harvest to the glory of the blessed Master.

Respectfully Submitted,
R. C. MURRAY.

REPORT OF SUMMERS WORK AT HARMONY AND STEWIAKKE ROAD.

*By Thomas Stewart.
To the Presbytery of Truro*

I reached Harmony on May 8th, and began work on the 11th, being the 2nd Sabbath of May.

I preached twice on Sabbath, as a rule, and immediately before the afternoon service, superintended a Sabbath school and taught a Bible Class. On Tuesday nights I held prayer meeting in the school house at Harmony, and on Thursday nights at Stewiacke Road.

The attendance at church and prayer meetings was good.

I was absent from the Station on Sabbath, August 3rd, and the people held a prayer meeting, led by Mr. John L. Archibald, the only elder.

The communion was dispensed by Rev. Dr. McCulloch on Sabbath, August 24th, on which occasion three were added to the roll on profession of faith, and one by certificate.

I supplied the Station from May 11th, to September 21st, inclusive.

The people of Harmony and Stewiacke Road, with few exceptions, regularly attend on the means of grace, and manifest an earnest appreciation of the labours of the missionaries who have been stationed among them.

Though, in the report, no mention is made of collections for the Schemes of the Church, I may say that, on Thanksgiving day it is the custom of the

people to contribute for the Foreign Missions. As this always takes place after the missionary's departure, it never appears in the report.

I received from the people \$123.

Respectfully Submitted,

THOMAS STEWART.

REPORT OF SUMMER'S WORK IN FLATLANDS, METAPEDIA AND UPSALQUITOH.

By H. C. Hinds.

To the Presbytery of Miramichi.

Attendance of these places respectively 80, 76, 41; communicants 47, 7, 10; families 45, 39, 17; families visited 73; contributions to Church Scheme \$16.11; payment for services \$135.00.

Flatlands has put up the frame of a new church. Nine added to Communion Roll in Flatlands. Services during winter urgently required if field is not to retrograde.

REPORT OF SUMMER'S WORK IN BURNT CHURCH AND TABUSINTAC.

By B. G. Vanclève.

To the Presbytery of Miramichi.

I arrived on the field and began work on May 18th. Remained 19 Sabbaths, or till Sept. 21st. Burnt Church and Tabusintac, with their out posts are well organized churches. They should have a pastor all the time. The field is in need of being worked. The climate is healthful, the people kind, amiable, and morally inclined. During my labors I have reason to thank God for the interest manifested, yet there is much rubbish to be cleared away so that the wall may go up. The master builder should come full of the Holy Spirit, work hard, and God will give him success.

REPORT OF SUMMER'S WORK IN ESCUMINAC.

By J. F. Smith.

To the Presbytery of Miramichi.

The field is scattered and surrounded by French Roman Catholics. There has formerly been disputes with the Methodists which caused considerable illfeeling which even yet survives. Of late years the moral tone of the community has very much improved, owing to religious influences and the absence of liquor. There is not much wealth in the place, but the people contribute very liberally, and pay all their own bills; building a new church has taxed them considerably. Want of service in the winter season is a

serious drawback, and materially lessens the good done in the summer. If the bounds of the congregation were extended to include a district now comprised in Campbelltown congregation a regular minister could be sustained without detriment to Campbellton congregation. There is need of elders being appointed. Prospects for the future are encouraging.

REPORT OF WORK AT CARAQUET, SHIPPEGAN, &c.

By E. M. Lundes.

To the Presbytery of Miramichi.

I found this a promising field. Caracquet has only a few protestant families; being surrounded by Roman Catholics, the protestants are exposed to special temptations and have all the more need of careful guardianship and instruction. As the Tracadie station was wisely assigned to the Catechist at Tabusintac, I could make my principal stay at the Little Shippegan Harbor and give two-thirds of my time to the station situated at it. Work promises great results among the highly appreciating people. They fall in most heartily with all Christian efforts. Most of the people engage somewhat in fishing and work at the lobster factories and do a little farming. Most of the many lobster factories employ some Protestants from a distance who attend and support the meetings, and would feel themselves not at home without religious services. One of the factories, close to the places of meeting, which employed some 25 or more Protestants from Nova Scotia that attended other years, has not been running this season but expects to be in operation again next summer.

As another encouragement in the future working of their field, is the building of the Caracquet and Shippegan Railroad which will no doubt bring more Protestants into their hitherto out of the way place.

REPORT OF WORK IN KOUCHIBOUGUAC.

By Wm. McRac.

To the Presbytery of Miramichi.

In addition to the enclosed statistical report I beg leave to say a few words.

The Mission Station of Kouchibouguac is a very extensive and interesting one and deserves watchful care on the part of the Presbytery.

There are altogether about sixty-five families in connection with the congregation, all of whom are willing to contrib-

bute their mite to the support of the gospel. Although more than half the number are unable to contribute very much, yet some few families have contributed as high as \$8.00 and \$10.00 during the summer.

Besides expending over \$300.00 towards completing the new church, the people have cheerfully paid all my expenses. They are also anxious for supply during the winter. during the winter Probationer or Catechist could be had for six or eight weeks during winter. I am sure such services would be productive of much good.

The Sacrament of the Lord's Supper was dispensed on Sabbath Oct. 12th by Rev. J. C. Herdman of Campbellton. Nine new members were added to the roll, one by certificate of membership, eight on confession of faith. Also five infants were baptized by Mr. Henderson, and three adults by Mr. McKenzie of Kingston.

As the new church is now completed and free from debt, the prospects for Kouchibouguac, in a short time, becoming a settled congregation on good.

all should go on smoothly during our absence. Mr. Lawrie who came up with us will return (D. V.) in April to watch over the flock.

Mr. Lewrie was licensed and ordained last evening by the Presbytery of Sydney, so that henceforth he shall be designated Rev. J. H. Lawrie.

The Rev. W. B. Murray late of Ambrim has resigned his connection with the mission and is now only waiting the Master's call. He is slowly sinking and there is now no hope of his recovery. His Brother the Rev. Charles Murray has arrived out in New Zealand on his way to our mission field. Probably it will be arranged between the two churches concerned so that Charles may succeed his brother William on Ambrim.

The prospects of our getting a steamer for our mission are not very bright owing to the exceedingly high estimate formed of her running expenses. If the expense of maintenance be found too high no steamer will be asked for.

With our united kind regards.

Yours faithfully,

J. Annand.

NEW HEBRIDES MISSION.

Letter from Rev. J. Annand.

Sydney, N. S. Wales
Jan. 28th 1885.

Dear Mr. Scott:—

Just a few lines now to inform you of our movements and welfare must suffice.

Your letter of November came to hand last week.

On the 7th inst. we arrived in this city after a tedious voyage of 19 days from the Islands. Since we landed here we have been the recipients of much kindness. Our home is with the Rev. R. S. Paterson and family. Time has passed very pleasantly indeed with us.

Three days hence we embark on the R. M. Steamer "Cuzco" for London, where we shall be due about the 25th of March. However we do not expect to see the cold bleak hills of Nova Scotia before the month of May lest we repent of having left the tropics.

We left our people in good working order as a church. Just previous to leaving Ancityum I received into church fellowship 17 new members and ordained six new deacons. The health of the people was good, and a number of young people were united in matrimony; so that

THE TRINIDAD MISSION.

Seventeenth Annual Report, by Rev. John Morton.

At the close of 1883 the schools and work at Caroni and Curepe were handed over to Rev. John Hendrie, and my work confined to the Tacarigua district.

Sabbath Services were held by me regularly at Tunapuna, Tacarigua and Arouca, and by teachers and native helpers at barracks, hospitals, and outlying hamlets.

Week-day Services were also held as regularly as time and strength would permit at three school houses and four hospitals, while the people were visited and the word of salvation declared to them at their homes, or wherever companies could be gathered in the open air. To this work Mrs. Morton devoted, with little interruption, two half-days weekly—one to Arouca and one to Tacarigua, besides going out as strength and opportunity admitted in Tunapuna. She also attended all my Sabbath services, to assist with the singing and encourage the women.

Sabbath Schools—The Sabbath School at Tunapuna was under my own Superintendence, and my class averaged about 18 men. Mrs. Morton took charge of the women, who attended in considerable

numbers, and the other classes were taught by Miss Nemple, Miss Morton, John Dharm, Geoffroy Subarau and Fanny, his wife. At Tacarigua and Arouca, the teachers conducted the S. Schools. At Orange Grove, Miss Morton conducted a S. School in the afternoon, assisted by one or two native helpers. The average attendance at these Schools has been 120.

DAY SCHOOLS.	ON ROL.			AV. DAILY.
	Boys.	Girls	Total.	
Tunapuna.....	47	11	58	42
Tacarigua.....	34	6	42	40
Arouca.....	29	10	39	27
Orange Grove.	18	19	37	24
Total.....	130	46	176	133

Tunapuna School has done excellent work during the year. Tacarigua School taught by Paul Bhukhan, was on y opened in June. It has been well attended by a promising class of children. Arouca School, owing to the want of a proper teacher, was for months unsatisfactory but it has lately been doing much better under John Dharm. Orange Grove, taught by Miss Morton and a monitor, is a special effort to reach children, many of whom are working. The teaching is confined to Hindi reading, sewing, and religious instruction twice a week. It is interesting to note that in this school the number of girls, usually so small, exceeds that of the boys. Sewing is taught in all the schools.

Classes for Workingmen have been established at all the schools, and at St. John Villiage (near Tunapuna), the latter of which has been kept up by Miss Semple. Over forty have in this way been taught, to some extent, reading, writing and religious knowledge.

Four couples were married, and seven adults and nine children baptized during the year.

The number of communicants in good standing at the end of the year is 13. Two have removed from the district, two have died, and one has been suspended during the year. There has marked progress in the spread of religious thought. And through the labours of our female workers this advance is particularly marked among the women, who at all our stations attend, in proportion to their numbers, quite as well as the men.

Buildings—At Arouca and Tacarigua new school-houses have been erected during the year, and the dwelling at Tunapuna finished. At Tacarigua the school-house must be painted, and a teacher's

house erected in 1885. The attendance at the Sabbath service frequently fills the Tunapuna school-house to the extent of its comfortable capacity, and we hope before long to see it too small. In these circumstances the Mission Council has authorized me to establish a fund for the building of a Church. In this way it is hoped that by special donations this desirable object may in due time be accomplished.

Funds—We fell short of our estimate by £17 4s. 2d. from proprietors, and £4 1s. 6d. from the native congregation. On the other hand, we have received during the year a number of unexpected and most welcome donations from friends in Canada, which have enabled us to close the year with only a moderate debt on our new buildings.

Report of Presbyterian Congregation at San Fernando

Susamachar Church,

San Fernando, 24th Dec. 1884.

As treasurer for Congregation I beg to submit the annual report of our receipts and expenditure for the year closing. Times have been hard, money scarce, yet we are glad to say, that the ordinary Sabbath Contributions are a little better than last year's, and that our accounts show a balance in hand of \$110.31.

CONTRIBUTIONS.

In San Fernando Church.

