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Go Ye

Go Every Creature

The Maritime Presbyterian.

Into all the World

Preach the Gospel

WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

CONTENTS.

	PAGE.
State of the Funds.....	195
The Work before us.....	195
The General Assembly.....	196
Sermon by Rev. Dr. Pollok.....	198-203
Report of the Committee on Systematic Beneficence ..	203-205
The Trinidad Mission, by Rev. A. Falconer.....	205-207
Sabbath School Lessons.....	213 214
THE TRINIDAD MISSION,—	
Letter from Mrs. Morton and Mrs. McLeod.....	215-216
Letter from Mr. Morton, Mr. Christy and Mr. Morton.....	216-218
ITEMS,—	
How to begin ; A Great Work;.....	210
United States, Britain.....	222
Rules for Visitors and Travellers ; "Anent" Tobacco.....	223
Irreverence ; Amusements for our Young People ; Seek Ye First.	224
Mohomatism in Africa.....	220
CHURCH NEWS,—	
Presbytery of Pictou and Halifax, Our Supplementing Fund ..	221
THE CHILDREN'S PRESBYTERIAN.	
Letter from Mrs. Morton.....	208-209
Dark Days ; Who Wins ; Progress of Sin.....	209
Stand by Your Colours . The Leaven of Popery ; Good, Simple Logic ; Hold On.....	210
The Fountain Head of Good and Evil.....	211
Morning and Evening ; Character in the Family Circle.....	211
A Hard Way.....	211
What Ailed a Pillow.....	212
I Got A-Going and I could not stop.....	212

JULY 15, 1882.

NOTICE.

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WHAT IS PRESBYTERIAN LAW AS DE-
FINED BY CHURCH COURTS is a valuable
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the Supreme Courts of the Presbyterian
Church chiefly in the United States, on
all points of Ecclesiastical Polity. It is
in the form of questions and answers and
there are none of the questions that are
asked from day to day in our Church
Courts on points of law and order but
are here asked and answered by the de-
cisions of one or more Supreme Church
Courts on the same point. It gives also
an outline of the principles of Church
Government held by other Christian
Bodies. Price \$1.75. Sold by D. Mc-
Gregor 18 George St.

CALVINISM IN HISTORY by the Rev N.
S. McPetridge and published by the Pres-
byterian Board of Publication is sold viz.
D. Macgregor 18 George St., price 75cts.
It treats the subject under four heads; by
Calvinism as a Political Force; Calvinism
as a Political Force in the History of the
United States; Calvinism as a Moral Force
and, Calvinism as an Evangelizing Force.
The discussion as the name of the book
implies is historical rather than argu-
mentative. The writer shews not so
much what Calvinism is, nor what it can
do as what it has done. "By their fruits
ye shall know them," and the author sets
forth in fair array the fruit that has been
borne by this goodly tree.

THE CHILDREN'S SERMON by John C.
Hill published by the Pres. Board of Pub-
lication may also be had of D. McGregor
18 George St., for 50 cts. The aim is to
bring into more general use the Sermon-
ette or sermon to children. The first part
of the book is devoted to the sermon and
treats it under the following heads:—

Who started it? i. e., the practice of a
short sermonette to the children before
the regular sermon; What is it? When?
Every Sabbath?

In the latter part of the book the writ-
er gives fifteen sermonettes printed just
as they were written and delivered.

The best time and way of preaching to
children costs much thought
and as treating of one phase of the sub-
ject, viz., the *Sermonette* this book will
be helpful to those who are seeking light
on this important matter.

The Maritime Presbyterian.

VOL. II.

JULY 15th, 1882.

No. 7.

STATE OF THE FUNDS, JULY 4th, 1882.

FOREIGN MISSIONS,		
Bal. on hand May 1st, '82	\$ 727 64	
Received to July 4, '82	383 45	1031 09
Expended to " "		1063 78
Bal. on hand " "		27 31
DAYSRING, ETC.		
Received to July 4th, '82	\$ 80 35	
Bal. due Treas. May 1st, '82	331 23	
Bal. due Treas.	\$253 88	
HOME MISSIONS.		
Bal. on hand May 1st, '82	\$ 155 32	
Received to July 4th, '82	61 80	217 12
Expended to " " '82		96 50
Bal. on hand July 4th	\$120 62	
SUPPLEMENTS.		
Received to July 4th, '82	\$ 84 97	
Bal. due Treas May 1st, '81	1399 91	
Expended to July 1, '82	848 91	2839 85
Bal. due Treas. July 4th	\$2754 83	
COLLEGE.		
Received to July 4th, '82	\$1550 17	
Bal. due Treas. May 1st, '82	\$3069 59	
Expended to July 4th '82	2212 99	5282 40
Bal. due Treas. July 4th	\$3762 32	
AGED MINISTERS FUND.		
Bal. on hand May 1st, '82	\$324 50	
Received to July 4th '82	33 35	637 85
Expended to " "		250 00
Bal. on hand July 4th	\$407 85	
RECEIPTS FOR THE MONTH OF JUNE.		
Foreign Missions	\$ 71 00	
Dayspring and Mission Schools	25 00	
Home Missions	36 00	
Supplements	20 00	
College	1230 53	
Aged Ministers	19 60	
	\$1452 19	

P. G. MCGREGOR, Treasurer.

THE WORK BEFORE US.

Now that Synod and Assembly are past we are brought face to face with the active work of another year. Last year we raised in the Maritime Synod \$15107 in advance of the previous year for all

the schemes of the church. Everyone has been the better for all they have done. Let us not go backward but forward. Leaving the things that are behind let us reach forth unto those things that are before.

Our Foreign Mission work has been signally blessed.

Let past success as a token of God's favor incite to more earnest effort.

Our College, doing a good work in training young men for the ministry, is in debt nearly \$4000. A small increase in the collection from each congregation would clear it off.

Our Supplementing Fund gained a little last year but is still nearly \$2000 in debt.

Our Home Mission Fund, one of the most important of our schemes, upon which the prosperity of our church in the Maritime Provinces largely depends, has a small balance on the right side. Let it be kept there and be made a more efficient means of making the desert places of our land blossom as the rose.

The late Joseph McKay, of Montreal, left a legacy of \$10,000 to the Foreign Missions Fund of the West. Would it not be a good investment if some of our wealthy men were to give a few hundreds to some of our schemes without dying, and thus be permitted to see the fruit of their labors.

Although the Foreign Mission Fund is out of debt, there is a mission building unpaid for. Mr. Morton erected a building at his new station for dwelling, school and church, at a cost of about \$3000. He expects to get some of it paid for in special donations. Two ladies have given \$100 each for this purpose and the next donation is anxiously awaited.

THE GENERAL ASSEMBLY.

The General Assembly met in the city of St. John, N. B., on the evening of the 14th of June, at half past seven o'clock. Dr. McVicar, principal of the Presbyterian College, Montreal, retiring Moderator, preached the opening sermon from the text, "He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him."

After sermon the roll was called. Some presbyteries from the far West had a very small representation, the distance and expense rendering their attendance a burden, in many cases, too heavy to be easily borne.

Dr. Cochrane, of Brantford, Ontario, was chosen Moderator for the current year, several committees were appointed and the Assembly adjourned.

THURSDAY, June 15th.

Various committees were at work at nine o'clock, and the Assembly met at eleven. The first hour was spent in devotional exercise.

SPECIAL APPLICATIONS.

There were fourteen applications for admission to the ministry of our church, from ministers of other bodies, chiefly Presbyterian; five applications from students who had not taken a regular course of study but from special circumstance asked for license, and two, from ministers who had been deposed years ago, asking to be restored. These applications were referred to committees to examine and report.

REPORT ON STATE OF RELIGION.

Rev. T. Duncan, of Halifax, read the Report of the committee on the State of Religion. In some respects the returns are hopeful, in others, not so. The obstacles to religion, as gathered from Presbyteries' reports, are, worldliness, Sabbath-breaking, drunkenness, bad company, unsuitable marriages, immoral books, haste to be rich, pleasure, dancing, balls, strong drink, tobacco, &c.

The report was adopted after a short but interesting discussion.

REPORT ON SABBATH SCHOOLS.

Rev. Allan Simpson, of Halifax, gave in the Report of the committee on Sabbath Schools showing 88000 children under instruction, 9000 teachers and officers, and \$33,000 in contributions during the year. A lively discussion took place with regard to some of the recommendations of the report which was at length received, but not adopted.

FRIDAY, 16th.

REPORT ON STATISTICS.

Mr. Torrance submitted the report on Statistics from which the following facts are gleaned. There are in the church,

Pastoral charges.....	777
Vacancies.....	114
Ministers, including Professors.....	697
Churches and Stations.....	1509
Families.....	65,593
Communicants.....	116,687
Baptisms during the year,	
Infants.....	9721
Adults.....	644

Total.....10365

Vols. in Libraries Cong. & S.S.	173,000
Sittings in churches.....	145,000
Missionary Associations....	361
Manses.....	433
Amount raised for pastoral support.....	\$1,074,962
Schemes of the Church....	\$255,962
Increase of Membership....	3,717

COLLEGE REPORTS.

Principal Macknight gave in the report of the Presbyterian College, Halifax, which has been already printed in our columns. The reports of the several colleges in the West were submitted and discussed.

HOME MISSIONS.

The Report of the Western Section was submitted by Rev. Dr. Cochran. Their work is progressing hopefully. The immigrants to the North West have been largely Presbyterian and as fast as possible they are being followed by the Gospel. The Church Building Fund for the North

West, collected by Mr. Robertson, Superintendent of Missions, amounts to \$65,000, and some 40 churches are now projected or under way. Dr. Macgregor submitted the report for the Eastern Section which has been already before our readers. Mr. Mowatt, of Fredericton, in moving the adoption of the Reports spoke of the Home Mission Field of New Brunswick. It is small in comparison with the North West but really large and needy!

SATURDAY, 17.

There was but a forenoon Session of the Assembly, which was busily occupied with routine work. In the afternoon some of the members enjoyed a little breathing time which they improved in getting acquainted with the city and its surroundings, others who were on committees were hard at work till late in the evening.

SABBATH, 18th.

The pulpits of the city and neighborhood, both of our own and other denominations were occupied by some of the members of Assembly, while the majority enjoyed, what to the most of them was an unusual treat. A Sabbath rest, and the privilege of listening to the preached word.

In the afternoon a mass meeting of Sabbath School children was held in Calvin Church at which interesting addresses were given by several members of Assembly. The Sabbath School children of Carleton were gathered in the Presbyterian Church there, where they enjoyed a similar treat.

MONDAY, 19th

Much of the day was occupied in discussing the affairs of Morrin College, Quebec; and the Manitoba College. The former asked to be placed on the Common Fund for Colleges in the west. This was declined but the Presbytery of Quebec were allowed to give their contributions to that College if they see fit. The latter asked to have a theological professor appointed in connection with the Col-

lege. This the Assembly declined to do.

Dr. Gregg submitted the Report of the committee on the reception of ministers. That of one, Father Quinn, was not received, two were reserved for further discussion. The remainder were granted.

Professor McLaren submitted the Report of the Western Section on Foreign Missions. They have three Missionaries and two teachers laboring among the Indians in the North West, two Missionaries, Dr. Mackay and K. F. Junor, in Formosa, and at present two missionaries, Messrs. Wilkie and Campbell, and two teachers, Miss Macgregor and Miss Rogers, in India. Their receipts from ordinary sources for the year have been \$37,116, besides a bequest of \$10,000 from the late Joseph Mackay of Montreal.

The Report of the Eastern Section with which our readers are, or should be, already familiar was presented, after which interesting missionary addresses were given.

TUESDAY, 20th.

The Judicial committee reported on the Lawson case. They recommended as follows that: "The Assembly sustain the appeal; express strongly their sense of the injury done to religion by the conduct and spirit of Mr. Lawson, and resolve that he be rebuked at the bar of the Assembly by the Moderator. The Assembly being deeply concerned that the ministry be not dishonored, would solemnly warn Mr. Lawson that any repetition of the offence proven would necessarily incur censure still graver."

This was adopted, all parties agreeing thereto, the Presbytery because it sustained their appeal, the Synod's representatives, because it was in substance the decision of the Synod which had been appealed against.

It was agreed to set apart a Sabbath for special prayer for colleges.

Mr. Warden submitted a report on the state of the Common Fund for colleges in the West; showing progress, but there is still a slight deficit. An overture from the Presbytery of Lunenburg and Yarmouth, supported by Rev. D. S. Fraser, asking for uniformity from year to year in Statistical Returns was received and commended to the favorable consideration of the committee on Statistics.

On motion of Mr. Sedgewicke the Supplementing scheme of the Maritime

Synod was ordered to be entered in the statistics as a scheme of the church.

The question of marriage with a deceased wife's sister came before the Assembly in consequence of one of the applications for admission to the ministry, Mr. Carbonele, being thus married. After considerable discussion the application was allowed to lie on the table.

The report on French Evangelization was submitted, and followed by addresses from Messrs. Dondiet, Crouchet, Tanner and Chiniquy.

WEDNESDAY, 21.

AGED AND INFIRM MINISTERS FUND.

Mr. McMillan submitted the report of the Western, and Mr. Sinclair that of the Eastern Section. The Eastern Fund is in a satisfactory condition but will soon have a larger number of ministers upon it and will need increased support.

The proposal to appoint a central examining Board for all the colleges was sent down to Presbyteries for consideration.

WIDOWS AND ORPHANS FUNDS.

Dr. Reid submitted the report on this Fund for the Western, and Mr. Sedgewicke for the Eastern Section. Both are in good condition.

On recommendation it was agreed that the grant hitherto made to Manitoba College from the Home Mission Funds, do now close and that the College Board be henceforth responsible for its support.

THURSDAY, 22

The following ministers in the Maritime Provinces were allowed to retire from active work on account of age and infirmity. C. G. Glass, Dr. Sedgewicke, Samuel Bernard, W. MacCullagh, Dr. Bennett, Murdoch Stewart, W. G. Forbes and A. P. Millar.

Adopting an overture by Principal Macknight, Dr. Gregg and others, the Assembly appointed a special committee of experts to investigate the scriptural grounds prohibiting marriage with a deceased wife's sister, the committee is as follows:—Professors Cavan, Mowatt, Currie, Scrimger, Weir, McKenzie, MacVicar, and Messrs John Laing, D. B. Blair and E. Ross.

The Report on Temperance was adopted and approval of recent temperance legislation expressed.

The Hymn Book Committee reported that the book has paid all expenses and that a surplus of royalty of about \$1500 a year was expected.

The Assembly closed to meet next year at London, Ontario.

SERMON BY THE REV. DR. POLLOK, RETIRING MODERATOR, AT THE OPENING OF THE LATE SYNOD IN CHARLOTTETOWN.

I TIM. IV, II. THESE THINGS COMMAND AND TEACH.

These words must be viewed in connection with the character and mutual relations of Paul and Timothy. They are the words of an eminent minister of Christ, addressed to one only less eminent—of a father, to one whom he had begotten in the faith—of the most learned of the apostles, to one who from childhood had known those writings which of all writings are the best—of a great teacher, to one who knew his mode of teaching and method of church administration—of the founder of the church of Asia Minor, to the man whom he had left to carry on the work in Ephesus, the seat of the most influential of the churches and the great capital of Asia—of a distinguished apostle, to a no less distinguished pastor; and they occupy a place in a treatise, which contains the principles and rules by which pastors are to be guided in their office in every age. These words are part of a collection of directions for the right discharge of the duties of the pastoral office. They may form a seasonal study at the present time.

They are the more important, that they are in some measure the substance of the whole treatise—an index at least, to the matter which it contains. They are the key note to this melodious and beautiful exposition of pastoral duty. The apostle seems to pause amid the current of his affectionate counsels, in order to throw in the short exclamation: "These things command and teach." So that, "these things" must be understood to apply not only to the immediate context but to the whole epistle, which throughout contains directions for the teaching and ruling of the church.

But, when we consider the words more closely, we discover a certain want of congruity between the two principle words in this sentence. For the actions of ruling and teaching are of a nature so different and have so little in common that their combination in the same office seems impracticable. These two words describe operations that are opposed and mutually exclusive. A teacher may indeed rule and a ruler may teach but not in the same act; for ruling and teaching

are diverse transactions; they imply different relations between parties, and they are the outcome of different mental states as respects ruler and ruled, on one hand, and teacher and taught, on the other. The word rendered, "command," is a military term and was applied to the word of command given by an officer to the soldier of an army. In the New Testament it is applied to apostolic injunctions, as to expressing apostolic authority. Whenever and wherever a command is given, it implies authority on the part of the one who commands and submission on the part of the one who obeys. It is an expression of will addressed to the will—a declaration of authority to one who is under authority. It cannot be better described than in the words of the centurion, who said, "I also am a man under authority, having soldiers under me; and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." That is; a command is addressed not to the reason but to the will. It may be reasonable or unreasonable. It may not even be understood but it must be obeyed. But it is otherwise with *teaching* which is an exercise of intelligence and is addressed to the intelligence. The teacher arranges his information and forms his arguments so as to reach the mind of the scholar. He does not solicit the submission of the will except through the understanding. He can employ no physical force, for his weapons are not material but spiritual. They are propositions, arguments and conclusions.

How then is this injunction of the apostle addressed in a concrete form to one man, and in his person to every one who holds the same office in the church? Partly, because the Christian pastor fulfils two functions, ruling and teaching, and, partly because he exercises each function under the modification which the other involves. It is upon this latter aspect of the case that I intend at present to dwell. Not only does he rule and teach at different times as occasion requires; by which limitation we should escape all difficulty in combining incompatible operations: but he rules as a teacher and teaches as a ruler. His teaching is modified by ruling and his ruling by teaching. It is a peculiarity in the office of the Christian pastor that he unites in himself things that are opposites and are incompatible in others.

Viewing the Christian pastor first, as a

teacher; he teaches with authority. It ought to be remarked, that teaching and preaching are not the same work; though they are often confounded. Preaching is properly the act of one who proclaims or announces the gospel message to those who have not heard it before or have neglected it. The word expresses the work of the evangelist or missionary. The words in the original, denoting the original of preaching and teaching, are not only distinct but are kept distinct. Teaching, on the other hand, is the work of one who instructs disciples or builds up believers. The teacher proceeds upon the supposition of their Christian profession and enforces instructions by arguments drawn from the body of Christian truth and its acknowledgement by the hearers. It may further be remarked, that teaching, as a means of mental culture, is not peculiar to the Christian pastorate. All men teach others the things that they know and some are teachers by profession. The longer our race continues and the more it develops, the wider and the more vigorous will become the dissemination of all truth, by which the soul is nourished and man's condition is improved. Enlarged intellect is becoming more a ruling power among men. It is by increased, corrected and improved knowledge that man is reaching forth unto his inheritance and fulfilling his destiny. But while teaching is not peculiar to Christians, the peculiarity of Christian teaching is that it is teaching by authority. "He taught with authority and not as the scribes." The authority of the Christian teacher, who follows his Master's example, arises not from his own intelligence or from the force of his demonstrations or from any personal qualities; but from the possession of guaranteed truth. The truth in its objective reality is not his own. It was not discovered by man but given by the Lord Jesus Christ. A Christian teacher is bound by his office to proclaim that his message is not his own but God's message to human beings. He is but a voice crying in the wilderness of this world, "Behold the Lamb of God."

He does not cease however to be a man nor can he, while in full possession of his power, fail to teach like a man; for there is abundant opportunity for the exercise of the power of reason in the apprehension, combination, and applying, of religious truth. Even in the inspired writers there is great diversity in the modes in which moral truth is expressed and enforced. In all these writers we

can observe the free play of the human faculties and the working of every variety of human character. Those susceptibilities which belong to complete humanity come to the surface and color all portions of these writings. In short, we discover everywhere mental and moral peculiarities of every kind and every degree—keen intellect, calm judgment, acquired learning, natural tendencies, Hebrew or Greek idiom, reasoning power, imaginative energy, a tendency to mystic abstraction or the opposite tendency, namely to practical duties. All such mental phenomena as these may be observed in the inspired writers, who in this diversity are like the men we meet daily. This conspicuous and varied humanity is as essential to the adaptation of Scripture, as its divinity. The same freedom of treatment as in the inspired teachers must be expected in the uninspired teachers of Christianity, if their teaching is real and honest. Such fresh and human teaching cannot be dispensed with. It must be an appeal by reason to reason. For if men are sharpening their wits in business on all other days of the week, we cannot expect, that, when they enter the house of God on the Sabbath day, they are to leave their reason at the door, and become blindly and submissively receptive. In our time, when there is a constant effort of the human mind to become familiar with all truth, there is need of intelligent teaching of religious truth to a degree that never met the teachers of Christianity of any former age.

But the divine matter upon which all this reasoning, elucidation and enforcement are employed has been given and guaranteed by God. In that part of the teacher's discourse there is no uncertainty. There are, for instance, the great facts embedded in history, and shaping it, clear to our own time and which are constantly appealed to by the apostles as the matter of their message to men. Then there are the truths these imply and teach, or, the principles of the Christian faith. Upon all these the scriptures speak with certitude and upon these we expound the frequent assertions; that we know nothing; that all is uncertain, that we must wait in a neutral hesitancy for light which may or may not come; and so must pass through time and plunge into eternity in deplorable ignorance of all that we need most to know. We are just as sure of the facts of Christianity as if we had seen them. The written testimony of those who saw

them is just as good and conclusive as was their spoken testimony and what effect that had upon the world is apparent to all men. And if the facts are certain, they involve principles which tell us all we need to know to assure us of a gospel of salvation to mankind.

The Christian pastor teaches with the authority of his own experience. This is not needed for the reception, though it may be for the successful enforcement of Christian truth. For the authority of the truth, as such does not depend upon any man's belief. It is true whether the teacher believes it or not. It is possible to study the truth as a system without accepting it as a source of spiritual life. This is not only possible but it is common—too common. But such a teacher is not the beau ideal of the Christian teacher. Such were not the teachers that laid the foundations of the church. What distinguished these men, was it that they had been brought face to face with the divine objective realities of redemption, that their whole being had been moved to its depths by them and that, under the influence of the fire that burned within their bosoms—under the influence of a sight which opened up the realities of an unseen world—they rushed among the men of their time and confronted them with these realities on their lips. The charm of these men's inspired productions is this realism—this absorbing and unaffected sincerity, this feeling of certainty in the writers. They lift up their calm voice in all sorts of places and among all sorts of people without the smallest sign of hesitancy and summon mankind to repent, and believe in what God says, in order to be forgiven. They require no attestation but what they carry in themselves. And the true idea of a Christian teacher is that of a man, whose message is not his own—who is not responsible for it; but who, having received it for himself, utters it out of the depths of his own heart. His own belief does not make it true but it ought to render its proclamation more effective. In such a case arguments and reasons are ready to flow in upon the mind of the teacher. Experience will form an important adjunct of his teaching. He can tell that God has done great things for himself. With his own heart on fire he will be more likely to warm the hearts of others with that enthusiasm which is indispensable to every great movement of mind. While the unmoved and unsympathetic teacher may instruct and even convert for the instrument is still

divine] he is disabled by a disqualification which will deprive his teaching of much of its authority and rob it of much of its power.

II. The Christian pastor may now be contemplated as a *ruler*. Wherever there exist bodies of human beings connected by common principles as feelings or purposes, there must be government, which exists for security, happiness and progress. Even the real or supposed intelligence of the men composing any society can never render government unnecessary, though it may render it easier. No society can ever become so advanced or enlightened as to consider government obsolete or inexpedient. Hence government is a divine ordinance under a law of nature and it is required of Christians to respect it as ordained of God.

To suppose that the Lord Jesus Christ would leave the church—the best and most perfect of all societies—without some settled arrangement for the regulation of its affairs, would be contrary to all analogy, and, to say the least, highly improbable. Those who allege, that Christ has not instituted an order of men for the Government of the church, argue not only against common sense, expediency, analogy, and probability, but against the express language of scripture. The church, that was committed to the direction of appointed officers under the old dispensation, was surely never left without any ruling order under the new. That view, which discards all officebearers in the church or maintains that there are none of divine appointment is a mere excrescence and anomaly. Concerted coteries may continue to exist, if not to flourish under the protecting shadow of the church, but were the Christian people to adopt their principles and follow their example, the church would disappear in disorder from the face of the earth. In order to be a power for good in society, it must have organization and that organization, to be powerful, must, like its doctrines, be divine.

But some will allege that either no particular form was sanctioned by the Apostles, or, if there was a form in the apostolic age, it was not designed to be permanent and that, thus, liberty is left to Christians to choose that or any other. So far as the ministry of orders is concerned, it can be proved and may now be regarded as established, that there was but one form of government for the church existing in the time of the Apostles and that can be as clearly prov-

ed and as strongly demonstrated as any single truth in the New Testament. To allege that among all New Testament ordinances, this only, was not designed to be of permanent obligation, is to take a liberty which is taken with no other ordinance in the word of God. It may indeed be convenient in the present time to advance the elastic principle that New Testament organization was a temporary expedient, but, if those who say this had as much to say for the scripturalness of their system as Presbyterians have for theirs, they would be slow to adopt any such maxim. Timothy, to whom these words were addressed, was not a *diocesan*, but a *presbyter* bishop. He could not be a bishop in the modern sense; for in this chapter he is said to have been ordained by a Presbytery and the men of a lower order cannot ordain to a higher office than they themselves possess. Titus also was a presbyter-bishop, for, when he is commanded to ordain elders, the reason given is, that a bishop must be blameless—showing that elders and bishops held the same office. The illustrious Celtic missionaries, who traveled in Ireland, Scotland, and England, planting churches; and extending their noble labors over a considerable part of Europe, were presbyters and ordained by presbyters and the ancient British church would have remained a Presbyterian church but for the forcible introduction of the Romish system in the beginning of the eighth century. So that in seeking to plant and propagate a Presbyterian church in Canada, we are only following the traditions and imitating the example of our British forefathers.