At Hindi service	\$214 75
At English service	293 17
	—————\$ 507 92

At Stations.

Wellington	24 93
La Fortune	57 19
Barackpore	10 18
Fyzabad	31 28
Rusillac	15 53
Oropouche	109 02
Harmony Hall	13 11

Total income \$769 16

EXPENDITURE.

Our proportion of Mr. Grant's salary. For six months full.	300 00
For six month, half	150 00
Expenses attending supply during Mr. Grant's absence.....	31 90
Keep of horse for mission work for six months ..	75 64
Current expenses of Cen-	

tral Church..... 49 69
 Current expenses of Out-
 stations..... 51 62

Total \$658 85
 Balance in hand \$ 110 31

We have also to report the sale of our Harmonicon which was presented to our Church through Mr. Grant by Dr. Geddes of Yarmouth, Nova Scotia, eight years ago, and of the purchase of a new one. The cost of the new instrument was \$109 86.

To meet this we sold the instrument for..... \$37 00

Raised amongst ourselves by subscription..... 78 20

Total..... 115 20

Leaving a balance in hand of \$5.34 which has been expended in the purchase of new lamps.

Your Committee recommends that the amount in hand be applied for necessary improvement in connection with the church, and thanking the congregation for its ready support and willing heartedness in all matters connected with the years work now tender their resignation.

ALBERT SAMMY,
Treasurer.

Letter from Mrs. Morton.

Tunapuna, Jan. 19th 1885.

Dear Miss McGregor,—

Your parcel of clothing reached us on the 13th of January, also the parcel from Amherst, all in perfect order, and I must tell you we were much delighted to get it. It is the best lot we have had from you, and such a quantity of them! and we could not help noticing how nicely they were made.

In these times of scarcity among our laborers the clothing is more than ever valuable to us. I would ask you, in looking forward to a future donation, kindly to make a larger proportion of the clothing for boys. The different sizes sent are very suitable and we are glad to have them finished off with the buttons. Will you kindly convey our thanks to your sewing circle, and assure the ladies from me that we value most highly the aid thus given to our work; in fact I don't know how we should get along at all without it. We have not received any clothing except from you and from Amherst for more than a year. A box has come to Mr. McLeod from Kingston, but I think it is mostly things to be sold

in aid of the Church Fund, on which there is a small debt remaining.

We are authorized to build a church in Tunapuna, and we are commencing now to beg for it. If any of our New Glasgow Friends can do something extra this year, here is our grand want—a church.

Thanks for the seed beans, but I suppose that you have found out by this time they were buttons. We all laughed till we cried about it, and have not done laughing yet.

Among the clothing was a parcel marked, "Seeds for Mrs. Morton." It contained a canvas bag labelled 'seed-beans.' On opening it we found, no beans, but a rare collection of buttons such as might well be supposed to be the gatherings of a house-keeper during half a lifetime. When the kind donor discovers her mistake may she have as much merriment out of it as we have had. Query—'Will it be quite honest to keep the buttons?'

SARAH E. MORTON.

Letter from Rev. K. J. Grant.

San Fernando, Jan. 22nd, 1885.

Dear Mr. Scott:—

The work of another year is fairly started. On the 11th we had our Communion. People gathered in large numbers from all stations of our District. Mr. Gibson conducted service in the school house in English at the same time that Hindi was preached in the church. Both congregations joined together at the communion.

The attendance at our schools is very good, the work is gradually falling into the hands of Indians.

Miss Copeland has entered on her work cheerfully, hopefully, and with vigor. The attendance was never so full in San Fernando and judging from present appearances and with the assistance she has I anticipate a most prosperous years work.

Yours faithfully,

K. J. GRANT.

Letter from Rev. J. W. McLeod.

Dear Mr. Scott:—

It is some time since I wrote you and I cannot write at length now. We are all in our usual health. I feel better since the rain ceased.

We are now starting the schools and getting things in order; working for its incoming year. I have just rearranged and painted the seats in the Princetown school house, and seated the new room

I have also divided it into two, making thus three separate rooms or departments in all. These will be taught by a monitor, an assistant teacher and Miss Blackadder who will also have an oversight of the lower rooms.

We are trying to work St. Julian school in connection with a government school near it in order to keep on Jordan Hill whose chief support we lost through dull sugar markets.

Mr. Gregg, of Glasgow, is here just now, and just had a look in and around our little church with which he was much pleased. He has long been a friend to the mission work here.

Mr. Gibson will be with us in Princetown for a while. I am very glad of his help.

We recently received through Rev. Mr. Grant a goodly parcel of clothing from the New Glasgow ladies, also a box from United Congregation, West River, valued at \$16.00 for both which we wish to express our sincere thanks. We also received from Lunenburg ladies and E. L. Nash, Esq., a former Pictonian, two good boxes of articles for our bazaar of last month. (I may say that the bazaar reduced our church debt by \$42.21.) Another box from Miss Machar also, chiefly for our bazaar has been landed but too late for the bazaar. However, it will not be a loss by any means. We thank the donors one and all for their remembrance and gifts. We have seen all the missionaries and their families recently. We also had the pleasure of making the acquaintance of Misses Hilton and Copeland. Miss Blackadder is well, and begins work this week. Our Presbytery meets in Port of Spain next Tuesday. We much regret the expected loss of Rev. Mr. Falconer. This must suffice for the present. I hope Trinidad had a good share in the applications in the week of prayer now over.

Yours faithfully,

J. W. McLEOD.

— —
Letter from Mr. Morton.

Tunapuna, Feb. 9th, 1885.

My Dear Dr. Patterson:—

I might have written you sooner to thank you for the "Prize Essay" sent me by Mr. Grant, but I wished to read it first. I have great pleasure in expressing my high appreciation of it. Of course you know a great deal on the wide field that we do not. Hinduism, Mohammedanism and Buddhism are our beaten ground. Your Life of Dr. Geddie and this Prize Essay are fitted to be very widely use-

ful. 1st, To the friends and supporters of Missions, and 2nd to young men who think of going out as Missionaries.

I am glad you have emphasized the point that the first and greatest motive should be obedient to the Saviour's command. With this first there is room for enthusiasm, fervour and pity; but no other motive can meet every trial to faith and fidelity amid moderate or scanty success and abundant ingratitude.

I have now been here four years and the work seems more trying than in the district I left. Rum, that curse of curses has told more here than down the coast. At present many people can only get two or three days work in the week and the wages are low. This applies to those whose indenture is out. Those indentured must be provided with work and cannot be paid less than 25 cents per day or task. Some are meeting the trial with spirit, the majority display the failings of orientals—want of determination and tact of perseverance—a yielding easily to what they call fate. Since the terrible lesson of Hossay day there has been much more respect shown by the Coolies to the law and to those over them. The lesson terrible as it was, has I am persuaded, done good both to them and to the lawless among the Creoles.

If the present prices of sugar continue we will have some formidable problems to deal with. In the other three fields there is an escape from the labor difficulty in the fact that land can be got not very far out of the way. And as a large number of our Christians have land of their own there has been no serious hardship among them. In my field the land to be had is much farther back. The village population near Estates is large, and the crisis has told more severely on these.

It is not desirable to remove large numbers of these labourers away from the Estate labor to which they have been accustomed unless it become a permanent necessity. But if the crisis continues something of that kind will have to be done. And it is not difficult to see how a sturdy people thrown back upon virgin soil and their own resources might find this present hardship a very providential mercy. Unfortunately the Hindoo is not so sturdy as the Saxon. Yet who knows what energy an emergency might develop.

By a vote just received from D. Burns I am informed that the F. M. Board passed all our Estimates. For that I am thankful. That the state of your funds prevented you from entertaining

our proposal about a 5th Missionary is a pity. Mr. McLeod has begun work teaching our agents, we assist in his field. He seems a little better but far, far from strong. He may be able to go on with teaching as his chief work; but there is little prospect of his being able for the full work of one of our fields. In these circumstances we should have a man at work at the language as soon as possible.

Yours Faithfully,
JOHN MORTON.

Report by Rev. J. K. Wright.

One year's work in Couva is finished. Looking back we find much cause for gratitude and thanksgiving to God. We have had no sickness of any account. Progress has been made in the acquisition of the language. It is due that mention should be made of the hearty and efficient way in which Abraham Lincoln has discharged his duty as Interpreter and catechist. He has been very helpful. A uniform plan of work has been followed by the missionary and helpers during the year, so that service have been held with almost unbroken regularity in the hospitals and at the barracks of the several estates. The Sabbath services have been well and regularly attended by the people. Members have increased.—It has been necessary, however, to remove two names from the roll for neglect of the services and ordinances.

As agreed by the Council, \$100—not in the estimates at the beginning of the year—were spent in putting necessary propping under the mission house. In this work valuable assistance was given by Mr. J. Wilson, Attorney at Sevilla and Brechin Castle estates, in a gift of bricks delivered on the premises, and by Messrs. Kilgour, of Exchange, in having gravel carted from the railway station. Our thanks are due these gentlemen. A teacher's house was built at Milton with the balance of the money from 1883. Land was purchased and a school house erected at Calcutta Village at a cost of \$334.98. So that the expenditure above the estimate amounted to \$434.98, by a balance in favor of the estimate through donations. This debt we trust will be provided for in the contributions of friends during 1885.

The work in all the schools has been prosecuted vigorously. Those in Esperanza and Calcutta have been accepted on the government list of assisted schools. A new school, standing in the relation of branch to Esperanza school, was opened on Providence Estate. Its expenses have

been met within the estimate. New schools should be opened soon at Perseverance and in Spring village. That in Spring is the most important and urgent. To open this will require an increase of about (£50) fifty pounds in the estimate for the year. The school in Exchange Village very much requires a teacher from Canada. If the Council should recommend application for such a teacher, the estimate will require to be increased by another fifty pounds (£50).

Donations have been received as follows:—

London, Ont., (collection).....	\$19.00
Young Ladies' Helping Hand Society, St. James Ch. New Glasgow.....	25.00
Friends in Trinidad.....	30.00

To these we render hearty thanks and trust that this year many will follow such good examples.

During the year there have been 26 baptisms, 8 children and 18 adults; and 5 marriages.

ALL RIGHT, A BIBLE HERE.

A ship having been wrecked off one of the islands of Fiji, a boat's crew that had got ashore from the wreck were in the greatest possible terror lest they should be devoured by the Fijians. On reaching land they dispersed in different directions. Two of them found a cottage and crept into it, and as they lay there wondering what would become of them, one suddenly called out to his companion, "All right, Jack; there is a Bible on this chair; no fear now!"

What must have been the effect produced upon that man's mind! He now felt that, the people of that cottage being Christians, he and his companion were safe, while under other conditions they would probably have become a meal for the first Fijians who made their appearance.—*From a speech by Lord Shaftesbury.*

An agnostic, on learning that a distinguished and intelligent lady was a believer in the Holy Scriptures, professed to be surprised, and asked her, "Do you believe the Bible?" "Most certainly I do," was the reply. "Why do you believe it?" he inquired again. "Because I am acquainted with the Author." This was the testimony, and all his talk about the unknown and the unknowable went for nothing in view of the calm confidence born of her personal acquaintance with God.

THE FORMOSA MISSION.

Letter from Dr. McKay.

Hong Kong, Dec. 23rd, 1884.

Rev. Dr. McLaren,

My Dear Brother,—As the American mail is about to leave, I am anxious the Church in Canada should know the following:

(1.) I am still shut out from Formosa, having so far failed in getting back on a French man-of-war. My letter was read by the Vice Admiral, then sent to Admiral Courbet.

(2.) No work could be done if in Tamsui. The foreign community are confined to their houses. One died. Sickness prevails everywhere there.

(3.) I received three letters from Giam Cheng Hoa. He is staying in our house. All quiet on the east coast among the Aborigines. All quiet also among our southern churches. Around Tamsui and Kelung the converts are scattered, and are suffering persecution, more or less, from the enemy. Two Chinese were beheaded by the Mandarin for pulling down the *Sintiam* chapel. There is no more looting or destroying of chapels.

(4.) I received two letters from Dr. Johansen, who says the health of the community is very bad.

(5.) The Jamiesons are studying faithfully at the language every day, the same as at Tamsui, with very little interruption, and are making good progress.

(6.) I am strong again, and trying to get more strength, physically, mentally, and spiritually, to be ready for returning to beloved Formosa.

Let the whole Church in Canada pray for Formosa. Psalm 125: 2.

Ever Yours,

G. L. MCKAY.

P. S. We are all well. Three of our preachers are in Amoy. Two students are here. I drill them every day.

G. L. M.

THE INQUISITION.

One of the historians of the Inquisition thus describes the tortures to which its victims are subjected:

The worst torture was inflicted by suspending a pulley from the roof of the hall with a strong rope passed through it. The executioners put shackles on the feet of the victim and suspended heavy weights from them. His hands were then bound behind his back, and the rope from the pulley securely fastened to his wrists. In this position he was rais-

ed from the ground, and if he still refused to confess, was flogged while suspended. He was then allowed to drop suddenly, but in such a manner that neither his feet nor the weights touched the ground, in order to render the shock of the body greater.

The torture of the rack was inflicted by stretching the victim on his back along a wooden horse or hollow bench, with sticks across like a ladder. To this his head, hands and feet were bound in such a manner as to leave no room to move. The horse or bench was then moved, literally racking his limbs with pain; and while in this position water was slowly dropped into his mouth on a piece of ribbon, which glided down his throat and produced all the sensations of drowning.

In the torture by fire, the prisoner was placed naked in the stocks; the soles of his feet were greased with lard and placed on hot irons, where they were perfectly fried.

The most horrible death was that by water. The victim was tied in a sitting posture, on a stone; his arms were bound behind his back; over his face was placed an iron mask, which was opened only once a day, when a Dominican friar gave him the allowance of bread and water. From above, a drop of water, a single drop, fell constantly on his head and always on the same spot, for the head was so secured with an iron chain and ring that he could not move it. After a few days the hair was worn from the spot on which the unceasing drop fell; after a few days the skin was macerated. Day after day, week after week, month after month, and in some instances, year after year, the drop continued to fall, until at last the skull was perforated; and then the first drop that touched the exposed brain was the charitable drop that released the poor victim from the hands of the "priest of Christ."

From the twelfth to the sixteenth century the victims of the Inquisition could be counted by hundreds of thousands, the crime of many of them being merely a suspicion of heresy. The Reformation of the sixteenth century put a check to its progress, because the heretics, under the brave leadership of Luther and his companions, overcame the powers of evil. But the Jesuits gave it new life, and it continued to flourish in Spain and Italy until the present generation. In Seville, in Spain, says Father Gavazzi, as late as 1822, there was visible a large furnace, built expressly in order to burn in it at the same time not less than three hun-

dred human beings. The day of the execution was a great festival. The victims having mitres of paper on their heads, and wearing shirts painted over with flames and devils, were conducted to their doom, and the last words of the Inquisitor, as they handed the condemned over to the lay executioner, were 'be kind to them, and spare their blood!' In a few minutes they were ashes, and their ashes were cast into the river!

Such were the tender mercies of Rome toward those who differed from her and worshipped God according to their consciences. Were such a state of matters confined to the dark ages, and did Rome now repudiate the Inquisition, and teach the doctrines, and follow the life, of the meek and lowly Jesus, making it her aim to bring forth the fruit of the Spirit, love joy, peace, long suffering, gentleness, &c., then might the dead past be allowed to bury its dead, and the memory of these horrible deeds be forgotten. But the boast of Rome is that she is always and ever the same, infallible.

Not only so, but Monsignor Capel, a delegate from the Pope who has been for the last two or three years in America, in earnest speech before a Catholic Council in Baltimore, defended the Inquisition claiming that "if a man rob me of my property it is just that he should be punished, if a man cause me bodily injury he should according to just laws pay the penalty, how much more the man who robs me of my faith." Who can rob a man of his faith? Rome by such means tried to do so. Mr. Capel further claimed that the church by the Inquisition was but doing a parents duty towards erring children.

The subject, dark as it is, teaches us a few very important lessons.

1. Gratitude to God for the progress of truth, light, and liberty, so that such scenes are no longer possible. Though she may have the will, she has not the power.

2. Compassion for those who are still exposed to persecution for Christ's sake, as is the case to some extent in Spain, Mexico, &c., and prayer and work for

the complete triumph of the principles of the gospel.

3. Let us remember that the *individual* and the *system* are not the same. Many of us have Catholic neighbors and friends who deserve and receive our love and esteem. They are better than their system. To abuse either them or their religion is but of a piece with the evils above mentioned. Some of them are true followers of the Lord Jesus. While in the church of Rome they are not of it so far as its destructive principles are concerned.

4. Another lesson the people of our free land need to learn, viz, watchfulness against the spirit of Rome which manifests itself in the effort to overthrow our free school system, and in other ways to thrust itself upon the domain and rights of the citizenship of a free country.

The old fable of the camel in the millers tent is an apt illustration of the methods of Rome. The camel asked as a favor to get the end of her nose inside of the tent as the day was cold. It was granted. Then she asked to get her head in, granted. Then her neck, then her fore feet, then by degrees her whole body. Once in she began to take matters into her own hands. The Miller complained. "If you do not like it you can go," was the reply. "I am in and intend to stay."

THE FRENCH IN THE SOUTH SEAS.

The following extract from the English Presbyterian shows the attitude of the French toward English Protestant missions.

"The Foreign Secretary of the London Missionary Society has just received a letter from the Rev. Mr. Jones, the Society's chief representative in the Loyalty Islands. The Rev. Mr. Jones's headquarters is the Island of Mare, recently annexed by France as part of the group of which their convict settlement of New Caledonia, is the centre. He writes stating that he has been compelled through the action of the French authorities to abandon the mission work. Or-

ders from the Governor of New Caledonia enforced by the presence of a French Government steamer, forbid the English missionary making any use of or retaining charge of the schools, chapels, or native mission work. Mr. Jones escaped threatened confiscation of the mission property by transferring it to the native pastors, who have been trained and are now paid through the mission. The determined and unscrupulous policy of the French in this case, as in others, is to root out English missionaries, English trade, and all English influences, even at the cost of throwing the natives back into savagery."

CHURCH UNION IN ITALY.

The Waldensian Church in Northern Italy maintained its purity of life and worship amid the most terrible persecutions, all through the middle ages when in the rest of Europe darkness covered the earth, and gross darkness the people.

Down to 1848 it was confined to the Mountain Valleys of Piedmont. At that time it numbered but sixteen congregations so reduced had it become by long ages of persecution and exile.

In 1848 religious liberty was granted in the kingdom of Sardinia, and the church began at once missionary work through Northern Italy with a goodly measure of success.

In 1870 a number of the Protestants banded themselves together under the name of the "Free Italian Church". Father Gavazzi is one of its leading spirits, and through his efforts ably seconded by his collaborators great progress has been made in the diffusion of Evangelical truth in Italy.

These two bodies are now negotiating with a view to union

The Waldensian Synod at its last meeting passed the following resolution:—

"The Synod in the spirit of the true union which must reign between the members of the body of Christ, and with the earnest desire of seeing the harmony of the Church's work in Italy restored, after having examined the proposals made by the Evangelization Committee favor-

ing a union of the Waldensian with the Free Church, as proposed by the latter, authorizes its Evangelization Committee to enter upon negotiations with the Free Church, and report at the next meeting of the Synod."

The General Convention of the Free Church at its late session in Florence resolved as follows:—

"After the consideration of the project of a union between the Waldensian and the Free Churches, in which the full agreement of all the Church delegates became apparent, the general convention accepts with great joy, the plan of a union, and authorizes its Evangelization Committee to co-operate with the committee of the Waldensian Church, and to report at the next meeting."

EXTRAVAGANT POOR.

Archdeacon Farrar at Westminster on a recent Sunday preached on Temperance. He said: "Those who talked of exaggeration in this matter talked with inexcusable ignorance." After reciting a terrible catalogue of evils observed in his own parish as the direct effect of drink and drunkenness, the preacher said that he who had often attacked the luxury of the rich must say that it was not so deadly and treacherous as the drink of the poor. There was many a workingman, many a cabman, many a labourer, many a artisan who spent every day of his life on intoxicating drinks a sum which he should think it criminally luxurious and disgracefully extravagant to spend.

CONGREGATION OF SHUBENACADIE AND LOWER STEWIAKKE.

Financial Statement for 1884.

Contributed for

Foreign Missions.....	\$186 00
Augmentation Fund.....	100 00
Home Missions.....	50 00
College.....	19 00
French Evangelization.....	34 00
Aged and Infirm Ministers.....	12 00
Widows' and Orphans.....	8 00
Assembly Funds.....	8 00

Total for Scheme of the Ch.	\$417 00
Synod and Presbytery Fund.....	9 00
Other Religious & Ben. Objects..	30 00
Amount expended on Churches ..	356 00
Incidental Expenses.....	150 00
Stipend.....	900 00
Total.....	\$1862 00

THE Children's Presbyterian.

The children of our Church support one of the most important parts of our Foreign Mission Work. The Dayspring and Mission School Fund. Although there are but six weeks until the accounts close little more than half of the Sabbath schools throughout the Church have given anything as yet to this Fund and there is not nearly enough money in that fund this year to pay the teachers and our part of the Dayspring. Are there not many of the children in our Church who would like to do something in aid of the fund before the first of May, and many more who can do something in addition to what has been already done. Look at the work you are doing, children, teaching 2000 children for this life and the next. If you wish to do something no matter how little to help on this work, you can give it to your pastor or Sabbath School teacher who will forward it for you. In this way you are sowing seed that shall bear fruit in eternity.

THE TRINIDAD MISSION.

ANNUAL REPORT OF TUNAPUNA SCHOOL.

BY MISS A. A. SEMPLE.

The year that is about to close upon us has been one of great activity for me, having been spent, mostly in the school and homes of those children connected with it.