But, though the church has rulers—bishops or presbyters, and deacons—these rule differently from all other rulers. There is a peculiarity in their ruling; just as there is a peculiarity in their teaching; As they teach with authority so they rule by teaching; and all teaching implies the exercise of reason, and consequently the operation of liberty. It is moral rule or rule over, the minds and hearts of men by moral agencies. And it is for moral ends—not for money or for power or political ascendancy, but for the salvation of men, for the sanctification of men, and for the promotion of the divine glory. The Christian ruler may not use the sword, but must leave it in the scabbard, lest he perish by it. But his rule is mightier than the strength of armies. The progress of the truth of God is stronger than the tread of armed men. It is moral

forces that rule the world and despots are made to feel that beneath every coat of mail there beats a human heart. On whatever side the sword may be drawn, truth and virtue triumph in the end; for the Lord reigneth.

This subject suggests for us many important maxims of which we can mention only a few.

The distinction between preaching and teaching should not be overlooked in the pastoral care of our congregations. The discourses which we preach may be discriminating and admonitory to formalists and hypocrites, without being so directed as to place the whole congregation upon a wrong footing--without transposing the whole body of the people as regards their Christian profession. The people of our congregations are sworn followers of Christ just as much as the preacher. His business is to teach them or feed them: as Christ Jesus so emphatically enjoined Peter. The false position taken up by some preachers produces a misplacement and confusion of ideas among the people, rendering them an easy prey to that class of individuals, who, contrary to both Testaments and the concluding charge of Christ, which places baptism first and preaching afterwards, allow no membership but that of individual profession. This teaching part of the pastoral office is all the more important that our school system makes no provision for religious instruction. No one will pretend to say that theoretically this is the best kind of education; for no amount of intellectual culture alone can improve the character. And hence arises the great need of Christian pastors devoting themselves to the teaching of the young and coming into contact personally, with the lambs of the flock. This great work of teaching and being taught, gave its form to the ancient church. Were preaching or publishing the gospel the characteristic function of the ministry there would not be so much need for a high standard of ministerial education. But teaching or the communication of fresh truth from year to year to a body of Christian people already exercises unto Godliness, being the pastor's peculiar vocation, he requires to be a man of a cultivated understanding, of extensive information, especially on religious topics, and acquainted with the best methods of communicating instruction.

A tone in preaching or teaching, which is too apologetic, is to be deprecated. We apologise too much for the glorious

gospel, which is quite able to stand upon its own foundation. When simply and plainly taught it will carry its own evidence and speak for itself. It is a light and must shine, whatever men may say. It is a diamond and people must see and admire it. Divine truth has a power independent of our elaborate defences. If men did not fear its truth they would not hate it and prosecute its friends. The moment this sharp sword is chosen, it flashes in the sinner's eye and alarms him. It is a voice that all the noises in the world cannot drown. It may be spoken in a whisper but the conscience will hear it amid all the voices of the crowd. The gospel can never be a power of rebuke, if it be persistently apologetic. And if it be not a power of rebuke, it cannot be a call to repentance. It must not lay aside its authority and cringe and crawl on the ground. It must be spoken, whether the rebellious house will hear or forbear.

There are many ways of weakening an apostolic ministry and undermining the order which Jesus Christ has established. Thus, people may tell us that a minister's teaching is no better or more reliable than any other teaching. This is half true and half false and therefore a very pernicious kind of untruth. The teacher is responsible for the human element but the divine element, the truth revealed, is not his own, but God's, and for every contempt case upon divine authority men will have to answer. Or, men may assert either that there is no order of ministry authorized or no fixed order or they may rest the authority of the gospel ministry upon the foundation of an unbroken succession of bishops from the apostles and an uninterrupted current of apostolic virtue—a kind of thing that cannot be understood and if it could be understood, cannot be demonstrated. It is enough for us that the apostles appointed presbyters and deacons. No other orders have apostolic authority but these have. We have no more right to change this order than to change any other apostolic institution.

The great centre to which all ruling and teaching should lead men is Christ himself. All ruling and teaching should terminate in Him who is the great ruler and teacher. The faithful teacher must exhibit one in whom all Christian doctrine is summed up. The Christian life is a life in Christ. The Christian should feel that Christ is beside him and Christian assemblies should endeavor to realize that Christ is in their midst. This sense

of a present Christ is peculiar to a Christian, who does not believe in a deceased man but in a gracious and all-powerful Being, who is at his right hand every moment.

In connection with our own church, we have much to be thankful for and much to remember—her long history, her great traditions, her conflicts and victories, her suffering and her noble army of martyrs, her great fathers and learned teachers and the pioneer founders of the church in this land. In these and many other things we find much to excite our admiration and inflame our souls. We are proud of our church though because of our apathy and neglect we may be ashamed of ourselves. I shall not eulogise our church but rather refrain from useless and vain laudations. We have never taken up an invidious, arrogant, and exclusive attitude toward other Christian bodies; however firmly we hold to our scriptural constitution. Having recently closed our ranks and united our strength and traditions we claim a united interest in the past. Let us then work for our church under a deep sense of responsibility. With many of us memory is busy in such a place and at such a time as this. We hear the voices of other years and the forms of the departed rise up before us. The spirits of our fathers seem to hover around—an innumerable cloud of heroic witnesses who have entered into the house of God not made with hands. The strong current of events is hurrying us on to them and we have no time to lose. Let us leave some record worthy of being remembered.

REPORT OF THE COMMITTEE ON SYSTEMATIC BENEFICENCE.

To the Reverend the Synod of the Maritime Provinces:

The efforts of your Committee on Systematic Beneficence have, during the past year, been directed to the single object of furnishing the Church with additional information respecting the working of the system of Weekly Offering, so frequently recommended by the Synod, in those congregations which have given it a fair trial. The Committee at their meeting held in New Glasgow in June last, directed their secretary to endeavour to obtain from the treasurers of all such congregations statements of facts

for publication, and to have these statements inserted in such papers as might be accessible, and reach the largest number of our people. This course was taken for the purpose of obtaining the fullest and most reliable information. Accordingly communications were addressed to the pastors of the congregations, numbering about 30, which at the date of the Union in 1875 had been reported as practising the Weekly Offering for the raising of their Church funds, requesting them to hand the same to their respective treasurers, with the view of obtaining from them such replies as they might be able to give.

Answers have been received to more than half these requests, all of which, with the single exception of one, withheld at the request of the writer, have been published.

Your Committee are convinced that it would have served a very important purpose if answers, whether favourable or unfavourable, had been furnished by all, as the Church would then have been in possession of the fullest, most recent, and exact information with reference to the subject. It gives them much pleasure, however, to be able to state that so far as answers have been returned they have all been favourable. They indicate that with a single exception, the system adopted years ago with but slight modifications in some cases is still in operation. Many of the treasurers draw a pleasing contrast between the working and results of their present and past methods. Your Committee would respectfully submit the following brief extracts from the communications which have been received:

Poplar Grove congregation through its treasurer says:

"For more than fourteen years ordinances have been maintained, all running expenses being paid by voluntary contributions from our people, collected in an open plate at the Church door Sabbath morning and evening. We think this system Scriptural. We find it causes no dissatisfaction in any quarter from the fact of pew-holders being in arrears. The work of the treasurer is a sinecure. There is always money to meet bills as they are incurred. The pastor's salary is always ready for him, and nothing would tempt us to return to the old system."

St. John's Church, Halifax, says:

"By this method we obviate a great difficulty which we had to encounter under the old pew-rent system, under which we were constantly in the custom of carrying forward a balance of arrears which more than probably never came in."

The treasurer of Chalmers Church affirms:

"I do not think that we could exist as a congregation under any other than the free-will offering plan. "None of us would go back to the pew-rent system."

Fort-Massey says:

"The Sabbath offerings pay all the congregational expenses." "The Sabbath average varied from \$80 to \$80 at first." "It now stands at from \$85. to \$85 per Sabbath."

Annapolis reports:

"Find that it is more successful and more easily operated than the subscription system; and that they would not go back to the old method on any consideration."

Dartmouth states:

"The success of the scheme is shown by a constant yearly increase in the receipts, and for the last several years a testimony on the right side."

Alew's, Truro, is thus reported:

"Regarding the working of this system of collecting, I think the trustees are well satisfied it is a good one, and as far as our experience goes, much preferable to any other mode formerly in use."

Moncton says:

"Last year the amount contributed was considerably in advance of any previous year. At our late annual meeting it was found that after all liabilities in carrying on the work of the congregation had been met, and after contributing more than ever before during the year to general work of the Church, there was still in the hands of the treasurer \$400."

Stelbarton reports:

"We find the Sabbath collection taken in the church every Sabbath much better than the old way of appointing collectors to go round the district and collect the amount subscribed by each person quarterly, and less trouble."

United Church, New Glasgow, which inherited the system from Primitive Church in which it had been practiced for more than a quarter of a century, reports:

"We do not use envelopes. No collectors are appointed, no member of the congregation is in arrears for stipend. We have no pew-rents. Every dollar raised by the congregation for any purpose, whatever is dropped into the contribution-box each Sabbath, and no one knows what his neighbor contributes, but all are expected to give according to their ability, and we always have enough to meet our outlay."

The treasurer of James Church says:

"While eight years ago there were many who were afraid to trust the voluntary system, I do not think there is today a single member in the congregation who would go back to the old system of a subscription paper."

River John says:

"It is now about eight years since we adopted this system and have met with fair success. In contrast to the old subscription lists we have found it much better for various reasons:—It is not half the trouble, it gives people a chance to do their duty unasked, and persons can contribute small sums which are not felt by the giver."

Such is the testimony which has been received from the several congregations specified. As these congregations, however, are all located in cities, towns and villages, it may be suggested that the system advocated would not work so well in country districts. Possibly this suggestion may be correct, but as bearing upon it your Committee would submit extracts from the reports of the treasurers of all three of the country congregations which have reported.

Upper Steviacke reports:

"The system has been in operation about ten years and on the whole has worked in a satisfactory manner." "We are often behind more or less for the first three quarters of the year, but in eight years of the ten, we have been square at the close of the year, while in a few cases we have had a respectable surplus."

Milford says:

"Since Mr. Dickie's settlement, two years in January, we have been contributing by envelopes weekly. Some parties have in that time been giving a hundred per cent. more than by subscription. Those who do not pay weekly are generally behind in paying and contribute less than those who do."

Kempt, which is a weak congregation as well as situated in a rural district, gives a very pleasing testimony. The treasurer says:

"It has worked well ever since its introduction. It has given good satisfaction in the past and is in general favor with our people at present." "Our people are taught to believe that it is their duty to honour the Lord with their first-fruits, i. e., lay by the first part of their income for the Lord's cause. On Sabbath morning they come into God's courts and bring their offering and place it in a box at the door. They do that as an act of worship believing that if it is sincerely offered it is as acceptable to God as any

part of His worship in which they engage."

"Never before did this system give so much satisfaction as it has since the settlement of our pastor." "Our people have strong faith in the plan and nothing would induce them to abandon it to try any other."

These reports speak for themselves and your Committee do not think it necessary to add anything in the way of formulating in a single statement their impressive and powerful testimony. That testimony is simply the reiteration of what has so frequently been laid before the Synod.

They have no wish, however, to leave the impression that it is their view that systematic giving is practised only in these congregations which have adopted the Weekly Offering. Indeed there is abundant evidence under their hand that it is otherwise. When they find a Presbytery such as that of Lunenburg and Yarmouth, embracing ten congregations, most of them widely separated from each other, contributing to the Schemes of the church in such a way that eight out of the ten have forwarded contributions to every one of them, the ninth to all but one, and the tenth to all but two, and when they consider that none of these congregations have reported to your committee during the past year, they are persuaded that the giving within the bounds of that Presbytery must be according to system, and that too, system of a most effective kind.

When they find, moreover that the number of congregations which have contributed to all the schemes this year is 53 as against 45 last year, or an increase of 30 per cent, that of the 199 congregations and mission stations, 164 have contributed to Home Missions \$3863 as against 159 which contributed \$3251 last year, 161 have contributed to Foreign Missions \$9569 as against 170 which contributed \$8633 the year before, 121 have contributed \$2752 for the *Dayspring* and Mission Schools as against 114 which contributed \$2319 last year, 136 have contributed \$3498 to Supplementing Fund as against 127 which contributed \$2915 last, 118 have contributed to College Fund \$2221 as against 120 which contributed \$2088 for the previous year, and that the increase on the whole donations of the congregations within the bounds of the Synod has been \$5107 over the former year, they cannot but believe that there has been noteworthy increase both of system and of liberality. They are

persuaded, however, that very much still remains to be done. The facts that 14 of our congregations have done absolutely nothing during the year for any of the Schemes of the Church of which four were in the same position last year, that 35 have done nothing for Home Missions 38 have neglected Foreign Missions, 63, the Supplementing Fund; 78, the *Dayspring*; and 81 the College Fund, indicate very clearly that vigorous and persistent efforts are required to systematize still more fully the benevolent operations of our people.