As so many letters from the field have appeared either in full or condensed in the RECORD or some other publication, there is little left that is new, for an annual statement; and it is probable too, that you will regard the early and full publication of these communications, as they are received, as more important

than the production of material in an annual report. The more salient facts regarding my work, I will submit with as much brevity as practicable.

My school work has been prosecuted much as in the preceding year, but shows greater vitality and more manifest tokens of advancement. The marked improvement in many of my little scholars, both in spiritual and secular knowledge during the past year, is very encouraging. Recalling the time two years ago when first I came among them, I have often been disheartened when I found them inattentive during the Bible lessons; they would laugh, talk, and nudge each other, whilst I was trying to make plain to them the way of salvation, as though it was nothing to them. It is not so now with those who can understand me. The readiness and heartiness with which these children receive the 'Word' makes me hope for better things in the future.

The Tunapuna school has on its roll for 1884, 105 boys and 25 girls. These figures do not really represent the number of children in actual attendance on the school, for in no one month have I enrolled more than 70. The month of December I only had 57 but my daily average was 45. Although I have lost so many of my pupils, there has been a gradual and steady increase on the attendance during the year. Death has not broken our ranks, but two of my boys have gone to India; several others have removed from the place, and others gone to work. Tho' some of my boys have been married I am happy to report that they are still in the school, and are continuing their studies with the same interest. My school is a great delight to me; they are (with a few exceptions) such dear children and work so well; but I can only rejoice with trembling over some of them, as their parents will sometimes threaten to take them away, saying, that if they remain they will become christians; however, we hope to be able to keep them on and get others to come as well.

In May we had our examination for Result Fees. 36 were presented before

the Inspector, 32 of whom passed his examination as arranged by the Education Department, securing to us \$137.68.

Whilst all the branches of a common school education are being taught, we seek to give prominence to religious instruction. None but God can tell what may yet be done through the instrumentality of our schools. Amid difficulties and discouragements we go forward bearing the precious seed, feeling confident in the promise, that "He that soweth in tears shall have a reaping time of joy." Yes we do look for grand results in the future. Many of these poor heathen children will become converts to the true religion. Native churches will hereafter be formed from their ranks, and not a few, we trust, will become missionaries.

In June I began to do a little work on my own account. On my visits to St. John Village I met with several men who were desirous of being taught to read. I began with 3, but the number soon increased, so that I was encouraged to establish a regular class. This I did, and have since taught it regularly three afternoons in the week, and am always greeted with a warm welcome. This department of the work has been especially interesting to me, for it was begun and carried on amid discouragements and even some opposition. Notwithstanding, it has flourished with an average attendance of 15. After entering upon this work, I feared I would not be able to keep it up, as it involved a good deal of walking, but all seemed so easy to learn. I could not think of giving it up. Three of this class can already read the New Testament fairly in their own tongue, and several others are getting on well. We trust in this way, to get a hold upon these men and boys, and get them into the church and Sabbath school.

On Sabbath afternoon, I have a class of from 10 to 12 who meet with me to learn hymns and read God's Word. After which I go out into the village with Geoffry Subaran or Fanny his wife where we have had some very enjoyable services. All these things are encouraging but it is necessary to look at the disappointing side as well. We have had no difficulty in getting the people to listen and even to assent to a great deal of what is told them, especially where there are motives of gratitude or affection in the case. Our words are often to them as "a very lovely song;" they are pleased and interested, they may be even intellectually convinced of the truth of what they hear, but when it comes to breaking through the

habits and customs of a life-time, to the deliberate severing of life-long ties and acting in opposition to the generally received opinion of their own people, it is no wonder that human nature proves too weak. We must realize as well as believe that nothing but the mighty power of God, producing heart confession and living faith is sufficient here.

Our work for the year closed with a united examination of the four schools, in connection with which we had a Christmas tree and refreshments for the children. The large school room at Tacarigna was filled to excess. Besides 190 children, there was also present, a good representation of Europeans, coolies and creoles. It was very gratifying to us as teachers to see so many coolie children together on such an occasion, and it certainly must have been more so to Mr. and Mrs. Morton who spend a great deal of time in looking after these schools. When the examination was over, some recitations in both English and Hindustani were rendered correctly by several of my little pupils, and two Hindi hymns were nicely sung by all. Then followed the distribution of prizes which took some time, as all who had made attendances enough to come up for examination must receive something. We divided these into three classes, according as they had made 400, 300 or 200 attendances during the year. All shared in the usual treat, and after that, left for his or her home well pleased and happily anticipating the Christmas holidays. It was indeed a treat to them, and a day long to be remembered and talked about.

I heartily thank all the kind friends who have responded to my appeal for help for this school and only wish they could have witnessed the joy and pleasure produced by their gifts. I would here acknowledge \$17 00 from the Ladies of Sydney, Cape Breton, and also £3 stg. (by Rev. K. J. Grant) from the "Bny Bee Society," Pictou, N.S., part of which was devoted to this purpose. The interest that our friends at home are taking in our work here, is very cheering. We trust it may increase. I may also mention how thankful we are to have Miss Hilton with us, who will enter upon her labours at the first of the new year. I trust she may be long spared to aid in the noble work, and am sure, that provided her health will stand the climate she will be a great help to us.

We are happy in view of all facts of the report to state that the interest in our work is on the increase, and our young people are more regular in their

attendance on the Sabbath services.

May the Lord bless more abundantly every effort to shed abroad the light of His glorious gospel.

Faithfully submitted,
A. A. SEMPLE.

Letter from Miss Morton.

Tunapuna, Jan. 10th. 1885

Dear A. A. S.—

When I last wrote we were very busy about our Christmas tree, so I will go back and tell you about it first. On the morning of the 17th of December, Miss Semple, Papa & I went to Tacarigua as early as we could get off with the wagon loaded as full as possible and we could hardly get sitting room. On our laps were baskets of lovely flowers to trim the room. As soon as we could we got to work and Papa went to get a mango tree which had been promised for the tree.

The Tacarigua teacher and children had an arch erected at the gate of coconut leaves and also at the door and window in front. We hung bunches of flowers at these places, and seated ourselves on the floor to make wreaths for over the windows inside. We had to work hard to get the tree trimmed and ourselves dressed by twelve when the children were to be put in their places.

Arthur, Miss Hilton, and Jean Falconer came by the train, so we put them to work at the tree and it looked very pretty when done. All the prizes, bags of sweeties, some balloons, some oranges, dolls, and flowers made it a sight and it was a large tree and well loaded.

At twelve we had about 190 children seated like packed herring or sardines and four of us marching about with rods to keep them in order. Of course all the schools turned out well and there were very few away whom we wished to be present. Tunapuna, Tacarigua and Arouca had to read in their different classes and some recited. Then they had some mental arithmetic and the prizes were distributed.

We made a rule that any who had not made the average required to send them up for the Government examination which is 200 half days and which is easily made should not get anything. Of course some made a great deal more. Those who made four hundred were very good, so they got a badge made of a pretty little painted leaden soldier with a bright piece of ribbon attached as a distinction besides their prizes, and you should have seen how proud they were of

them. Then those over 300 got a card or little something more, and the 200 they only got their prizes. Below that some who were not too bad got the treat only. Some got only part and a lot who came only for the good things, expecting to share with those who had come regularly and worked well, got nothing. I had a number of that order and they were very much disappointed, but it will do good, same at least will come more regularly. I was sorry for them, but they had been warned and would not heed. All my largo girls were a nice sight, and we all enjoyed seeing so many nice little Cooie faces together.

They sang two hymns to their own tunes and did very well, and also said the commandments in Hindustani.

Everything went off smoothly and nicely and the children enjoyed it very much as did the visitors who were present. We were all very tired, but trust it will be a great help to our schools.

They have had the bazaar at Princetown to help pay off the debt on the new church. They had quite a number of pretty things. Everything sold well, and the few that are left are being sold privately. They made about \$140 on the day of the bazaar and I do not know how much since.

Miss Semple teaches at Tacarigua now and has a nice large school house.

I have begun my class again and am trying to get some of them into the Tacarigua school as it is not far off. I have not as yet succeeded but hope to before this year is far spent. Sometimes I almost give up in despair they seem so wild and heedless, and now the mill is grinding, so when I ask for some who are away the answer is generally, "gone to the mill to eat cane and drink liquor," given in Hindustani. The liquor is the juice of the cane just squeezed out and warm, and it is very nice I believe, though I have never tasted it.

Yours sincerely,

AGNES MORTON.

Judge Pitman has said a true thing, and one to be well considered, in the following sentences:—"It is no chance as association which leads to the cry, 'Down with the Sunday laws and the liquor laws' in so many parts of the country. The traffic wants the day; it wants the Saturday-night wages; it wants the opportunity and temptation to drink on the day of rest. It has the day in Europe, it covets it in America. It will have it unless the political power of the traffic is broken."

LETTER FROM A PASTOR.

Dear Children :—

The Presbyterian Church in Canada has a flourishing mission among the Indians of the North West. It was the first foreign field which the Western section of the Church occupied. There are now four missionaries and four teachers labouring among the Red men. The following extracts are from a letter by one of these agents.

"Visiting one evening I came to a little village of about 12 families all of whom are still in their wigwams excepting two families who had little log huts. Going into the wigwam of the chief I got permission to stay all night. The family consisted of the chief and his wife, three boys and one girl. The thermometer was 20 below zero and the chief sitting by the fire had not even a blanket over his shoulders. The youngest a little boy about eight years of age had scarcely a rag about him but his blanket. They lay down to sleep upon the frozen ground each tucked in his own blanket. The thought of so many shivering people about me prevented sleep.

Who would not feel for them and especially for that little boy? He would sleep for about half an hour, then with a cry of cow-a-oh-ee (cold), he would spring up open his blanket, warm his little bare body at the fire still sleeping and unconscious of my presence, then return and lie down for another half hour to repeat the same act. The rest of the family slept but dreaming of icy fields and biting winds and cold and stormy blasts. This is only a picture of what we would find in all the rest of the wigwams.

Spent another night in another part of the Reserve in one of the little log huts. The people were able to keep themselves warm but the little ones were almost naked. The place and the people were dirty, filthy, and full of vermin, a little disagreeable but we are searching for jewels.

In another hut we saw a boy about fourteen years of age. He is ill the fluttering pulse, the quick respirations, and the skeleton body told that he was not long for this world, and yet no bed to lie upon but the frozen ground, no pillow upon which to rest his aching head, he gathers his blanket more closely about him and shivers with the cold, he craves for food, and yet that which they are able to give him he loathes, all about him are pagans. He has no comforts in this life and no sure hope for the future. Poor boy! Whose heart would not yearn

if they were privileged to minister to his temporal wants? Who would not thank God if they were permitted to speak to him of a Saviour and try to awaken in his heart a sure hope of a land where there is no sickness no pain?"

Can you, children, restrain a tear or withhold a prayer after reading of these poor Indian children in the North West, dying without earthly comforts and knowing nothing of Him who said suffer the little children to come unto Me, and forbid them not for of such is the kingdom of Heaven. D.

WINGS BY-AND-BY.

'Walter,' said a gentleman on a ferry boat to a poor, helpless cripple, 'how is it, when you cannot walk, that your shoes get worn?'

A blush came over the boy's pale face but after hesitating a moment he said :

'My mother has younger children, sir ; and while she is out washing, I amuse them by creeping about on the floor and playing.'

'Poor boy !' said a lady standing near, not loud enough, as she thought, to be overheard. 'What a life to lead ! What has he in all the future to look forward to !'

The tear started in his eye, and the bright smile that chased it away showed that he did hear her. As she passed by him to step on shore, he said in a low voice, but with a smile :

'I am looking forward to have wings some day, lady.'

Happy Walter ! Poor, crippled, and dependent on charity, yet performing his mission ; doing in his measure, the Master's will, patiently waiting for the future, he shall by-and-by 'mount up with wings as eagles ; shall run and not be weary, shall walk and not be faint.'

WHAT A BOY ACCOMPLISHED.

A boy who attends one of our Sunday-schools went out in the country the last summer to spend his vacation—a visit he had long looked forward to with pleasure. He went out to help the men harvest. One of the men was an inveterate swearer. The boy having stood it as long as he could said to the man, "Well, I guess I'll go home to-morrow." The swearer, who had taken a great liking to him, said, 'I thought you were going to stay all summer.' 'I was,' said the boy, 'but I can't stay where anybody swears so ; one of us must go, so I will leave.' The man felt the rebuke and said, "If

you stay I won't swear,' and he kept his word. Boys, take a bold stand for the right; throw your influence on the side of Christ, and you will sow the seed, the harvest of which you will reap both in this world and that which is to come.—*S. S. Visitor.*

WHAT RELIGION DID FOR A LITTLE GIRL.

Religion helps children to study better and to do more faithful work. A little girl of twelve was telling in a simple way the evidence that she was a Christian. "I did not like to study, but to play. I was idle at school, and of en missed my lessons. Now I try to learn every lesson well to please God. I was mischievous at school when the teachers were not looking at me, making fun for the children to laugh at. Now I wish to please God by behaving well and keeping the school laws. I was selfish at home; didn't like to run errands, and was sulky when mother called me from play to help her in work. Now it is a real joy to me to help mother in any way, and to show that I love her."

Such a religion is essential to the best interest and moral growth of youth, and will make life sunny and cheerful.

WHERE ARE YOUR SINS.

A young girl came to see her minister, being anxious about her soul. "Are you saved?" he asked, "or are you only trying to be saved?"

"I am trying," she sadly replied

"How are trying?"

"I am praying and reading the Bible and going to church and striving to keep the commandments."

"How are you succeeding?"

"Not very well," she sorrowfully answered.

"Do you not see that in all this trying you are leaving Christ out as truly as if there were no Saviour who has come down from heaven to deliver us from sin and its dreadful consequence?"

"Oh believe in Jesus," she quickly responded.

"You do? Let us see. Do you believe that Christ died upon the cross?"

"Yes, I know it."

"How do you know it? you were not there to see him die."

"I know it because God says so in his word."

"Do you believe, then, whatever God says in his word?"

"Yes, sir."

"Well, why did Christ die upon the cross?"

"He died for our sins."

"You are correct, for God says over and over again that he died for our sins. Your sins were upon him; therefore, when he was nailed to the cross, were they?" "Yes, sir."

"Where is Christ now?"

"He, is up in heaven."

"You are right again, for God repeatedly tells us this in his word. Are your sins upon him?"

"No, sir."

"Observe. your sins were upon him once when he was nailed to the cross, and to-day he is in heaven without them. Where are your sins?"

She looked down for a few moments in deep thought, and then, raising her eyes, a sweet smile played over her face as she said. "They must be in his grave."

"I lay my sins on Jesus,
The spotless Lamb of God;
He bears them all and frees us
From the accursed load;

I bring my guilt to Jesus,
To wash my crimes'n stains
White in his blood most precious,
Till not a spot remain.

SOLOMON'S SYSTEM.

"Do you think it would be wrong for me to learn the noble art of self-defence?" a religiously-inclined Somerville youth inquired of his pastor.

"Certainly not," answered the minister.

"I learned it in youth myself, and I have found it of great value during my life."

"Indeed, sir? Did you learn the old English system, or Sullivan's system?"

"Neither. I learned Solomg 's system."

"Solomon's system?"

"Yes. You will find it laid down in the first verse of the fifteenth chapter of Proverbs—'A soft answer turneth away wrath.' It is the best system of self-defence of which I have any knowledge."

Contributions for the Dayspring by the Sabbath Schools of Little Harbor and Fisher's Grant Congregation:—
Agnes Ballentine, Pine Tree..... \$3.25
Willie Forbes, Little Harbor..... 4.50
Janie C. Cameron, Chance Harbor, 2.85

	\$10.50
Fisher's Grant,	9.00
Total.....	\$19.50

CAN A CHILD HAVE FAITH?

Yes, a child can have faith. There is not one of our readers so young as not to be able to believe in the Lord Jesus Christ and be saved. Every one knows how to believe in father or mother, in an older brother or sister. Children naturally believe. We say to all the boys and girls that they believe Him in the same way as they believe their parents. When they promise any thing, no matter what, their children expect them to keep their promise. So when God promises any thing the smallest child may expect Him to keep His promise. And certainly He will do it. God never disappoints those who put their trust in Him. The earlier that children can be taught to remember their Creator the better for them. We once knew a most excellent young man at college. One day, in talking upon religious matters, we asked him when he became a Christian. His reply was: "Ever since I can remember, I have loved God and the Lord Jesus Christ."

"I DON'T CARE."

"Mary, unless you keep more steadily at your work, I'm afraid what mother gave you to finish before dinner will not be done," said an elder sister to a girl who kept jumping up and running to the window to see the passers-by.

"I don't care if it isn't finished," was the reply; and again Mary dropped her work, and sat swinging her feet, while she commenced humming a tune, as if in defiance of all advice.

"But you will care by-and-by," continued Fanny. "When mother comes home and finds how idle you have been, she will not take you to ride this afternoon, as she promised if you were a good girl."

Mary was content to please herself for the time being; so the work was unfinished, and she had the mortification of seeing her mother and little brother drive off from the door without her, leaving her to console herself the best way she could for thus really cheating herself out of a long-talked-of pleasure.

"I don't care" has been the occasion of much sorrow in the world; and such carelessness about our duty to God and man will be the bitter lament of many a lost soul.

"THE ROMANCE OF MISSIONS."

During the visit of Moody and Sanky to Britain ten years since, an event occurred which has borne, and is still bearing

fruit. A Mr. Studd attended the services at Camberwell, and such was the influence exerted upon him by Mr. Moody, a addresses, that he became an entirely changed individual. From a sporting man he suddenly became an enthusiastic Christian worker.

Mr. Studd, who is now deceased, began by reforming his household. He disposed of his hunters and dogs, and his country seat henceforth became a centre of missionary effort for the district.

At that time his two sons, then unknown to fame, were quietly pursuing their studies at Eton. The influence of the changed aspect of their home told upon the lads. Passing to Cambridge, the young Studds came to be regarded as among the most famous cricketers of the present generation, one of them being the captain of University Eleven.

The recent visit of Messrs. Moody and Sanky to London had the effect of bringing the brothers Studd prominently forward as religious workers, along with other under graduates who had been alike influenced by Mr. Moody. The young Studds took an active part in the various missions, and their enthusiasm was not allowed to evaporate with the departure of the American evangelists.

One of the brothers, Mr. C. T. Studd, has decided to become a missionary in China, paying his own expenses; and in addition, so it is rumored, placing a considerable sum of money at the disposal of the society under whose auspices he will labor. Mr. J. K. Studd, the brother, is entering upon mission work in East London, in which he will be assisted by one of Lady Beauchamp's daughters, whom he is about to marry—the fairest of the two young sisters whose sweet voices were heard throughout the entire nine months' services conducted by Messrs. Moody and Sanky.

A son of Lady Beauchamp, who was chief steward at several of the missions, following Mr. Studd's example, will also devote his life to mission work in far-off China.

Not content with quietly betaking themselves to heathen lands to work for the Master, whom they decided to leave all and follow, these young men are now striving to enlist recruits under the foreign mission banner. They recently visited Cambridge, and have kindled such missionary enthusiasm in the hearts of their fellow-students that something like thirty of their number have decided to proceed to the foreign field.

Encouraged by the success of their mission to Cambridge, Messrs. Studd and

Beauchamp are now going through Scotland to plead the claims of the heathen world, in the hope of inducing young men worth of the Tweed to cast in their lot with the ambassadors of the Cross, who forsake home and friends to carry the message of salvation to the millions who are living in darkness.—*Sel.*

PRESBYTERY MEETINGS.

PRESBYTERY OF WALLACE.

This Presbytery met at Amherst, on Feby. 3rd.

Mr. McGregor reported on the State of Religion, which report was on the whole of a very encouraging kind.

The Presbytery's Augmentation Committee reported that they had visited in the interests of the Scheme the congregations of River John, Tatamagouche, New Annan, Knox Church, Wallace, and Amherst, and had been cordially received—that they had every reason to believe that the sums allotted to all these congregations had been or would be paid and that in particular the congregation of Tatamagouche had added Fifty Dollars, and the congregation of Amherst had added One Hundred dollars to their minister's stipend.—The Presbytery expressed their great gratification with this report, and instructed the Committee to prosecute their work.

Messrs. McKenzie, Robinson and Quinn were appointed a special Committee to visit Linden in the interests of the Scheme.

Applications for Augmentation were considered and disposed of. It was also agreed to represent to the Augmentation Committee the propriety of providing a rate per family as an alternative to the rate per communicant.

Mr. Darragh asked and received leave of absence for three months from March 1st.

The next meeting was appointed to held at Wallace on the first Tuesday of May at eleven o'clock a. m.

THOS. SEDGWICK, *Clerk.*

PICTOU PRESBYTERY.

Met pursuant to adjournment, in the Presbyterian Church at Antigonish on Monday, 9th inst., at 3 30 P. M. Present Messrs. A. McLean, J. F. Forbes, W. Donald, and E. Scott, Ministers, and James McDonald and D. Chisholm, Elders. The Edict for the ordination of

Rev. J. R. Munroe having been returned duly served, the Presbytery proceeded with the services. Mr. Donald presided, Mr. Scott preached, Mr. McLean addressed the minister and Mr. Donald the people, after which Mr. Munroe was most heartily welcomed by the congregation.

The call was singularly harmonious and enthusiastic, and the settlement in all respects a most happy one. The only tinge of sadness in some hearts was the thought of their late pastor, Rev. P. Goodfellow, whose death was recalled by the present occasion.

After the induction services, the congregation and Presbytery removed to an adjoining hall to partake of a beautiful tea and spend a social evening. Speeches and music, with an interval for general conversation made the time pass swiftly until half past nine o'clock brought to a close a gathering in which every one seemed to have enjoyed themselves to the full.

E. SCOTT, *Clerk pro tem.*

The Presbytery of Pictou met at New Glasgow, on the 3rd inst.