Should the Synod see fit to continue the Committee on Systematic Beneficence it is recommended with a view to the attainment of this object:

1. That the Committee be instructed to keep the matter before the Church and to endeavour to secure more general attention to the duty of systematic giving.
2. That sessions be urged in all cases to furnish congregations an opportunity take a collection for each of the Schemes of the Church, and that Presbyteries be recommended to exercise still greater diligence in securing attention to instructions of Assembly in this respect.
3. That Sabbath schools be encouraged to take weekly collections for the *Dayspring* and Mission Schools, or for some other missionary object.
4. That the Synod should instruct Presbyteries in dealing with financial returns from sessions to record their judgment with reference to reasons given for any blanks which may appear.

All of which is respectfully submitted,
E. A. McCURDY, *Convener*.

THE TRINIDAD MISSION.

BY REV A. FALCONER, NO. II.

The credit of originating the Trinidad Mission belongs to the Rev. John Morton. In January 1865 Mr. Morton, being at the time minister of the Presbyterian congregation of Bridgewater, Lunenburg was under the necessity of leaving Nova Scotia on account of his health. The character of his ailment was such as led him to spend a few months in the Tropics and in the course of his travels he visited Trinidad, the most southerly of the West India Islands, where he remained for a short time. Whilst there he was deeply impressed with the destitute spiritual condition of the Indian immigrant population, or Coolies, as they are generally called. He found some 25,000 of these people for whose spiritual welfare,

little or nothing was being done. They were as purely heathen, as when they left their home in India. And his spirit was stirred within him to endeavour to do something to give these people the light of the gospel.

Before going further, it might be well, for the sake of the younger portion of your readers particularly, to say a word or two about these Coolies—who they are, and how they come to get to Trinidad.

After the emancipation of the negro from slavery, more than 40 years ago, the planter found great difficulty in securing labor which he could command at all seasons. Just as in spring time and harvest in Nova Scotia, the farmer would greatly suffer if he could not obtain sufficient labor to enable him to sow his seed or gather in his crops; so there are certain seasons, when it is absolutely necessary for the sugar manufacturer to secure a certain number of laborers. I think we may say that naturally the negro is an indolent sort of man; and in a climate like this, the absolute necessities of life are not many. As a rule, then, he would not work except when he could not help doing so. After emancipation therefore either through indolence, or it may be a disposition to extort extravagant wages from the employer or both combined, the creole refused to labor when his services were most required. The planter would thus be left at the mercy of the laborer; and if no remedy could be provided, he must suffer ruin as indeed was the case on some others of the West India islands. In Trinidad however a system of immigration was adopted which has been of great benefit to the island as well as to the immigrant himself. The first movement was to secure labor from China, but this was soon given up in favour of immigration from India. The result of the first effort is that there are about 1000 Chinese in this island.

The system of immigration to Trinidad seems to have reached comparative perfection. At every point the interest of the immigrant is carefully guarded. The Indian Government watch with a jealous eye, the movements of colonial agents that no undue means are employed to induce men to emigrate. They see that the terms of indenture are carefully explained before they leave Calcutta. These terms are the following:—that the immigrant labor on an estate for a period of five years, he being at liberty to terminate that engagement at the end of three years by the payment of a certain amount. When

the period of indenture is completed, the laborer is at liberty, at once to return to India, by paying his own passage or if he prefer re-indenturing himself or laboring on the island wherever he pleases for five years longer, he is then entitled to a free passage to India or a grant of ten acres of land, or a given sum of money. The very large majority prefer remaining in Trinidad. The government here exercises a most careful supervision over the Coolie. Every estate is required to provide a hospital, capable of accommodating at least one-tenth of all the Coolies upon the estate. This hospital is under the careful inspection of the district medical visitor appointed by the government. It is the duty of this official, to visit the hospitals twice every week and enquire particularly into the general health of the employees. Indeed so jealous are the government over this matter that if the government over this matter by one per cent the average mortality for five years they decline giving any Coolies to such estate.

From the above it would seem, that so far as legal enactment can go the interest of the Coolie is carefully guarded, and so strict is the government in the execution of the law that the employer not unfrequently complains, that his are the interests that suffer.

A considerable number of the Coolies accumulate money. They are, as a rule, diligent and careful, and being in these respects the very antipodes of the Creole in general they bid fair to become a very important factor in the population of this island. Though the Coolie generally is slight limbed, yet there are to be seen among them not a few, tall, sturdy, handsome men—noble specimens of humanity, and bright-eyed well-proportioned women clad in their picturesque costume, a white petticoat, a robe thrown over the head and shoulders, and literally hanging over with jewels—bangles, necklaces, nosejewels &c. they present quite a contrast to the ordinary coarse negro women.

Such is the Coolie in whose behalf the interest of Mr. Morton was awakened. An application was first made through the Rev. Mr. Brodie, my predecessor, to the Board of the U. P. Church of Scotland to take up this mission field, inasmuch as they had already a mission to the Creoles, established upon the island. But as that church was at the time inaugurating a new mission to Japan they declined to entertain the question.

Mr. Morton then laid the matter before the Foreign Mission Board of his

own Church who brought the subject before Synod, which met in Halifax in June 1865. By the Synod, it was remitted to the Board, to gather information. Through some oversight or other cause these instructions were neglected, and when the Synod met on the following year, there was no reference to this matter, in the report of the Board. The question however was raised, and the Board enjoined to consider the subject fully and report next year. In the following year the Synod unanimously agreed to authorize the Board, to establish a mission to Trinidad. Mr. Morton, in the event of the Synod deciding to enter upon the field, had already offered his services to the Board and at a meeting held immediately after the adjournment of Synod, this offer was at once cordially accepted and Mr. Morton appointed as the first missionary to the Coolies in Trinidad.

In due time he was loosed from a warmly attached congregation, after which he spent some four months in visiting the congregations of the church. He left *La Have* in a sailing vessel for the West Indies on the 1st Dec. 1867. The winds and waves seemed, as if leagued against them. They were overtaken by a terrific hurricane. The vessels' decks were swept, her principal sails torn to atoms, and her spars had ultimately to be cut away. Writing home after the event, Mr. Morton says,—the storm having already raged for ten hours:—"At ten o'clock there was an evident increase in the fury of the storm, and we felt that our vessel could not weather it long. We looked to our hopes in view of being at any moment swallowed up. The hurricane came like a whirlwind over the sea, making it as a snow-covered field in winter, and apparently levelling the waves with its fury. The captain stood by the fore-stays, axe in hand; Onward it came, and seemed to press the *Aurora* under the sea; and although the ship was throwing over the deck load on the lee side only, gave her the advantage of a heavy list to windward she could not bear up against the storm. Over she lay more and more, till the water was far over the lee rail up the dead-eyes on the main rigging, and beginning to flow in at the cabin doors. Then the captain cut, and away went the spars with a crash, and the vessel righted. Another hour of wearing anxiety and the storm abated at midnight. At 4 o'clock a. m., all hands assembled in the cabin and we offered our united and heartfelt thanksgiving to God for our common deliverance."

On the 3rd January 1868 Mr. Morton, wife and one child landed at Port of Spain. On examining their effects they were found to be greatly injured by the storm. They received on all sides a very hearty welcome.

Mr. Morton was first settled at Iere Village about six miles from San Fernando. This was a mission station that was once wrought by the U. P. church of the United States. They began their work there shortly after emancipation took place, and the definite object of the mission was to educate and christianize the emancipated negroes. From various causes this mission was not what might be called a success. For some time before Mr. Morton's arrival this field was connected with the Scotch Church at San Fernando as a mission station. At Iere there were a small church and dwelling house belonging to the American Church, which they transferred to the Nova Scotia mission. These premises were in a bad state of repair necessitating an outlay of \$900. They were transferred, together with I believe, \$300 towards meeting the necessary repairs, on the condition that Mr. M. was to conduct an English service there. But Mr. M., while fully and faithfully carrying out this part of the arrangement, felt that work for which he came to Trinidad lay in another direction. He immediately set to work to establish schools and to acquire a knowledge of the language. In speaking Hindustani Mr. M. is now a thorough adept having probably no equal in Trinidad.

For two years Mr. M., laboured on, not without some tokens of success; but these were necessarily times of sowing. "Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain."

A new chapter in the history of the Trinidad mission now begins, by the arrival of Mr. Grant; but we must close in the meantime, at this stage.

Raise me but a barn under the shadow of St. Paul's Cathedral (says John Angell James), and give me a man who shall preach Christ crucified with something of the energy which the allinspiring theme is calculated to awaken, and you shall see it crowded with warm hearts; while in the stielier building hard by, if that gospel be not preached there, the matins and vespers shall be chanted only to the statues of the mighty dead.

THE Children's Presbyterian.

Letter From Mrs. Morton.

Trinidad, May 13th '82.

My Dear Miss M.—I have not time for anything very special, but I promised to tell you particularly how the clothing suited.

Your materials were excellent; some of them too good. Those that wash best are the most valuable, as they are for the most part such *dirty creatures*. Coming as they did with the Pictou lot which were all small sizes, it was all right, but taken by themselves there were too many large shirts and jhulas (woman's jackets.) The women are such little bits of creatures, and full grown ones are seldom needy. I think that about one-fifth of the female clothing the size for well-grown girls and women would be sufficient, and the rest of various smaller sizes. Your shirts were nice and full which is desirable where there is only one garment, very often, five breadths for large ones, four and three for the smaller. They have little bits of arms, so that the sleeves of the boys jackets might be more scant and short, getting quite smaller at the wrist. I am glad you put buttons and loops on the shirts as we sometimes get them without, and I don't like to see them open.

We distributed some of the garments at Akhbar Ali's school, Curepe Village. The poor little fellows had been very dirty and ragged, and they not only attend regularly at day-school, but quite a band of them come up to the Tunapuna S. School. We always tell them that kind ladies from our native country send them because they are pleased to have them go to school.

I am sure you would have been affected to see one little fellow prostrate himself and take my feet, at his mother's command. This is one way in which you can all work directly for the heathens, and the ladies of your Church have our best thanks.

Yours Affectionately,
S. E. Morton.

Jeanie and her Big Bible.

Jeanie was a little Scotch girl who lived far back during the days of the bloody persecutions under the reckless Charles II. It was a bitter time. Soldiers were marching all over the country, driving people from their homes, burning their houses, and putting many innocent persons to death. Jeanie's parents were pious people, and their turn came at last to be driven from their home.

One afternoon the cruel soldiers were seen advancing, and the poor folks had to leave their cottage and flee with what valuables they could carry. Jeanie was given the big family Bible for her load, and her father told her that she must be very careful with it, and not have it get hurt, nor lose it by the way, "For we could not live," said he, "without the good Book." She wrapped one of her clean gowns around the Book, and started with it in her hands, following her father and mother, each of whom carried a child. The fugitives directed their steps toward the next village, where there was a strong old church that could be used as a fort, and which they hoped to reach before their enemies came up.

A stream lay in their way, and this they dared not cross by the bridge for fear of their pursuers. So they hastened to a place in the river where some stepping-stones had been laid down for the convenience of foot passers. It was quite dark when they reached the bank, and the water ran swift in its channel. But they did not hesitate. The father waded across carrying the others, one by one, in his arms, until Jeanie was left alone. Fearing solitude more than the danger of the stream, the young girl followed her father on his last trip, stepping carefully from stone to stone. But it was so dark now she could scarcely see the way before her, and presently her foot slipped and she went to the bottom.

In her danger she did not forget, however the treasure entrusted to her care. As her feet went down her arms went up, and her precious burden was held above

her head. She struggled bravely against the current, and though the water came up to her waist she managed to keep on toward the shore, holding the dear old Bible as high as she could raise it. Her father met her before she gained the bank and clasped both his treasures in his strong arms.

"Father," said the brave little maid, "you told me to take care of the dear old Bible and I have done so."

Several pistol shots were heard at that moment, and the sound of approaching horsemen. The fugitives found concealment in a cliff among the rocks, and fortunately were not discovered. After their pursuers had rode away they issued from their retreat, and soon after reached the church in safety.

Jeanie married in after-years, and lived happily with her husband to a good old age. The great Bible became hers after her father's death, and in it were recorded the names of her seven children. It is still in possession of her descendants in a well-preserved condition.

Jeanie never forgot that night of peril when she carried the old Bible through the deep waters. When she was dying she dreamed of her girlish exploit, and cried out, "I'm in the deep river—in the deep river; but I will hold up the dear old Bible. There, father, take the Book."

With these words she ceased to breathe.—*Watchman.*

Dark Days.

Many of the darkest days in History have borne the choicest fruit to the glory of God and the good of man. It was a dark day when Israel groaned in the bitterness of the Egyptian bondage. But if the bondage had been less bitter Israel would have rested content in Egypt; out of the bondage came the Exodus, and out of the Exodus the Messiah. It was a dark day when the ardent, brave, eloquent Stephen hope of the early church, was stoned; but out of that day came Paul. It was a dark day when the persecution that arose about Stephen ravaged the disciples; but out of it came the world-wide preaching of the gospel. It was a dark day when the Puritans, finding no rest for the soles of their feet, sailed from the old world; but out of it came America. Darkest of all days was that on which the sun hid his face from the Divine Man expiring on Calvary; yet all our hopes and all our happiness come from that day.—*National Baptist.*

Who Wins.