The Petition of the congregation of Stellarton for moderation was granted, and Mr. Cumming was appointed to preach in Sharon Church, and to moderate in said call on the 18th inst., at half-past seven o'clock, p. m.

Mr. Carruthers intimated his acceptance of the call from St. James' Church, Charlottetown, and the Presbytery agreed to acquiesce therein, and to consent to his translation; his connection with his present charge to terminate on the 22nd inst.

Mr. Carruthers, on behalf of the Committee on Statistics, reported fully, pointing out discrepancies between the reports of Sessions for different years, comparing the returns on various subjects of successive years, and stating the average contributions per family, and per communicant for congregational work, and for the Schemes of the Church.

A Committee consisting of Messrs. Forbes, Ferry, and George was appointed to visit Isaac's Harbor, Country Harbor, and Wine Harbor with the view of ascertaining the propriety of organizing these Mission Stations into a congregation, and the amount which could in that case be realized for the support of a pastor.

A call from the congregations of Vale Colliery and Sutherland's River, signed by 91 communicants and 146 adherents, addressed to Mr. A. McLeod, was sustained.

Action was taken on the remit of Assembly and Marriage with a Deceased Wife's Sister, but notice was given of a motion to reconsider the question at next regular meeting of Presbytery.

Mr. McCurdy, on behalf of the Committee on Augmentation, reported that in addition to the fifteen congregations which, at the date of the last meeting of Presbytery had realized their allotments, two more, viz: East River and West River had done so, also contributing respectively \$120.00 and \$90.00; that the congregation of Blue Mountain and Barney's River had realized \$55.00; and that of Green Hill \$11.90; that upon the whole the effort to realize the amount allotted by the Synod to the Presbytery had been completely successful. He reported that while \$1750.00 had been asked of the Presbytery, within a few cents of \$1900 have been realized, and are now in the hands of the Treasurer of the church. The Presbytery recorded their gratification at the result, and their deep sense of the hearty and generous way in which their people generally have responded to the Church's appeal.

E. A. McCURDY, *Cler.*

Africa.

The Congo Conference, in session at Berlin, has agreed to put upon record a protocol, strongly expressed, with England and the other countries represented in the Conference, to restrict, as far as possible, the liquor-traffic in the Congo and Niger countries.

United States.

The Mormons have increased in this country between 500 and 600 per cent. since 1850.

The income of Dr. Talmage's Church, Brooklyn, from pew rents and collections is for 1885 set down at \$30,000.

One little Chinese Church in San Francisco, ranked last year in its benevolent gifts, according to ability, among the very highest in the whole Presbyterian body.

Hard times in New York State have affected the churches, and the economy of reducing or doing away with church choirs has been necessitated. A favorite plan is the forming of young people's choirs to lead the congregations in the hymns.

The Children's Aid Society in New York is investigating certain complaints made by parents, that their children came home partly drunk. This startling condition of affairs has been traced to rock-and-rye drops and "chocolate bombs." It is said that three of the latter contain enough liquor to make a man drunk, while the rock-and-rye drops are composed of fusil oil and alcohol.

Europe.

A Presbyterian church has been dedicated in the city of Rome.

Switzerland has enacted severe repressive laws against Mormon propagandists. Two "apostles" have been arrested, fined one hundred francs, and imprisoned twenty-five days.

Mr. McAll has opened an Evangelical popular meeting at Cognac, where so many facilities for brandy-drinking exist. The hall has been well attended, and there is every appearance of success.

The Berlin Missionary Society, existing since 1830, has at present forty-four ordained missionaries in Africa and China. Five Missionaries left Berlin a few weeks ago; among them a Chinese, who had spent two years of study at the university.

Asia.

A Novel feature in the recent experience of the Zenana workers of Soory, in India is the earnest desire of many of the Mussulman women to be taught. They are beginning to realise that women as well as men have minds.

The Bengal *Public Opinion* says that any one who knows a thing of the present Hindu society of Bengal will bear out the assertion that child-marriage is slowly becoming obsolete. "From personal experience we are in a position to declare that, while ten years before scarcely a single unmarried girl of more than ten or eleven years of age could be found in any respectable family among the Kayesthas and the Brahmins, at the present time even most respectable fathers do not feel it much of a disgrace to have unmarried girls of thirteen, fourteen or even fifteen years of age in the family."

Some magnify faults which they see in others for the sake of despising or degrading them, or to exalt themselves in comparison with them.

Britain.

The Free Church sustentation Fund shows an advance of \$9000 on the corresponding date of last year.

There are now 330 Romish priests and 305 chapels in Scotland, being an increase of ninety-nine of the former and seventy-seven of the latter during the past ten years.

The new Principal of the University of Edinburgh is Sir William Muir. He is a Scotchman, and has been among the foremost of the statesmen trained in India, for service in that part of the Queen's dominions. He is of the evangelical faith, and has been one of the strongest supporters of the missionaries of the cross wherever he has been stationed.

Aberdeen Free Presbytery has resolved to use all wise and lawful means to check the evils arising from the prevalence of promiscuous balls and dancing assemblies and calls on church members and especially ministers, office-bearers and heads of families to keep themselves free from the frivolity and other evils being associated with their congregations and families.

AMERICA'S FOREIGN MISSIONS.

According to the recent issue of the "Missionary Review," the Evangelical Churches in the United States support 2236 Missionaries in the foreign field, exclusive of the native helpers. Of these the Presbyterian Church contains 445, the American Board 432, the Methodist Episcopal Church North 279, the American Baptist Union 190, and the Moravians 264. Nearly all the denominations are represented in the foreign work, but those mentioned lead. The income for all the societies reporting is \$3,420, 513, while the entire expenses for the management were \$223,394,92, or less than seven per cent. The fact is also brought out distinctly, that the percentage of church growth by the addition of new members is four or five times greater in the Mission than in the home field. The number of native communicants in all these Mission Churches is 243,070—an increase of 25,173 over the previous year.

A Hindoo woman, who had come into possession of a slip of paper with the words "God is love," walked twenty miles to ask a Christian woman, "Do think your God will love me?"

THE TRUE GENTLEMAN.

The following sketch is called "The Portrait of the True Gentleman." It was found in an old manor house in Gloucestershire, England, written and framed and hung over the mantle piece of a sitting-room: "The true gentleman is God's servant, the world's master and his own man. Virtue is his business, study his recreation, contentment his rest, and happiness his reward. God is his Father, Jesus Christ his Saviour, the saints his brethren, and all that need him his friends. Devotion is his chaplain, Chastity his chamberlain, Sobriety his butler, Temperance his cook, Hospitality his housekeeper, Providence his steward Charity his treasurer, Piety his mistress of the house, and Discretion his porter to let in or out, as most fit. Thus is his whole family made up as virtue, and he is the true master of the house. He is necessitated to take the world on his way to heaven, and he walks through it as fast as he can, and all his business by the way is to make himself and others happy. Take him in two words—a man and a Christian."

BEER AND BREAD.

The Boston *Trautler* says:—"If the working people of this country want to know why they have hard times every few years we can tell them. It is not over production nor under consumption, as those phrases are commonly employed. If they had kept the \$900,000,000 they spend every year for strong drink, in their pockets for the past five years of good times the present temporary lull in manufacturing and business activity would find many of them better able to bear it without being pinched for the necessaries of life. It is the over-consumption of whiskey that makes under consumption of food and clothing in this land of liberty and liquor. The annual bill for bread, meat, cotton and woollen goods of this great American people foots up a total of about \$1,250,000,000. But its annual bill for whiskey, beer and taxes thereon is \$1,400,000,000. In other words, it unnecessarily drinks \$15,000,000 worth more than it necessarily eats and wears."

S. H. Mr. Moody at Tremont Temple: "I'm tired of hearing people say that they haven't the ability to engage in Christian service, or the tact, or some other excuse. Why don't they be honest and say they haven't the heart."

SIR ROBERT PEEL AND PROFANITY.

A short time since Canon Liddon made a reference to a pointed rebuke to profanity by Sir Robert Peel. The London correspondent of the *Liverpool Mercury*, referring to the incident, says it occurred at the table of a son of a peer, now himself a member of the House of Lords. There was a young man present whose ribaldry reached a height which nowadays would not for an instant be tolerated under any respectable roof. Sir Robert rose and left the room. He did not ring the bell and call his carriage, for it was too early in the evening for his carriage to be there; he left the room. His host, rising and following him into the hall, asked him if he were ill. 'No,' replied Sir Robert, 'but I cannot sit any longer and hear that man's conversation.' 'Come back and I will stop him,' said the host. 'No,' rejoined Sir Robert, decidedly, 'I cannot sit in an atmosphere polluted by that young man's presence.' And he departed in an ordinary cab. Though that young man was a rising politician on the same side of politics with himself, though he had many parts and attained great weight, Peel never associated him in any of his government's. His neglect made a bitter enemy of him, and he was pursued by him to the end of his days. That young man was Mr. Benjamin Disraeli.—*Can Press.*

A CENTRAL AFRICAN RAILWAY.

Mr. Stevenson, the Glasgow millionaire who has spent a small fortune putting steamboats on the Central African lakes, and building the waggon road that is to connect Nyassa and Tanganyika, offers to guarantee the building of a narrow gauge railroad past the sixty miles of cataracts in the River Shire. He will furnish the entire funds himself if necessary. A steamboat now runs up the Zambesi and Shire Rivers to these cataracts, and the steamer *Hiap* plies from the north end of the cataracts to the north end of Nyassa. The African Lakes Company is developing this route, which, if Stevenson's railroad is built, will make 1,560 miles of well-populated lake coasts and river banks accessible by steam. The route will involve waggon travel only between Nyassa and Tanganyika, 210 miles, and it is regarded as one of the most promising means of reaching the interior. A steamboat was launched on Tanganyika last Spring.—*Evans.*

THE COST AND CONSEQUENCES OF WAR.

The standing armies of Europe consist of twelve and a half millions of men. Their cost is over 160 millions. The national debts of Europe have mostly been caused by war; the interest of these is consequently a war expense, and it amounts to 203 millions per annum. These soldiers would, if they were employed at any useful work, earn at least 108 millions. So that we, in Christian Europe, are spending every year the monstrous sum of 471 millions of money on keeping—in time of peace—*twelve and a half millions of soldiers in idleness.*

Idle men are always vicious, vice has a tendency to spread, and ever breeds misery, while the possession of great armies tempts kings and countries to go to war, and causes nations under heavy burdens of taxation. If there were no war and no armies, we should only have to pay one halfpenny where we now pay one pound of taxes. The government of a country costs comparatively little, it is keeping armies and navies that weigh down the countries of Europe. When Christ comes He will "make wars to cease unto the ends of the earth." True Christianity would make it cease now, and refer all national disputes, just as we refer all personal ones, to just legal arbitration. Public national quarrels ought to be settled just like private ones, by *right* not by *might*. Because a nation is the strongest, it ought not therefore to have its way, when its way is a wrong one. War is a rough and ignorant, coarse and cruel, expensive and wicked, way of settling disputes. The world needs "The Prince of Peace!"—*Ill. Miss. News*

I find these two truths a stay to my soul, the efficiency of the atonement, and the stability of the promises. Just now this seems my all, and enables me to look up to God as my father, although I am his sorrowing child; for as I think of my sins and sinfulness, it almost seems as if I must sorrow even in the land where sorrows shall be no more known.—*Evans.*

It is no small wisdom to keep silence in an evil time, and in thy heart to turn thyself to God and not to be troubled by the judgement of men. Let not thy peace depend on the tongues of men; for, whether they judge well or ill of thee, thou art not on that account other than thyself. Where are true peace and glory? Are they not in God.—*The Silent Hour.*

HOW TO BE SAVED.

Some years ago, a lady was travelling with her husband to Kansas. As she was crossing Illinois, she saw in the saloon of the car a beautiful young lady reclining on the sofa, and asked her, "Why don't you come out and enjoy the scenery?"

The conversation that followed revealed the fact that the young lady's father was the agent of the railroad, and she was ill, and in a despondent state of mind. The lady endeavoured to direct her attention to Christ and the great salvation.

"I am very ignorant," she replied; "I never thought much on the subject, or had any friend to help me."

The tears began to flow. The lady closed the door of the saloon and sat down by her side, and like Philip, "preached Jesus" to her. Then she opened her heart freely: "I have been a gay and fashionable girl," she said "fond of the ball-room and other giddy pleasures. A few months ago, I attended a ball, with an intimate friend, and walked home with our thin shoes on in a pouring rain; we both caught cold. My friend is in the grave, and I know I am not prepared to die. I have had no meeting to go to; no Christian friend to consult. I have read in the Bible that I must be converted; and I am still in darkness; can you tell me?"

"It is to come right to Jesus with a humble contrite heart, and cast yourself on Him. He invites you, and is willing and waiting to receive you. Are you willing to give yourself up to him, and be His forever?"

"Oh, yes! willing and anxious. The world has nothing to satisfy my immortal spirit. All my desire is to have Christ for my Saviour."

"Are you willing to commit yourself to him without reserve, and when you go home to tell you parents and friends that you have given yourself up to Him?"

Still weeping, "Yes I will, Blessed Jesus, take me as I am!"

As she said this her face beamed with joy. She stretched forth her arms and clasped her unknown friend in one long, fervent embrace. "Oh! how grateful I am for your kind words. God has sent you to me: No person ever said a word to me on the subject of religion before in my life. I can, I do trust in Jesus as my Saviour. How can I ever thank you enough. The darkness is dispelled. I am happy now."

As we were nearing the station where her father would meet her, she handed her card and, "We may never meet again. God bless you. That card and name are

sacredly treasured yet, and that conversation remembered, as among the most precious of a lifetime. How many such golden opportunities are lost.—*American Messenger*.

THE FAMILY ALTAR.

There is no view of a Christian home which reveals the inner springs of family life so clearly as that of daily prayer service. You may visit many times at the house of a friend, but never till you have bowed with him and his around the family altar do you feel that you have had a glimpse into the holy of holies of home. Strange that some Christians have no time to keep up family prayer because of the engrossing cares of business? This hurry and rush is often not to gain the necessities, but the luxuries of life. Yet what acquiring art or taste can equal the scene of parents and children grouping to worship the Father of all, from whom cometh every good and perfect gift? Thousands of gold and silver cannot buy a picture that sheds beauty like this, which may be made in the humblest home.

I MUST GIVE THE BEST.

It is said that, many years ago, in India, when the horrible practice prevailed of casting infants into the river Ganges, as an act of worship to the god Gunga, a Hindoo mother had twin babes. One morning the missionary's wife, who had visited her once or twice previously, called, and missed the fine, strong child. As the truth dawned upon her, with horror she exclaimed, "Where is the baby?" "Oh," said the heathen mother, with a spirit that Christian mothers might well emulate, "I have given it to Gunga." "And why," returned the missionary's wife, "if you must give one to Gunga, did you not give your weakly, sightless baby." "No," answered this pagan woman, with a heroic look in her face—"I must give Gunga the best."

A correspondent writes: A neighbor of ours, a mother, telling her little boy she did not wish him to play in the street lest the little boys should teach him bad words, was answered, "But I taught a ready." There is an admonition in this to parents that they may well lay to heart, and reduce to practice. The seeds of evil may be sown very early in the heart of a child, and no age is so tender as that to be permanently affected by bad as well as good influence.

A MOTHER'S PRAYER.

Among the students attending the academy at E——, in 1851, was one whose diligence and good standing and devoutness attracted attention. He was the only son of a farmer who lived near the academy, and his mother had been for several years in poor health, laboring under what was pronounced a very threatening disease of the heart. They were an intelligent, cultivated family; and with the parents and their two children their mutual attachments were peculiarly tender and affectionate.

James, the son, had attended the academy several winters, had been hopefully converted, and found his heart going out toward the ministry. But it looked as if the parents needed him at home. And with the mother's very delicate health it was thought to be perilous to even mention to her the subject of James' preparation for the ministry. Such was the view of James' father, and also of his pastor; and to this the young man gave in his adhesion. Some months later, however, he again became exercised in mind on the subject of duty, and again sought counsel of his father and his pastor. After consultation it was agreed, not without much hesitancy, to consult the mother. A day or two later the father broached the subject to her as delicately and prudently as he knew how. Did mother know that James sometimes thought a little about studying for the ministry? No. She was not aware of it. Well, mother, James wanted me to ask you, whether in case Providence opened the way for him to go to college and to the seminary, whether you would be willing. Do you feel as though you could give him up? "Give him up, husband, why that is just what I have been praying for—that God would incline him and fit him to be a minister." The mother's prayers were answered and her gift accepted. Providence smiled on all their arrangements, blessing them with health and competence and long life. Some twenty-four years later the aged parents celebrated their golden wedding, and soon after crossed the river to the Holy City. And for a quarter of a century the son has been a glad reaper in the great harvest, with the prospect of many sheaves in the day of rejoicing.—*St. Louis Evangelist*

Every duty we omit obscures some truth we should have known.—*Ruskin*.

FAMILY WORSHIP.

For the Maritime Presbyterian.

In the last number of the MARITIME PRESBYTERIAN is an excellent article headed "A Call to Family Worship." Heads of households should read it carefully and seriously ponder over it. There are many families within the bounds of our church who neglect this duty. Some observe it on the Sabbath day and not a few irregularly.

In the Presbyterian Church of the Lower Provinces there was a column in the statistical returns in which was entered number of families observing family worship. In looking over the tables of 1870 out of 130 congregations reporting there are only six, all in the Presbytery of Pictou in which every family is reported as observing this duty. If the same column was still inserted in our blank returns it might be attended with good.

SIG:

There is another matter in connection with this subject that needs attention. In a great many families the exercise of singing is dispensed with. This is not necessary should be for family worship consists of three parts, reading the Word of God, sacred song and prayer. The singing should not be dispensed with if it can be conducted. In the olden time it was never neglected, and does it not seem inconsistent for a Christian family to do away with the singing.—D.

THE SERPENT AND THE ADDER.

The East is woefully cursed with poisonous reptiles of all kinds. The special point to be observed in the present instance, however, is that the comparison of wine to the serpent begins in the thirty-first verse rather than the thirty-second. This may be seen better in the following rendering of the two verses: "Look not on the wine when it reddeth, when it showeth its eye in the cup—glideth smoothly. After that, it biteth like the serpent and stingeth like the hissing-serpent." The word translated "adder" in the ordinary version is elsewhere rendered "cockatrice." It means literally, he "hisser," and it may refer to the small and venomous hissing-serpent found in various parts of the East. Forskal, cited by Smith, mentions among the animals of Arabia, a small serpent answering the description of the biblical "hisser." The breadth of this serpent, he declares, produces irritation upon any part of the body exposed to it. The breadth of wine is the breadth of the serpent.—*S. S. Times*.

THE EGYPTIAN PEA.

It is related that Mr. Wilkinson, the learned Egyptologist, found a vase hermetically sealed in a mummy-pit in Egypt, which he sent to the British Museum. The librarian accidentally broke the vase, and found in it a few grains of wheat and two or three peas, old, wrinkled and hard as stones. The peas were planted under glass on June 4, 1844, and in thirty days sprang up and grew. They had been buried perhaps since the time of Moses, but when once placed in the warm soil the hidden life which was in them began to manifest itself.

How strange the power which God has implanted in such seed! And if a little insignificant seed is so full of wondrous energy, what shall be said of man, made in God's own image, endowed with his spirit, renewed by his grace? Is there no future for him? Shall he pass away like a dream, and perish like the brutes? Shall he not rather revive beneath the dews of God, and burst the silent tomb, and put on immortality, and wear the likeness of the Divine Redeemer?—*Sel.*

GIVE PRAISE WHEN DUE.

It often costs one quite a struggle to do his simple duty; and when one does his simple duty in spite of his temptations to do differently, he deserves credit for his doing. One has no need to live long in this world, before finding out this truth. A bright little boy about two and a half years old, recently showed that he apprehended it. He was on the eve of doing something that was very tempting to him. "No, my son; you musn't do that," said his father. The little fellow looked as if he would like to do it in spite of his father's prohibition; but he triumphed over his inclination, and answered resolutely: "All right papa, I won't do it." There was no issue there, and the father turned to something else. The boy waited a minute, and then said: is a tone of surprised inquiry: "Papa, why don't you tell me, 'That's a good boy?'" The father accepted the suggestion, and commended his son accordingly. A just recognition of a child's well-doing is a parent's duty even though the child's well-doing ought not to hinge on such a recognition. And as with little folks, so with larger ones. Just commendation is every one's due. Even our Lord himself has promised to say, "Well done!" to every loved one of his who does well.

SANCTIMONY AND SANCTIFICATION.

Sanctimony and sanctification are terms expressive of a condition not merely different but opposite. Sanctified people are never sanctimonious. They are common, natural, and approachable. Sanctimonious people are generally unspiritual. Sanctimony is the "form of godliness." Sanctification is the "power thereof." A sanctified spirit is sweet lovable and loving. A sanctimonious spirit is frigid, formal, and distant. Sanctimony is the devil's nearest approach to sanctification. Sanctimony always demands propriety and staidness in worship and work. Sanctification breaks through rules and regulations, leaps through fires and crosses rivers to serve and to save. Sanctification becomes all things to all men, hoping to win some. Sanctimony stays in "the Church," expecting the world to come in. Sanctification takes to the by-ways and hedges, and is most at home in "the lowly cottage or 'camp meeting.'" Sanctimonious people hate sanctification and oppose the sanctified. Sanctimony is affected holiness; sanctification is holiness in fact.

EFFECTIVE FAMILY RELIGION.