Boys this is a question of great importance. Who will succeed in life? The boy or man who spends his evenings away from home—attending music-hall, theatre or billiard-room; playing dice, billiards, or cards; smoking tobacco, or gambling? or the one who is entirely free from all that we have named—whose inclinations are in the direction of home, industry, sobriety self-culture, of right, the truth, and of God? We have in mind a most worthy gentleman who stands high in business circles, because when but a boy on the streets he chose the right and maintained it. At eleven his father died leaving a wife and four children. From that time for seven years that boy sold papers and blacked boots, all the while supporting the family out of his daily profits. At eighteen he commenced business for himself as a merchant, and to-day is highly respected by his many friends and acquaintances, and is doing a flourishing business.

"Who wins? The boy or man of bad habits? No! The boy or man who can swear, cheat, lie or steal, without being found out? Not! But he wins who is not ashamed to pray to God in the hour of temptation for help—for strength more than human when adversity overwhelms. He who reads God's Word and trusts it; who is not governed by the motive, is it expedient? but is it right?—he wins."

Progress of Sin.

The trees of the forest held a solemn Parliament, wherein they consulted of the wrongs the axe had done them. Therefore they enacted, "that no tree should hereafter lend the axe wood for a handle, on pain of being cut down." The axe traveled up and down the forest, begged wood of the cedar, ash, oak, elm, even to the poplar. Not one would lend him a chip. At last he desired so much as would serve him to cut down the briars and bushes, alleging that these shrubs did suck away the juice of the ground, hinder the growth and obscure the glory of the fair and goodly trees. Hereon they were content to give him so much; but when he had got the handle he cut down themselves too. These be the subtle reaches of sin. Give it but a little advantage, on the fair promise to remove thy troubles, and it will cut down thy soul also. Therefore resist beginnings. Trust it not in the least.

Stand By Your Colours.

A personal incident will illustrate this secret reliance, which the people of the world have upon the people of God. A young man, who was a professed Christian was seeking to win the heart and hand of a young lady of wealth and fashion. His suit did not prosper, and one day she said to him:—"You know that you are a Church member, and I am a gay girl, very fond of what you call the pleasures of the world." This led him to suspect that his religion was the obstacle to his success in winning her consent to marry him.

He accordingly applied to the officer of his Church (which must have been very loose in its joints) for a release from its membership. They granted it. "Now," said he to her, when he met her again, "the barrier is removed. I have withdrawn from my Church, and I do not make any profession to be a Christian." The honest hearted girl turned on him with disgust and horror, and said to him:—"M—, you know that I have led a frivolous life, and I feel too weak to resist temptations. I determined that I never would marry any man who was not strong enough to stand firm himself, and to hold me up also. I said what I did just to try you; and if you have not principle enough to stick to your faith, you have not principle enough to be my husband. Let me never see you again."

Whether this incident be actual or not, the lesson it teaches is beyond dispute. The world expects Christians to stand by their colours. When we desert them, we not only dishonour our Master and ourselves, but we disappoint the world. Christ's followers never will save the world by secularizing themselves or surrendering their strict principles of loyalty to whatever is right, pure and holy. Conformity to the world will never convert it." "Come out and be ye separate," saith the Lord, "and touch no unclean thing." Even if the world could succeed in bringing the church down to its own standard of opinion and practice, it would only work its own moral destruction. It would extinguish the light-houses which illuminate its own channels. It would destroy the spiritual leaven which Christ has ordained and prepared to save human society from corruption. —*Rev. Dr. T. L. Cuyler.*

The Leaven of Popery.

Small and apparently harmless Popery began; with the power and perseverance

of a principle in nature it spread and defiled the Church. How completely that leaven penetrated the lump may be seen everywhere throughout Europe in the architecture, sculpture, paintings; in the laws, habits, and language that have come down from the middle ages to our own day. The evil spirit of the Papacy has intruded into every place—into the councils of kings, into the laws of nations, into the births, marriages and deaths of the people; between ruler and subject, between husband and wife, between parent and child comes the priest gliding in like water through seamy walls, sapping their foundations; into the inmost heart of maid, wife, mother, creeps the confessional, tainting, souring defiling society in its springs—a leaven of malice and wickedness, a leaven at once of Pharisee and Sadducee, a superstition that believes nothing and all combined to conceal the salvation of God and enslave the spirits of men. Beware of the leaven of the Papacy.—*Rev. W. Arnot.*

Good, Simple Logic.

The untutored mind has often a short way of taking hold of great truths which men of culture might covet. Here is an illustration touching the order of nature. A minister asked an old negro his reasons for believing in the existence of God.

"Sir," said he, "I have been here going hard upon fifty years. Every day since I have been in this world I see the sun rise in the east and set in the west. The north star stands where it did the first time I saw it; the seven stars in Job's coffin keep on the same path in the sky, and never turn out. It isn't so with man's work. He makes the clocks and watches; they may run well for awhile, but they go out of fix and stand stock still. But the sun, and moon, and stars, keep on the same way all the while."

The heavens declare the glory of God.

Hold On.

Hold on to your tongue when you are just ready to swear, lie, or speak harshly or use an improper word.

Hold on to your hand when about to strike, pinch, steal, or do any improper act.

Hold on to your foot when about to run away and disobey a father or mother running away from study or pursuing the path of error, or shame or crime.

Hold on to your temper when you are

angry, excited, or imposed upon, or others about you are angry.

Hold on to your heart when evil associates seek your company and invite you to join in their mirth and revelry.

Hold on to your good name at all times for it is of more value to you than gold, beautiful houses or gay fashionable clothes.

Hold on to the truth for it will serve you well and do you good through time and throughout eternity.

Hold on to your virtue—It is above all price to you in all times and places.

Hold on to your good character for it is and ever will be your best wealth.

And best of all get a firm hold of Jesus then no evil can overtake you. He will carry you safely through this world; and in the end will take you to that home where you will be safe and happy for ever.

The Fountain-head of Good and Evil.

It is in the *household*, more than anywhere else, that personal character receives its early direction and its subsequent shaping. The sublime order of the material universe is the result of law acting upon each particular atom, and holding it in its proper place. Equally in the sphere of human life the general good is the product of the special obedience rendered to the spirit of truth by the individuals composing a community. Making due account of the general appliances of education, whether secular or religious, nevertheless we must come back at last to the household as the chief source of right training. Fathers and mothers are, and must be, for good or evil the main educators of their children.—*Dr. J. M. Ferriss.*

Morning and Evening.

Speak kindly in the morning; it will lighten all the cares of the day, turn sorrow into gladness, make household, professional and all other affairs move along more smoothly, giving peace to the one who thus speaks and grateful joy to the one who hears. Speak kindly at the evening hour, for it may be that before the dawn of another day some tenderly loved one may finish his or her span of life for this world, and then it will be too late to recall an unkind word, or even to seek forgiveness for an injury inflicted upon the heart of a loved friend departed.

Character in the Family Circle.

Home life is the sure test of character. Let a husband be cross and surly, the wife grows cold and unamiable. If children grow up saucy and savage as young bears. The father becomes callous, peevish, hard, a kind of two-legged brute with clothes on. The wife bristles in self-defence. They develop an unnatural growth and sharpness of teeth, and the house is haunted by ugliness and domestic brawls. This is not what the family circle should be. If one must be rude to any, let it be to some one he does not love—not to wife, brother, or parent. Let one of the loved ones be taken away and memory recalls a thousand sayings to regret. Death quickens recollection painfully. The grave cannot hide the white faces of those who sleep. The coffin and green ground are cruel magnets. They draw us farther than we would go. They force us to remember. A man never sees so far into human life as when he looks over a wife's or mother's grave. His eyes get wondrous clear then and he sees as never before what it is to love and be loved? what it is to injure the feelings of the loved. It is a pitiable picture of human weakness when those we love best are treated worst.

A Hard Way.

No one has ever "crossed the Rubicon" from integrity and virtue to a life of vice without finding it a path of remorse and tears. Mr. Moody said truthfully in one of his plain speeches, "There is not a day passes but you can read in the pages of the daily papers, 'The way of transgressors is hard.'

You go to the Tombs in New York city and you will find a little iron bridge running from the police court, where the men are tried, right into the cells.

I think the New York officials have not been noted for their piety in your time and mine, but they had put up there in iron letters on that bridge, "The way of transgressors is hard."

They know that is true. Blot it out if you can. God has said it. It is true. "The way of transgressors is hard"

On the other side of that bridge they put these words, "A Bridge of Sighs."

I said to one of the officers, "What did they put that up there for?"

He replied that most of the young men—for most of the criminals are young men—as they pass over that iron bridge

went on, it weeping. So they called it the Ridge of Sighs.

"What made you put that other, 'The way of the transgressor is hard?'"

"Well," he said it is hard. I think if you had any thing to do with this prison you would believe that text, 'The way of the transgressor is hard.'"—*Once a Month.*

What Ailed A Pillow.

While Annie was saying her prayers Nell trifled with a shadow picture on the wall. Not satisfied with playing she would talk to Annie, that mite of a figure in gold and white, golden curls and snowy gown, by the bedside.

"Now, Annie, watch!" "Annie just see!" "O, Annie, do look!" she said, over and over again. Annie who was not to be persuaded, finished her prayer and crept into bed, whither her thoughtless sister followed, as the light must be out in just so many minutes. Presently Nell took to floundering, punching and "O dearing." Then she laid quiet awhile only to begin with renewed energy.

"What's the matter?" asked Annie at length.

"My pillow!" tossing, thumping, kneading. "It's as flat as a board and hard as a stone; I can't think what ails it."

"I know," answered Annie, in her sweet, serious way.

"What?"

"There's no prayer in it."

For a second or two Nell was as still as a mouse, then she scrambled out on the floor with a shiver, it's true, but she was determined never afterward to try to sleep on a prayerless pillow.

"That must have been what ailed it," she whispered, soon after getting into bed again. "It's all right now."

I Got A-Going and I could not Stop.

I heard of a boy who was standing on the top of a hill, and his father was standing half way down, and the father called to his boy, "Come."

He ran down, but did not stop where his father was, but went to the bottom of the hill.

He said:

"O father, I got a-going and I could not stop."

I will tell you what happened. There was a young man only twenty years of age, and he was lying in jail. He had killed a man, and was going to be hung.

He had been a Sunday-school boy, and his teacher went to see him in prison. He had to go through a long, dark passage and presently he came into the miserable murderer's cell.

It was a beautiful day; everything was lovely outside; the birds were singing, the sun was shining, and everything was green and beautiful! And this young man—only twenty years of age—was lying in this dreadful cell, his limbs chained together, going to be hung! And the gentleman spoke to him kindly.

He said:

"O, I am sorry to see you here."

The young man burst into tears and said:

"Ah! sir, if I had minded what my father and mother said to me—if I had attended to what you told me at school—I should not be here! I got into bad company. I followed one young lad and another. I got something to drink. One bad thing led to another bad thing, and one day, being half drunk, I killed a man and now, sir, I am going to die."

Ah! "he got a-going and he could not stop!" Take care about the bottom of the hill. Do not 'get a-going.' You may not be able to stop till you get to the very bottom.—*Young Reaper.*

A Christian woman who was slowly approaching death said:—"It seems to me that I am in this room, and presently I am going into another room; and my Saviour will be there." Compare with this the agony which attends many a death-bed of the rich and great; compare it with the dying utterance of Queen Elizabeth: "Millions of money for one inch of time!"

As flows the river calm and deep,

In silence toward the sea,

So floweth ever, and ceases never,

The love of God to me.

What peace He bringeth to my heart,

Deep as the soundless sea!

How sweetly singeth the soul that clingeth,

My loving Lord, to thee!

The Bible is wholly put into eight African tongues, and partly into thirty-four more; and the thirty-fifth is being prepared for.

SABBATH SCHOOL LESSONS.

(Compiled from Hughes' Studies in Mark.)

July 23. Mark X 46-52.

Parallels, Matt. 20: 29-34.
Luke 18: 35-43.Golden text, Isaiah 35: 5.
Catechism, 60-61.

TOPIC: Blind Bartimæus.

I. HIS WRETCHED CONDITION BEFORE HE MET JESUS.

1. Blind. 2. Poor. 3. Outcast.

II. HIS CHANGED CONDITION WHEN HEALED BY JESUS.

1. *His sight was restored.*—What a boon was this.
2. *His sins were forgiven.*
3. *He became a follower of Jesus.*
—What an honor and prophecy was this!

III. THE CONDITION BY WHICH HIS CONDITION WAS CHANGED.

1. *The words of the Lord Jesus settle this point.*—"Thy faith hath made thee whole."
2. *Notice the characteristics of this man's faith.*
 - (1.) Implicit confidence in Christ's ability to save.—"JESUS."
 - (2.) It was grounded on spiritual apprehensions of the Messianic character of Christ.—"Thou son of David."
 - a. This is one of the conditions of eternal life.—John 17: 3.
"Whom Thou hast sent," expresses His Messiahship.
 - b. This is what Jesus would have the "world" believe.—John 16: 23.
 - (3.) It was very definite in respect to what he needed.—"Lord, that I might receive my sight."—all true faith must be explicit. A glittering generality will never bring salvation or help of any kind.

PRACTICAL LESSONS.

1. The condescension of Jesus. He despised not the cry of a poor blind beggar

2. The almighty power of Jesus—The blind was made to see.

3. The essential condition for the exercise of His gracious power— we must believe.—"All things are possible to him that believeth."

July 30. Mark XI: 1-11.

Parallels, Matt. 21: 1-11.
Luke 19: 29-40.
John 12: 1-19.Golden text, Zech. 9: 9.
Catechism, 62, 63.

TOPIC: The Triumphal Entry.

I. CONSIDERED IN SOME OF ITS MORE SUGGESTIVE AND SIGNIFICANT FEATURES.

1. *As an entire change in our Lord's policy.*
 - (1.) Heretofore, He came into Jerusalem unheralded and unobserved.
 - (2.) Heretofore, He constantly required His disciples to tell no man of His Messiahship.
 - (3.) Heretofore, He carefully avoided giving the hierarchical party of Jerusalem any just reason to accuse Him of any political assumption.
2. *As a voluntary acceptance from the people of their recognition of Him as their Messiah in His kingly and holy character.*
3. *As a fulfilment of prophecy.*—Matt. 21: 4, 5 (Cf. Zech. 9:9).

II. CONSIDERED AS REVEALING THE CONSISTENCY OF OUR LORD'S CHARACTER UNDER ALL CIRCUMSTANCES.

1. *In respect to submission to His Father's will.*
 - (1.) Though changing His policy, there is no change in principle. Our Lord's conformity to His Father's will in this triumphal entry, as in suffering persecution and in the agony of Gethsemane, was ever the same.
 - a. That submission led, until "the due time" of the Father, to avoid bringing on any premature conflict with the Pharisees; now the crisis was at hand, and a demonstration of His Messiahship is necessary.

2. *In respect to His spirit.*

- (1.) Though entering Jerusalem as its divinely appointed King, He is the same "meek and lowly Jesus." "Lowly and riding upon an ass."—Zech. 9: 9.
- (1.) Though surrounded by thousands shouting "Hosannas," "when He beheld the city, He wept over it."

PRACTICAL LESSONS.

1. A change of circumstances should effect our principles or spirit as children of God.

2. Personal elevation should not dry up our sympathies for the poor and impenitent.

3. The fickleness of the multitude! To-day they cry "Hosanna!" To-morrow: "Away with Him!" "Crucify Him, crucify him!"

4. The predictions of Jesus against the wicked will be fulfilled: notwithstanding His love and mercy manifested in His life and death.

Aug. 6. Mark XI: 12—23.

Parallels, Matt. 21: 18-22:

Golden text, John, 15: 8.
Catechism, 64, 65.

TOPIC: The Fruitless Fig-Tree.

1. *A lesson on the power of faith.*—
"Have faith in God."

(1.) Teaching first, by reading between the lines, that it was because of our Lord's faith in God that He had power to produce such effect by His word.

(1.) Teaching secondly, by direct statement, that even greater things might be done by His disciples, if their faith in God should be strong. "For, verily, I say unto you, That whosoever shall say unto this MOUNTAIN," etc.

1. *The reality of the power of believing prayer; within the range of its divinely prescribed limits, God's will, is thus placed beyond any question.*

(1.) The exercise of faith is ever by means of prayer.

2. *The reality, then, of the power of faith, is the reality of the power of prayer.*

3. *The all-comprehensive range of faith's possibilities, according to the testimony of our Lord Jesus: "All things are possible to him that believeth."—Mark 9: 23.*

PRACTICAL LESSONS.

1. The power of symbolic teaching.—*e. g.*, The Parables: The Tares and Wheat; Wicked Husbandmen; Building on the Rock and Sand; Ten Virgins, etc.

2. That the truths taught in symbol are as reliable as truths taught in plain, unfigurative language.

3. The truths taught here are: (1) The doom of the pretentious religionist: (2.) The unlimited power of true faith in God.

Aug 13. Mark XI: 24—33.

Parallels, Matt. 21: 23-32.
Luke 20: 1-8.

Golden text, Matt. 6: 12.
Catechism, 66, 67.

TOPIC: Prayer and Forgiveness.

I. IN THEIR RELATION TO EACH OTHER.

1. *Indissolubly connected.*2. *Mutually helpful.*

(1.) The spirit of prayer superinduces the spirit of forgiveness.

(2.) The spirit of forgiveness intensifies the desire for prayer and lends encouragement to it.

II. AS EXEMPLIFIED IN THE LORD JESUS.

1. *He was characterized by the habit of prayer.*

2. *He was characterized by the habit of forgiving.*

III. AS PREPARATIONS FOR LIFE'S CONFLICTS.

1. *Our Lord's life was one of constant conflict.*

2. *The bold and imposing public arraignment of our Lord by the deputation of the Sanhedrim, the most severe of all up to that time,*

3. *Our Lord's perfect preparation for his conflicts was the result of His characteristic habits of prayer and forgiveness.*

(1.) How calm was Jesus before the imposing presence of the

deputation from the Sanhedrin.

- (2.) How easily He conquered them, by the wisdom imparted in answer to prayer.

THE TRINIDAD MISSION.

Letter from Mrs. Morton.

Tunapuna, Trinidad B. W. I.
May 12th, 1882.

My Dear Friends—

We are just now enjoying the pleasure of a short visit from a worthy elder of our church Mr. Campbell of Moncton, New Brunswick. He has visited each missionary in his field and will be well able to give some report of our work. He will kindly forward these letters for me.

Since writing you last the new premises at Caroni have been completed, a good school house with house for the teacher. The school was opened on May 1st, Mr. McLeod was able to spare a teacher from our old field, John Dharm or Bankha, who while in training as a monitor was supported by the Truro W. F. M. Society.

Every Sabbath morning Mr. Morton conducts an English as well as a Hindustani service at Caroni. This is stipulated for by the owners of the estate who are liberal subscribers to our funds. One of them sent out from Scotland \$182 towards the erection of the buildings. On the estate area great many English speaking people who are from their isolated situation debarred from attending any place of worship; a weekly service is a great boon to many of them, and their children are taught in the school along with the Coolies.

Mr. Morton's regular Sabbath work is five services and twenty miles travelling. I am obliged to take sole charge of the Tunapuna S. School. Several of our young men render good assistance.

Our little organ is invaluable, Sankeys Hymns are sung with great vigor. Mr. Morton has translated "Hold the Fort" without altering the metre; "Had I the wings of a dove" in Hindustani, is a great favorite. We have had several applications from Creoles wishing to learn to sing with the Coolies but are obliged to refuse.

I know you are glad to hear that I have been presented with the price of the "Baby Organ" \$33, by Mrs. Cuthbert, of Ayr, Scotland, formerly residing in Trinidad.

Several of our missionaries received much kindness from herself and late husband and she still retains an interest, in our work and in the good cause everywhere. The little fund from sewing and otherwise that I had been carefully collecting for the organ will therefore be diverted to the purchase of a steel amalgam bell for Caroni which has been ordered from New York.

I have heard that Mason and Hamlin manufacture lap-organs for \$10 dollars. I should suppose from the name that they can be easily carried about; can any lady inform me as to whether such a one could be easily conveyed when driving from place to place. If so, I should certainly invest in one for schools and meetings.

The spring of our year is fast approaching wear now waiting for the first showers much as you wait for the genial warmth of spring. The ground is so baked by five months of perfectly dry weather that it is quite impossible to till it.

At Tunapuna we have not had a single heavy shower since before Christmas. Our cistern has been dry for two weeks. We are obliged to have all our water carried from Tunapuna river, which, fortunately is not very far off.

I am afraid you must sometimes find my letters monotonous. Our climate and our work are both so. No romance attaches to missionary life in this island, nor has it been our lot to meet with much of that sudden brilliant and wholesale success of which we have all read descriptions. Steady plodding work is the rule here, and perhaps without any exception the measure of solid success. Much plowing and sowing and patient watering and tending must be bestowed before this moral wilderness can become a "garden of the Lord."

Our sex is said to be fond of ornament; we will not stop to discuss the truth of the charge (no doubt it originated with the opposite sex) but for the benefit of any of you who may be interested by novelties in that line I will describe a new ear-ring which they could have manufactured with very little trouble, and it has at least one merit that of being inexpensive.

Take an empty cotton reel, Clarke's No. 30 would be about the size; cut off one end; let the other end be neatly covered with tin or some other very bright metal it might be finished off with a border of colored glass. It is now ready for inserting but the boring of the ear must be enlarged till it will accommodate the body of the

reel. This can be done by keeping a peg of wood in the hole, gradually increasing the size of the wood until a piece of a small corn cob and finally the cotton reel can be easily inserted.

If to attract attention be any element in the wearing of ear-rings I can rouch for the kind I have described. Every time the head is turned there will be a most effective flash.

I would not be understood to be depreciating ear-rings. I really prefer them to those large nose rings that require to be lifted or taken off when the lady wishes to eat. Our East Indian sisters are very fond of both. The cotton reel may be often seen in the ear; I always thought it was used solely to enlarge the boring until lately I saw a pair ornamented as above described.

We are greatly indebted to the ladies of the W. F. M. Society of Pictou and of United Church New Glasgow, for a fine supply of clothing lately received, some of it has already been distributed as rewards for regular attendance at school.

With best wishes

I am
Yours Very Truly
Sarah E. Morton.

Letter from Mrs. McLeod.

Princes Town, May 28th, '82.

My Dear Miss Macgregor :

Pardon me for not writing before to thank you for the nice supply of clothing your sewing circle so kindly divided between our four Mission Stations. It was very acceptable and useful, particularly the smaller garments. We have not the call for large sized garments which might be of more use elsewhere. Those women whom we get to attend our meetings regularly are generally of a very respectable class and quite able to clothe themselves. We keep a number of little garments in reserve to entice children to attend our schools. The children attend the schools very regularly.

The French priests have been giving us some trouble in one of our villages. They started a school next door to ours and bribed all our children with promises of money, clothing, cake, etc. They succeeded pretty well for a couple of days, but we now have all our own and most of those who attended the French school, back again.

The rainy season is just beginning and everthing in a little while will look fresh and green.

Mr. McLeod has not been very well for some weeks back but he is now getting on nicely I think.

I like the climate very much, I feel even better than when at home, for I always found the winters too cold.

Now my dear friends, again thanking you for the clothing and hoping that your interest in Foreign Missions may increase, and that in your prayers we may not be forgotten.

I remain, with kind remembrances from Mr. McLeod and myself to the members of your sewing circle.

BESSIE W. McLEOD.

Letter from Mr. Morton.

TUNAPUNA, May 20th, 1882.

FOR THE MARITIME PRESBYTERIAN.

April 30th, I opened our new building at Caroni Station for public worship, and the school was opened the following day. At first the children, few of whom had ever been in school before, rushed to the windows to inspect every train that passed. As some six trains pass daily during school hours, that source of amusement had to be cut off, for the sake of more solid interests. The teachers next battle was with profanity exhibited unblushingly in school and play-ground. I have heard of a Highlander who spoke English, French and Gaelic, and who said he preferred English for business, French for counting and Gaelic for prayer. Well these young heathen Hindoos prefer English for swearing, probably because, though unaware they are using bad language, they are not aware how wickedly forcible the words used are.

Yesterday on visiting the school, Mrs. Morton and, I found that hostilities had been declared the previous afternoon between the school children and some Estate children who do not attend school; and that in the morning the school children had carried the war into the enemy's camp with the artillery of stones and dry clods of earth. Seven of the ringleaders were tried, found guilty, and introduced to the harness leather. It remains to be seen what amusement they will invent for next week. If any of your divinity students have doubts on the subject of "total depravity" let him come out here and take charge of Tunapuna or Caroni school for a summer and his mind will be clear on that point for life.

Yesterday I found a widow and four

children, one of whom, a lad of about twelve years, was ill and much emaciated. I charged him with eating dirt, which he denied; but he admitted that he sometimes drank rum and red wine. A young man passing declared however that he ate dirt, and he then admitted the truth.

This dirt-eating is a curious and very injurious habit. In some cases it is probably begun, to gratify a normal craving caused by ill health. Women very often fall into it. But in a great many cases it seems to be learned by imitation. The Estates in this district which lie along the foot of the Mountain are more plagued with dirt eaters than those on the lower levels although from being more healthy the opposite would be expected. The reason seems to be that a species of soft blue stone is found by the streams which tempts to the habit and encourages it at first when it needs encouragement. When confirmed it leads its victim to break up pipe stems and gravel and eat them. When confined in hospitals and denied these, they eat the whitewash off the walls.

We have here an illustration of the danger of temptation from facility of access. Soft pencil stone conveniently near with the example of a few eaters leads others to eat till a habit is formed—a new want created, a disease excited—which intensifies the craving till pipe stems and whitewash are not too strong for the depraved desire. Wonderfully alike is the case of strong drink. Wine and malt on the table to create the appetite, leading on to “all sorts” at the bar—the mild leading to the malignant: the temptation at home and at the street corner multiplying virtues. And the end in both is the same, unless turned from degradation and death.