Family religion requires the highest mutual confidence. The reading of the Bible, prayer in the morning or evening, attendance at church, cannot constitute family religion. The spirit of the parents must be devout; the children must know that both father and mother depend upon God for direction, and look to Him for comfort. The accidental discovery of a parent at prayer makes a deeper impression upon a child's mind than a month of routine services. The spirit in which religious subjects are referred to is more than the things that are said. The motive is more important than the outcome. Not gloom, nor tasks, nor morbid conscientiousness, but simple, unaffected confidence in God and truth, a personal trust in Christ, and a love for each other, which is the result of the love of all for Christ, and a sincere spirit of good-will to all at home, and of kindness in thought and expression to all who enter the home or are mentioned there, these make the family religion, and make its Bible-reading, prayer, and church-going as natural as its social life. No child ever goes out from such a family to become an unbeliever or a scoffer. But from the pharisaic, the stiff, the dead, the intolerant, whose religion is a yoke of forms without heart, few of the youth become religious.

OUR LOST PRAYERS.

BY S. C. JENNINGS, D. D.

A thousand of these our missives to the throne of grace, were never heard of there. He knew of them by His omniscience, but they were of such a character that the door of mercy was not opened to them; and yet they asked for blessings which He often gives when sought with "the whole heart."

Some prayers are lost because those offering them do not heartily desire them to be heard. He "desireth truth [sincerity] in the inward parts" (Psalms ii. 6.), and He will not give heed to idle words. "Be not deceived; God is not mocked." (Gal. vi. 7.) This is not remembered.

Another reason why some are lost in the sense that no answer comes, is because those who sent them did not expect any spiritual good. Expectation is a part of faith, and 'without faith it is impossible to please Him; for he that cometh to God, must believe that He is, and that He is a rewarder of those that diligently seek Him.' (Heb. ii. 6.)

Still another reason why many prayers may be lost, is that those who make them do not desire the spiritual benefit as much as some merely worldly object that perishes and alienates from God. These earthly things hang as a weight on the soul, and the prayers do not ascend to God.

Others fail of bringing down the favor of God because the *Psalmist's conviction* is not felt; 'If I regard iniquity in my heart, the Lord will not hear me. (Ps. xvi. 18.) It is only the effectual brayer of the righteous 'that availeth much.' (James v. 16.) Some have said 'I have prayed for what God promised, and yet received no answer.' Said one of the old writers, 'You may pray until your knees are hardened like hoofs, and yet if you will not cease to sin, you will not be heard.' Continued sinning continues the loss of the efficacy of prayer.

Prayers are lost when they proceed from an unhumiliated heart through feigned lips. They may be sent out clothed in elegant language, which is not always coming 'boldly to the throne of grace,' but often with the self-conceit of the Pharisee, and God does not hear: for it is said 'He resisteth the proud, but giveth grace unto the humble.' (James iv. 6.) Some supplications are as empty of true desire as the whistling wind, and like it are lost. No divine influence follows their utterance. The authors of

them are not profited, nor do they bring down the Spirit upon individuals, nor upon the world.

Though such prayers may be offered in concert with others, and in the name of Jesus, yet God changes not, so as to answer those who do not seek Him "with the whole heart." (Psalm cvix. 2.) Hence the promises remain unfulfilled, and the world to a great extent 'lieth in wickedness.'

O that we all might understand the privilege of prayer for ourselves and for others.

Dr. Ralph Richardson writes, that any one may be cured of stammering by simply making an audible note in expiration before each word. Stammerers can sing as easily as other persons. Jackey Broster, of Chester, who made a large fortune by curing stammering simply made his pupils say *h e r* before each word beginning with a consonant.

If you want to be miserable, think about yourself, about what you want, what you like, what respect people ought to pay to you, and what people think of you. —*Charles Kingsley.*

Dr. Spring believed that better morals would be taught to children by infidels than by Jesuits.

The Maritime Presbyterian,

A MONTHLY MAGAZINE DEVOTED TO CHRISTIAN WORK,

is published at New Glasgow, N. S., on the 15th of every month.

TERMS IN ADVANCE :

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

40 cents per annum for single copies in separate wrappers, or 3½ cents per month.

Parties may subscribe at any time.

All subscriptions to end with December.

The Editorial work and management is gratuitous.

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

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

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

THE SALVATION ARMY.

The Salvation Army closed its financial year with September, and it was found that its income during the previous 12 months had been about three hundred and seventy-five thousand dollars. This large sum is mostly made up of direct money contributions, but the round sum is augmented by sundry devices, such as the sale of musical instruments, watches specially designed to remind the soldier of his God and his duty, mottoes, and other articles for home use, all contrived with the same end in view.

As regards the effective force and distribution of the Army at the present time

There are 910 corps, namely, in Great Britain, 637; France, 8; Switzerland, 7; Sweden, 4; United States, 50; California, 5; Canada, 71; India, 14; South Australia, 35; Victoria, 21; New South Wales, 21; New Zealand, 23; Tasmania, 3, and the Cape of Good Hope, 11; total, 910.

Of Little Soldiers' Corps there are 444, which have held 933 meetings during the year, attended by 41,688 children.

The Army at home is officered by 1147 persons, exclusive of majors, who number 14; aides-de-camp 29, and 'specials' 37. There are 188 cadets in the training barracks, and the training home staff numbers 20.

Abroad there are 688 officers, the total at home and abroad being 2332.

In connection with the 'village warfare,' it is reported there are 303 villages regularly occupied in Great Britain, besides 100 occasionally visited.

When we reflect that this now well-compacted organization is not sprung out of the churches, but has been, as it were 'stamped out of the ground' by its leader it is really one of the most wonderful of movements in history.—*Bran.*

THE SALVATION ARMY.

For the Mar. Pres.

What rapid progress this unique organization the Salvation Army has made in a comparatively short space of time. Twenty years ago the Rev. Wm. Booth, a Methodist clergyman, felt that something ought to be done to reach those who came not within the sound of the Gospel. He began preaching on the street and holding meetings in public buildings in the East end of London. Success crowned his efforts, God blessed his work in the conversion of souls. The first converts were trained to evangelistic

work and going forth with enthusiasm secured to the new mission a rapid growth. Seven years ago the name Salvation Army was given to the organization. This name was deemed appropriate because it described its work and set forth the purpose of its establishment.

Previous to 1878 there were but 30 stations occupied. In that year the number increased to seventy-five. Five years ago operations were commenced in the Dominion of Canada, and now there are stations in Australia, France, India, Sweden and several other countries. In Great Britain alone there are now more than 637 stations, and dignitaries have given their testimony to the great good done by the Army. Queen Victoria two years ago on the occasion of the 17th anniversary sent letters of congratulation.

Our opinions may differ as to the mode and manner of working of this organization, but all must agree that their zeal is worthy of imitation. If in all our churches the same fervor was witnessed, how much might be accomplished. Exceeding great and precious promises are given on the page of revelation but these promises can only be fulfilled in answer to prayer and human instrumentality. We may rest assured God is ready to do His part He waits for us to perform ours.—*COM.*

One of the strongest indictments of the New Theology is in the following words of Dr. Herrick Johnson of Chicago:—"There is no more pernicious tendency in our modern pulpit," says Dr. Herrick Johnson, "than that which betrays itself in emphasizing spirit by contemning doctrine."

Sometimes the 'heaviest wheat of all' may spring up from seeds dropped in an accidental way. What a motive to the maintenance of personal holiness! The accidental is a shadow of the intentional. Influence is the exhalation of character.—*W. M. Taylor.*

Says the Rev. Theodore L. Cuyler: "The great perennial power of a good pastor over his flock is heart-power. Nine-tenths of the people in any congregation are only to be reached through their affections. Sympathy is power."

No man must go to heaven when he dies who has not sent his heart thither while he lives. Our greatest security is to be derived from duty, and our only confidence from the mercy of God through Jesus Christ.—*Bishop Wilson.*

THE POWER OF PRAYER.

In 1874, says Mr. Moody, I was asked to go to Cambridge, but I declined; I had no university education, not even a common education; and I felt as if I had no call to go there. But I afterwards felt sorry I had not gone, and pledged myself that if ever I got another invitation I would go. At length a great, long petition came, and I went to Cambridge, and spent three of the darkest days I ever spent in my life. For the first time the audience tried to break up the meeting. For a whole hour everything said or done was turned into ridicule. The next night was just as dark, and the third one darker. On Wednesday I got fifty mothers, and they seemed to just pierce heaven with their prayers. That night, in response to my invitation, fifty-two men sprang up—the tide began to turn, and I believe it was in answer to the prayers of those mothers. That night between three and four hundred undergraduates, including some of the ring-leaders, came into the inquiry-room. It is not preaching which is to reach the people, after all. It is the power of God, and that will come in answer to prayer.

DONT COUNT CONVFRTS.

One of Moody's pithy words at the conference was occasioned by the remarks of an enthusiastic Methodist brother who stated that within a certain time he had been the means of converting a thousand souls. Mr. Moody stated that he had learnt two things by his experience as an evangelist. The first was, never to count converts, for often those he thought most of turned out worst, while those he had little hope of turned out best. The second was, never to tell a man he was converted, let God tell him that. There were many in the audience who needed that good advice, and when we see our daily papers giving daily the number of conversions on the previous evening in some of the city churches, there is surely a loud call upon all sensible Christian men to reiterate Moody's words. If God converts a man He does it once for all. When a preacher, whether he is young or old, converts a man there is no guarantee that he will stay converted for a single day. An infidel told a friend that he knew all about religion because he had been converted five times in his younger days. It is a dreadfully dangerous thing to label any man converted; it is only by their fruits they can be known. The three thousand on the day of Pente-

cost would not have been counted had they not continued steadfast in the Apostles doctrine.—*Pres. Rev.*

NOT MERE FEELING.

"Feeling is of just as much use in religion as steam is in an engine—if it drive the engine it is good; but if it does not it is not good for anything but to fizz and hiss and buzz. There are some people who seem to be like yard engines, that never go anywhere, but keep puffing and blowing, and hissing, and running up and down side tracks, doing nothing, going nowhere. Feeling in religion is of no value at all if it does not propel us along the track of duty toward our final destination—God. Fine feelings, glorious feelings—we all have them after our measure, but fine feelings, quick responsive sensibilities—do you know that they have been the occasion of the ruin of some of the greatest geniuses that God ever gave to the human race? Feeling is a miserably cheap substitute for duty. It takes more than being happy on Sunday in church to be religious.

"My friends, religion never stops short of holiness. It means that, first and last. Religion does not stop at feeling; religion does not stop at tradition, or at respectability, or at ecclesiasticism, or at painted windows, or at spacious cathedral aisles, or eloquent preaching, or delicious music; religion means, always has meant, always must mean, the actual communion of the human soul with God in righteousness and holiness. And that kind of religion costs; it takes the best there is in a man to be religious in that way,"—*Dr. Joseph Parke.*

SEEING THE GOSPEL.

"Have you ever heard the gospel before?" asked an Englishman at Ningpo of a respectable Chinaman, whom he had not seen in his mission-room before. "No," he replied, "but I have seen it. I know a man who used to be the terror of his neighborhood. If you gave him a hard word he would shout at you, and curse you for two days and nights without ceasing. He was as dangerous as a wild beast and a bad opium-smoker; but when the religion of Jesus took hold of him he became wholly changed. He is gentle, moral, not soon angry, and has left off opium. Truly, the teaching is good!"—*Word and Work.*