Yet the human race is not a failure. God's love yet broods over our lost world. His gospel with its matchless grace and inevitable morality brought home to the heart by the renewing spirit makes new creatures of the degraded. While therefore God's plans ripen slowly and there are many things we know not now and may never fully know, there is no room for doubt as to our duty to make known the gospel. And ultimately the great results of redemption will doubtless far exceed our largest hopes and transcend the brightest visions of our dreams.

JOHN MORRIS.

Letter from Mr. Christie.

Couva, May 13th, '82.

Dear Mr. Scott:

I send you a copy of the “Trinidad Royal Gazette” in which you will find a petition which is very interesting to us here. As you will see it is from the Musselmans of the Island to do away with the Taziya. This is the grand festival of the year among them, and the Hindoos also join very largely in it for the fun of the thing.

The festival has several times been referred to by the missionaries in writing home. The origin of it is quite fully detailed by Gibbon in the chapters on Mohammedanism where he recounts the pathetic story of the death of Husan.

This was the beginning of the schism which still divides Mohammedanism. The Arabs referred to in the petition, I believe, are convicts banished from Algeria to the French convict station in Cayenne or French Guiana, and have found their way here.

The festival is kept up here on a grand scale, and many of the shrines that they make and throw into the water are really magnificent.

It is an anxious time, however, for those in authority, as the people are excitable and difficulties have several times arisen as to which Estate should take the precedence in the procession. Ten years ago there was a serious riot in Couva, in which two or three were killed and many others were badly hurt. Few will be sorry to see the festival stopped. The movement has started among themselves.

We are pretty well now. Mrs C. has been having some fever and ague occasionally, I am feeling stronger but have to be careful about overwork.

The rainy season has set in. It is a few days earlier than usual.

We received through Mrs. Morton the parcel of clothing from the Ladies of United Church, I do not know the name of any of the officers of their society and I hate to ask you to please convey to them our warmest thanks for their kind gift. It was very acceptable and was exactly what was wanted both in material and in style.

Yours, &c.

T. M. CHRISTIE.

Subjoined is a copy of the above mentioned petition:

TO SIR SANFORD FREELING,
GOVERNOR-GENERAL OF
TRINIDAD.

May God bless Your Excellency, the Protector of the Poor, &c., &c.,

We are the Musselmans of Trinidad. We believe in one God. We abhor all idol worship. This Taziadari is one form of idol worship and is no part of our religion. When people drink rum and like vain fellows swing their sticks and shout Hassan and Husain before Taziya we get much shame because gentlemen think that this is the Mohammedan religion. Neither in the Koran nor in any Sacred Book of ours are we told to make Taziya. In this play quarrels arise, injuries are inflicted, bones are broken, men are killed and it is our good name that gets reproach, hence we are in distress. Our religion arose in Arabia, and we have amongst us many Arab people all faithful Musselmans and none of them ever heard of Taziya.

On account of our distress we entreat Your Excellency to issue an order for the discontinuance of this Play, and whilst we live we will remember your kindness, and praise your name for having judged so wisely

We are Your Excellency's very humble Servants.

Bahadur Ali,	Shop-keeper,	S. F'do.
Kurban Ali	"	"
Sukhouwat Ali	"	"
Yakub	"	"
Saikh Dular	"	"
Sayad Mohamed Isa		Couva.

Followed by 101 other signatures.

Letter from Mr. Morton.

Tunapuna, April 25th, 1882.

Dear Mr. Campbell:

Your kind favor of Jan. 28th was duly received and falls to be answered.

We are all well and after months of dry weather are beginning to long for rain. When I built this house I built a concrete cistern capable of holding 5400 gallons of water which is now getting low.

Estates are well forward with sugar making, and the crops in this quarter are a great improvement on those of last year.

I have had the buildings here painted outside, to protect them from the weather and this week I am completing a school-house at the Caroni 36x18 feet which is

to be used as a church, and a house for the teacher. I am to open the new place on the 30th and the school on May 1st.

Mr. Macleod is letting me have Banka one of my old Princetown teachers. And here I may say that we were greatly obliged to the children of McLellan's Brook S. School for their interest shown in the \$8.50 sent; as also to those of Gays River and Milford for \$5.70 sent by them. Maps have been bought for Arouca, Tunapuna and Corepe schools. Your old friend Bhukhan collected from his children over two dollars to help, and so there remains a small balance to be spent in getting a map or two for the Caroni-School.

In November I baptized Bhukhan's son; and your connection with the mission is perpetuated in the name Alex. Campbell Bhukhan.

The cross street which I insisted on being provided for, when I bought the land here has been taken over by the government and is this week being opened out. It will greatly improve our place, and the village will no doubt fill up along the land thus thrown open as building lots.

Last week the railway was opened through to San Fernando. I can leave the Station here at 7.27 a. m., I reach San Fernando at 9.15. the van to Princetown is drawn by a small locomotive now so that I could reach Mr. McLeod's by 11 o'clock. Or he could leave home at 6 a. m., and reach Tunapuna a little after 9 a. m. These as you know are the extremes of the mission fields, with San Fernando and Couva lying between. The tramway from San Fernando to Princetown is to be converted into a railway and then none of the four missionaries will be more than half a mile from a railway station; and three of my four schools are within from one to four minutes walk of railway stations.

How unlike the South Sea Islands and the centre of Africa; and yet that there is a real heathenism here as there you have seen and can testify.

A child was born lately just beyond our garden bounds and for the past few nights a band of women have met there and have, in honor of the event, sung for hours each night in praise of Kali, that female personification of blood thirstiness.

Over 2000 souls yearly arrive from India to perpetuate the opportunities of our church and to call for continued effort. They come to us, to this land of rich cane fields and railways, and surely

in this providence there is a very distinct call to give their case special attention.

I was extremely thankful that my estimates for 1882 passed the Foreign Mission Board. I seemed to be asking for so much and yet it was less than the wants of this field required. Orange Grove Estate alone has over 500 East Indians.

We had a visit from Dr. James Brown, Editor of the U. P. Record, and Rev. Mr. McInnes, as a deputation from the U. P. Church in Scotland, and I hope their visit to Jamaica will lead to measures being devised for some effective missionary work being done among the East Indians in that Island.

But I must close.

Yours Very Truly,
JOHN MORRISON.

HOW IT BEGAN.

Mr. McAll, the famous worker in Paris was formerly a Congregational minister at Sutherland, England, and afterwards at Hadleigh, Suffolk. While spending his vacation in Paris in the summer of 1871, at the close of the Franco-German war, he and his wife went one sultry afternoon to Belleville, then notorious as the populous quarter of the city which had supplied the leading members of the Commune that had wrought such terrible mischief during its brief reign. Having supplied themselves with tracts to hand to the artisans on their way from the workshops, they were brought into conversation, so far as their scanty knowledge of French would permit, with the *outriers* of the district, and found them to be by no means the savages they were reported to be. Without entering here into particulars as to the nature of the conversations held with them, I may state that the result of this visit was the creation, on the part of Mr. and Mrs. McAll, of a strong desire to know more of these people, and if possible to be the means of benefitting them morally and spiritually. Happily, those whom they met, and who openly stated that they had forever broken with the Catholic Church, became interested in their visitors and the conversation which ensued, and were led to say that if they had such teachers as these English tourists proved themselves to be they would not refuse to listen to their instructions.

This casual visit finally led to much correspondence with the Protestant pastors of Paris, and to a determination on the part of Mr. McAll to resign his Eng-

lish charge and take up his abode amongst the Communists of Belleville. In November, 1871, he recrossed the Channel and began the necessary preparations for the work which he contemplated. All being ready, he held his first meeting on the 17th of January, 1872, as many as forty having entered the room in the course of the evening. *Cantiques* were sung, Mrs. McAll playing an accompaniment on a harmonium; short addresses on appropriate subjects followed, variety and brevity being specially studied, so as not to fatigue those who had already spent the day in physical toil. Illustrated papers were then distributed, and a kindly shake of the hand given by Mr. McAll as each passed out of the door.

All this, so different from what these poor people had been accustomed to, made a favorable impression on them, and on the following Sunday evening the room was quite full, more than one hundred being present. And so the work has gone on from year to year extending until now—just ten years after the opening of the first meeting—there are no fewer than fifty-seven stations, thirty-two of which are in Paris and its suburbs, and the remaining twenty-five scattered over France, with a sitting accommodation for upwards of ten thousand persons, the past year having witnessed the opening of no fewer than eighteen new stations.

A GREAT WORK.

"The Board of Foreign Missions of the Presbyterian Church of the United States has recently made its appropriation for the year 1882 and up to the 1st of May, 1883, for the support of its work. It amounts to the large sum of \$640,000. An examination of the last annual report of the Board, the forty-fifth, shows some interesting facts. The receipts by the Board of gifts from living members of the Presbyterian Church and legacies amount to the sum of \$10,497,430 since the year 1831, when its operations commenced, and this entire sum has been expended in missionary operations. The tabulated statement of these receipts shows the constant annual increase of these gifts. In the year 1834 the receipts were \$16,296. In the year 1864 they amounted to \$183,335. For the year ending May 1, 1882, they amounted to \$592,289. The amount appropriated by the Board for the coming year is the largest yet made, and as the expenditures are incurred in advance of the receipts it shows how sys-

tematic the principle of voluntary giving to this cause which is dear to that Church, has become, and with what reasonable assurance the Managers may regulate their operations on anticipated gifts. The missionaries are out in their respective fields of work and must be sustained. A failure of gifts would put an end to the work and necessitate their recall."

The Board is sending out about thirty new missionaries, which increases the estimates very much, but will add, of course to the effectiveness of the missions. The foreign work of the church for the year is thus placed before it. No one can doubt that it is within the power of the Presbyterian Church to do this large work and to do it successfully and enthusiastically. For the love of Christ, for the sake of human souls, let each member resolve that with God's help, it shall be done.—*Phil. Pres.*

MOHAMMEDIANISM IN AFRICA.

In the year 1880, 93,250 pilgrims visited Mecca. Mr. Wilfrid S. Blunt, estimates that these pilgrims represented 175,000,000 of Mohammedans. They were from India, Persia, Morocco, and other Barbary States, and from the Negro tribes along the Niger. There were also Malays, Javanese, Tartars, Arabs, inhabitants of Oran and Zanzibar, and not a few Chinese Moslems from the Celestial Empire. Turks formed but a small fraction of the total number.

Mr. Blunt reiterates the assertion often made that the spread of Islam in Central Africa during the last century has been immense. Of the reasons to be assigned for this successful propagandism, and of the future of Islam, Mr. Blunt speaks as follows.

"From the Moor to the Negro is but a step, though it is a step of race, perhaps of species. The political and religious connection of Morocco with the Soudan is a very close one, and, whatever may be the future of the Mediterranean provinces fronting the Spanish coast, it cannot be doubted that the Moorish form of Mohammedanism will be perpetuated in Central Africa. It is there, indeed that Islam has the best certainty of expansion and the fairest field for a propagation of its creed.

Statistics, if they could be obtained, would, I am convinced, show an immense Mohammedan progress within the last hundred years among the Negro races; nor is this to be wondered at. Islam has so much to offer to the children of Ham

that it cannot fail to win them—so much more than any form of Christianity or European progress can give.

The Christian missionary makes his way slowly in Africa. He has no true brotherhood to offer the negro except in another life. He makes no appeal to a present sense of dignity in the man he would convert. What Christian missionary descends to the Negro's level, or sits with him wholly as an equal at meat? Their relations remain at best those of teacher with taught master with servant, grown man with child.

The Mohammedan missionary from Morocco meanwhile stands on a different footing. He says to the negro: "Come up and sit beside me. Give me your daughter and take mine. All who pronounce the formula of Islam are equal in this world and in the next." In becoming a Mussulman even a slave acquires immediate dignity and the right to despise all men, whatever their color, who are not as himself. This is a bribe in the hand of the preacher of the Koran, and one which has never appealed in vain to the enslaved races of the world.

Central Africa then may be counted on as the inheritance of the Islam at no very distant day. It is already said to count 10,000,000 Moslems."

The comparative difficulties under which the work of Foreign Missions labors are acknowledged, and should be carefully studied by the friends as they have been by the enemies of the cause. The degree of civilization reached by the Protestant Christian nations of the world is so much above that of fetich worshiping Africans, or even the average Asiatics that this difference in itself, seems almost an insuperable barrier. There is a great gulf fixed between the Christian man or woman of England or America, and the heathen African who crawls into a hovel for an abode, and grovels in filth and physical and moral degradation.

One is almost led to inquire whether Christian nations have not waited too long (for they were themselves once barbarians) before undertaking the work of Missions in Africa; whether they would not have been in a better position for success while more nearly on the same plane with the races to be enlightened.

Instead of this, they have spent two or three centuries in still further degrading the African races by the slave trade and making that very degradation in part, the means by which they have aggrandized themselves. If mission work in Africa had commenced when the slave

trade, of Western Europe and the American colonies began; if the ships which proceeded to the African coast for human chattels had carried the Gospel and scores of missionaries, if the energy which has been applied in stimulating intestine and tribal wars for booty of men, women, and children, had been applied in education and in promulgating the arts of civilization, Africa would have presented a different aspect to-day. Two centuries of time would have been saved, the stigma now resting upon European influence would have been prevented; and the present contempt which so many among us still feel for the American race would not have been developed.

But we must take the world as it is to-day, and the conditions of society as they now exist; and whatever our disadvantages may be, they are more than counterbalanced, by the vitality of the truth of the Gospel as compared with the errors of Islam.

Christianity and Mohammedanism have contended for the mastery for twelve centuries, and the history of that contest is not doubtful in its bearing upon the final issue. We state the disadvantages aforesaid in order that they may be duly considered and vigorously met; but over against them stands the fact that there is not a Mohammedan power upon earth to-day that does not exist by the mere sufferance, and we may say by the support, of Christian powers. It has become proverbial that Mohammedan civilizations are everywhere effete; and whatever may be done to-day in Central Africa, the type of Islam there existing though purer and retaining more of its pristine strength there than elsewhere, cannot retain its power for a quarter of a century after the light now breaking all around the coast shall have penetrated the country.

We repeat, then, let us appreciate the real strength of the foe and the disadvantages of the contest, and thus be able to measure the force to be employed, while at the same time we remember that not only by prophecy, but also by the teachings of history and providence, the victory is sure.

PRESBYTERY MEETINGS.

Presbytery of Pictou.

This Presbytery met in New Glasgow on the 4th inst.

Mr. Sinclair declined the call from Vale Colliery and Sutherlands River.

Commissioners were present from

Springville, and Sunny Brae to press the withdrawal of his resignation of that charge. He asked for a month to further consider the matter.

Mr. John H. Cameron then gave in his trial for license. These were of a high order and were cordially sustained. He was duly licensed.

Mr. Cameron having been appointed by the Home Mission Board of the West, to which he had offered his services, to Mission work in the North West, it was necessary that he be ordained before proceeding to his field. It was agreed that in the exceptional circumstances, his trials for license be taken as trials for ordination, and that the Presbytery proceed to ordain him.

In the evening a large congregation assembled in United Church, Mr. McLeod preached, Mr. Laird offered prayer and Mr. Cameron was ordained to the work of the ministry. Mr. Goodfellow then addressed the missionary, and Mr. Donald the congregation on Mission work.

On the following day Mr. Cameron and his yoke-fellow left for Wainipeg.

Presbytery of Halifax.

This Presbytery met in Chalmers Church, on the evening of the 12th ult. for the induction of the Rev. W. S. Whittier and other business.

Mr. Jack preached, Dr. Burns presided, Mr. Laing addressed the minister and Mr. Morrison the congregation, after which the newly inducted pastor was welcomed in the usual way by the people.

Rev. J. Duncan, in view of the call from Edinburgh, tendered his demission of the charge of St. Andrew's Church. It was agreed to notify the congregation

Our Supplement Fund.

The report for the last year showed some improvement. The receipts exceeded the expenditure by \$130.87. In stating this gratifying fact the Committee added:—

The result however is not so gratifying as first appearances would indicate. The greatest difficulty has ever been, in meeting the July payment; and it is still very questionable if that can be accomplished without making the deduction shadowed forth at the time when the lists were submitted to, and passed by the General Assembly. But while aware of the difficulty, the Committee are not discouraged; for they can look back on twenty years of

payment, without the abatement of a dollar in any case, and therefore trust that they will be carried through, by the same principle which has supported them in the past.

While it is confidently hoped that the Committee's expectations will be realized, still the fact remains that the Treasurer is under instructions not to pay over 15 per cent till the money has been received. Only one-half of the half year due July 1st has therefore been forwarded, making the \$848 of expenditure noted, in the monthly statement. This fact is recommended to the notice of the congregation which pay quarterly, or occasionally, so that this fund may receive a benefit among the first. Early remittances in its favor mean early payment of what the church owes to a goodly band of faithful laborers.

P. G. MACGREGOR.

July 8, '82.

United States.

The gifts of the Presbyterian Church South, for Foreign Missions, in the year just closed were in round numbers, \$60,000—an increase over the previous year of about \$2,600.

The appropriations for Foreign Missions by the Presbyterian church, North, for the current year are \$560,000.

It is given out by Mormon agents who ought to know, that about 15,000 Latter Day Saints are expected from the other side of the Atlantic during the present Summer.

UNITED PRESBYTERIAN ASSEMBLY, (AMERICA.)—met recently at Monmouth Illinois. The statistical report of the church just prepared, states that there are 719 ministers, 826 congregations, and 84,537 members. The increase of members is 1,636. The total of contributions was \$930,125, against \$823,541 last year. The Assembly adjourned June 1, to meet next year, in Pittsburgh.

Britain.

The Glasgow Y. M. C. A. has 174 branch associations that meet every Sabbath for Bible study and Christian fellowship.

The revision of the Old Testament is nearly finished. The second revision will take the whole of the present year, and the finished work will be published in 1883.

Messrs. Moody and Sankey are meeting with great success in their evangelistic work in Glasgow, Scotland.

On May 5th a meeting was held in London to take leave of twenty missionaries of the London Missionary Society. Five with their wives were leaving for Madagascar and ten for Africa.

The Rev. W. McCaw, Moderator of the English Presbyterian Synod, alluding to the question of Christian economics recently, remarked that England spent £127,000,000 in drink, and only £2,000,000 on missions yearly.

According to the Irish Church Directory for the current year there are now 1,709 clergy in the Protestant Episcopal Church of Ireland. In the census of 1861 there were 2,265, a decrease in twenty years of 556.

The "Sabbath School Presbyterian" and "Golden Hours" are two bright, well gotten up and well filled Sabbath School papers, published by J. Blackett, Robinson, 5 Jordan St. Toronto, terms 5 copies, \$1. per annum, or less proportionally for a larger number. Parties ordering would do well to get samples before ordering elsewhere. A smaller paper "Early Days" for younger children is published by the same firm.

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The Editorial work and management is gratuitous.

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

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RULES FOR VISITORS AND TRAVELLERS

Prepared by the late Rev. Dr. Bedell of Philadelphia, for his own congregation.

IF RESIDING IN THE COUNTRY.

1. Never neglect your accustomed private duties of reading, meditation, self-examination and prayer.

2. Never fail to attend some place of worship on the Lord's day, unless prevented by such circumstances as you are sure will excuse you in the eye of God.

3. Never entertain invited company on the Lord's day, and pay no visits, unless to the sick, and needy, as acts of benevolence.

4. Never engage in anything, either on the Lord's or on any secular day which will compromise your Christian consistency.

5. Seek to do good to the souls of your family and all others within your reach.

6. Always remember that you are to "stand before the judgement-seat of Christ."

IF TRAVELLING.

1. Never, on any plea whatever, travel on the Lord's day.

2. Make your arrangements to stop if possible in some place where you can enjoy suitable religious privileges.

3. If at a public-house or watering place on the Lord's day do not mingle with indiscriminate company; keep your own room as much as possible, and be engaged in such a way as may make the day profitable to your soul and honorable to our God.

4. Every day find or make time for your private duties of reading, meditation self-examination and prayer.

5. Carry tracts and good books with you to read, distribute or lend according to circumstances.

6. Seek opportunities to do good to the souls of those into whose society you may fall.

7. Never, by deed or conversation, appear to be ashamed of your religious profession.

8. Remember you are to "stand before the judgement-seat of Christ."

Let me entreat you to read these items of advice over and over again, and recur to them in every time of temptation. They are the affectionate warning of one who knows the danger of your situation, and whose heart's desire and prayer to God it is that you may maintain your Christian integrity; honor God, live in

obedience to his will, and enjoy the peace which can alone spring from a "conscience void of offence," "because the love of God is shed abroad in the heart."

"ANENT" TOBACCO.

TO THE ED. "MARITIME PRESBYTERIAN."

Can you inform me what is the reason that our clergy never denounce "tobacco using" from the pulpit, as well as the other vices? Can it be because so many of the prominent members, elders, and alas! in too many cases our ministers themselves are addicted to the vile habit? Or perhaps it is considered so deeply-rooted that eradication is impossible. However may be, we think it a subject which should be dealt with as well as others of no greater moment especially as it intrudes itself to such an extent into our Sabbath services. One cannot even take his place at the Lord's table on a Communion Sabbath (after a short intermission) without calling to mind a portion of Tennyson's "Light Brigade" with slight variations "Tobacco to the right, tobacco to the left, tobacco in front, coming and going," and instead of feeling as the solemnity of the occasion demands, is involuntarily thinking of the foulness of his neighbors' breath and probably trying to stifle the nauseous feeling arising on account of it.

I would like an answer to my "query" from yourself, or any of those who may be interested in the matter.

Truly Yours

ANTI-TOBACCO.

1. Our ministers do sometimes denounce "tobacco using" from the pulpit and with regard to the opinion of General Assembly thereupon read the things mentioned, as obstacles to religion, in the Report on the State of Religion as given in Assembly's Proceedings in these pages.

2. In not many cases so far at least as our Synod is concerned are our ministers themselves addicted to it. A few of the older ones who learned its use when it was looked upon as perfectly harmless and innocent and who still regard their use of it in the same light, use a little, but taking our young men, born, trained, and educated or partly so, in our colleges and we doubt if Anti-tobacco can point to one tobacco user.

3. We would commend Anti-tobacco's experience to the consideration of tobacco users who go to the Lord's table.

IRREVERENCE.

Unbelief comes oftener from irreverent association than from intellectual doubt. The sneer of a Voltair, has killed more than his arguments. A jesting tone of talk on religious truths, a habit of reckless criticism on religious things, is to take the name of God in vain as truly as the vulgar oath; and when I hear him who calls himself a Christian, or a gentleman, indulging in burlesques of this sort, I at once recognize some moral defect in him. Intellect without reverence is the head of a man joined to a beast. There are many who think it a proof of wit; but it is the cheapest sort of wit and shows as much lack of brains as of moral feeling. I would say it with emphasis to each Christian who hears me, never indulge that habit, never allow sacred things to be jested at without rebuke; but keep them as you would the miniature of your mother, for no vulgar hands to touch. There is an anecdote of Boyle that he never pronounced the name of God without an audible pause, and whatever you think, I recognize in it the dictate of a wise heart. We need this reverence in the air of our social life, and its neglect will palsy our piety. — *Rev. Dr. Washburn.*

AMUSEMENTS FOR OUR YOUNG PEOPLE:

There is a hackneyed sentimental way of treating this subject which has grown quite popular, because of the semi-compromise with worldliness which it contains. We are exhorted as churches to provide better amusements before denouncing present ones.

Now, it is no more the mission of the Church to provide amusements for people than it is to find business for them. The Church is not in the world to amuse men, young or old. She has come to make them religious. If certain avocations or amusements are obstructions in her way it is her duty to denounce them, and the performance of the duty does not oblige her to go into the business of manufacturing recreations.

The fact is, men make too much of amusement. Recreation is necessary. Upon this point we are all agreed. But how much recreation is necessary? To an earnest life not much. It is a condiment, and cannot without great damage to the man be made to substitute the whole bill of fare. They who find it their meat and drink to do the will of Him who sent

them will not permit recreation to substitute and displace important duties.

I once knew a boy who was so fond of butter that his mates came to say—

"Jack biscuits his butter instead of buttering his biscuit." He had a morbid appetite. There are some Christians who turn into amusement their Christianity instead of Christianizing their amusements. They also are morbid. Their religion is of a sort of bon-bon variety, and the Church never seems quite so wise or useful to them as when she goes into the confectionary business. — *Hom. Monthly.*

SEEK YE FIRST.

Dr. Andrew Bonar relates the following incident in one of the Moody meetings:

"Seven years ago I met a man in this city, and spoke to him about Christ. He told me that he had fully made up his mind to enjoy this world as much as possible. Shortly after he left for Pittsburg, U. S., and got a situation there. Things did not prosper with him. Friends did not prove kindly. One evening, as he sat all alone, he said to himself, 'Is this all I am to get in this world?' Suddenly the text flashed into his mind, 'Seek ye first the kingdom of God,' etc. He had learned these words in youth, but now they seemed quite new. He tried to persuade himself that there was nothing peculiar in the old and familiar words. Soon afterwards, a friend whom he had fully trusted spoke unkindly of him; again, when alone, the same text started up—'Seek ye first the kingdom of God,' etc.

"Astonished at this, he was led to ask himself, 'How am I to seek it?' Then he remembered another text—'Come unto Me all ye that labour,' etc. As he thought over these words, it was, he said, 'just as if Christ were in the same room,' and were saying, 'will you come to Me?' 'How am I to come?' he asked. It seemed as if he were speaking face to face with Jesus. There and then he replied, 'Yes Jesus, I do now come to Thee;' and a little after he cried, 'Lord, give me rest—rest now. Didst Thou not promise it?' Then the burden rolled away, and he said, he could not describe the joy at his heart. The joy prevented sleep when he found that the Saviour had really taken away his burden. Just speak, dear friends, to Jesus to night, as a friend speaks face to face with a friend. Jesus says, 'Lean on Me; look to Me,' and if you do so you will find deliverance.