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

The Maritime Presbyterian.

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WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

JUNE, 1884.

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**PROTESTANTISM IN PORTU-
GAL.**

There are at present in Lisbon seven native Protestant congregations—one Presbyterian, two Independent, and four Episcopal. In Oporto there are three—one Methodist and two Episcopal.

Besides the ten congregations in these two cities, Protestant services are held at other points with some adherents. At least two converted priests and several other native ministers are regularly engaged in Protestant evangelical labors, sustained either wholly or in part by Protestant churches in other countries. The government places no obstacles in the way of this work. Evangelical congregations are slowly gathered through the preaching of the gospel. The converts are sincere, earnest and zealous. The future prospect of this movement, only begun a few years since, seems favorable.

"CAN'T RUB IT OUT."

"Don't write there," said a father to his son, who was writing with a diamond on the window.

"Why not?"

"Because you can't rub it out."

Did it ever occur to you, young friend, that you are daily writing that which you can't rub out?

You made a cruel speech to your mother the other day? It wrote itself on her loving heart, and gave her great pain. It is there now, and hurts her every time she thinks of it. You can't rub it out.

You whispered a wicked thought one day in the ear of your playmate? It wrote itself on his mind, and led him to do a wicked act. It is there now; you can't rub it out.—*Children's Friend*

Bridgetown, Annapolis Co., has been somewhat strengthened during the past year by the addition of a few Presbyterian families. During the summer this station will be supplied by Mr. Henry Foreman of Princeton.

Pisarinco a part of Rev. J. C. Burgess' congregation is this year to have the services of a Catechist. Pisarinco is a small fishing station a few miles distant from Carleton, N. B.

The Maritime Presbyterian.

Vol. IV.

JUNE 15th, 1884.

No. 6.

STATE OF THE FUNDS 1884.

AT THE CLOSING OF ACCOUNTS MAY 1884.

FOREIGN MISSIONS.

Receipts for the year \$15177 29
Expenditure " " 15795 74

Bal. Due Treas. May 1st '84 \$618 48

DAYSPRING, ETC.

Receipts for the year \$4089 32
Bal. due Treas. May 1st '83 \$932 21
Expenditure during the year 4114 36 6046 57

Bal. due Treas. May 1st '84 \$957 25

HOME MISSIONS.

Receipts for the year \$4405 72
Expenditure " " 4324 42

Bal. on hand May 1st '84 \$81 39

SUPPLEMENTS.

Receipts for the year (including
Bal. on hand May 1st '83 \$628 35) \$5794 45
Expenditure for the year 3634 79

Bal. on hand May 1st 1884 \$2159 66.

COLLEGE.

Receipts for the year \$5910 55
Bal. due Treas. May 1st 1883 \$3710 52
Expenditure for the year 3092 13 13402 64

Bal. due Treas. May 1st '84 \$4192 06

COLLEGE BURSARY

Receipts for the year \$883 30
Expenditure " " 1144 68

Bal. due Treas. May 1st '84 \$260 78

AGED AND INFIRM MINISTERS FUND

Receipts for the year (including
Bal. on hand May 1st '83 \$427 45) \$2173 70
Expenditure for the year 2247 25

Bal. due Treas. May 1st '84 \$73 55

RECEIPTS FOR THE MONTH OF MAY

Foreign Missions \$3651 60
Dayspring and Mission Schools 170 95
Home Missions 208 00
Supplements 324 50
College 308 41
Bursary 185 22
Aged Ministers Fund 194 56
French Evangelization 233 11

Recd. for the Scheme since
Accts. closed 491 5
Total receipts during May 5784 84

P. G. BICKERMAN, Treasurer.

Rev. A. Ross late of Harbour Grace, New Foundland, was recently inducted into the congregation of Parrsboro.

We recommend to our readers a careful study of the Report of the Home and Foreign Mission Committee which we give in this issue, as giving a complete survey of the work of our Church in these departments of work during the past year.

The neat, new church at Nine Mile River was opened on Sabbath the 25th of May. The Rev. John Cameron, the former pastor of the congregation, preached on the occasion to a crowded house. It is now 35 years since Mr. Cameron's ordination. His charge included Nine Mile River, Gore, Rawdon, and Kennetcook.

The congregation of Glenelg, East River and Caledonia which has been vacant since the removal of Mr. R. Canning to Westville, has called Mr. John Ferry to be their pastor. Mr. Ferry has intimated acceptance of the call and is soon to be settled.

Though the original congregation of Shelburne has been divided and a new one formed, yet the present Shelburne congregation is a widely scattered field. There are seven preaching stations, viz., Shelburne town, Jordan Pt., Jordan Ferry, Inman Falls, Upper Clyde, Upper Ohio, and Lower Ohio. To keep these several stations regularly supplied involves a considerable tax on the part of the pastor. Under Mr. Rossborough's ministry there has been interest and large attendance upon the means of Grace.

THE GENERAL ASSEMBLY

Met in St. James Square, Church, Toronto, on Wednesday, June 4th.

Dr. Cochran, retiring Moderator, preached the opening sermon.

Dr. McLaren and Principal McKnight were proposed for the office of Moderator, Dr. McLaren was chosen by a vote of 91 to 82.

Rev. Jas. Fleck and Rev. L. H. Jordan were appointed delegates to the Presbyterian Council at Belfast, in place of two resigned.

Dr. Jenkins presented report of Hymnal Committee. 31,700 were sold last year, 141,240 sold in all. The Committee propose to publish a tonic sol fa Edition if 2000 are subscribed for. A hymnal for children has been completed and will be ready by August, at five cents a copy. The Edition with music will be ready a little later.

There were six applications for admission to the Church by ministers and licentiates from other bodies.

Dr. Cochran presented the report of Home Mission work in the Western Section. Great progress has been made in Quebec. New Stations have been opened and old ones strengthened. 206 stations are now occupied in the North West at a cost last year of \$17,000. They expect to spend \$20,000 there next year. \$32,000 has been expended in churches and manses in the North West.

The Augmentation Scheme has been largely successful.

Professor Forrest presented the H. M. report of the Eastern Section. They never had a more successful year.

The Presbytery of Manitoba was divided into three Presbyteries, the three to form a Synod

The Missionary meeting was a crowded one. Robertson from Erromanga, Campbell from India, Grant from Trinidad, and Junor from Formosa, were present, and gave addresses bringing tidings from their different fields.

The Presbytery of Halifax at a meeting held in Poplar Grove Church on Friday, May 30th sustained three calls, one to Mr. James Anderson from Musquodoboit Harbor; one to Mr. George Fisher, from Carleton and Chebogue; one to Rev. J. H. Murray from Lawrencetown and Cow Bay.

Rev. R. Laing reported from the Committee that had been appointed to visit Kempt and Walton. Assessors were appointed to assist the Session of Kempt and Walton in a case of discipline.

Application was made to the General Assembly to receive John F. Dustan a licentiate of the Presbyterian Church of the United States as a Probationer of this Church.

We give an extract from an appendix III. to the Report on Home Missions which will show to our readers something of the extent of our Home Mission Field. Those bracketed together show the stations that are grouped in one charge and wrought by one missionary. The progress during last year was very good. The stations are growing in regard to self support. They contributed the sum of \$4537.97 last year as against \$3149.47 the year before, and drew from the Home Mission Fund, but \$951.15 as against \$1318.62 in the previous year.

JUST WHAT TO DO.

BY REV. THEODORE L. CUYLER.

This is not a Winter of widespread and powerful revivals; the spiritual thermometer seems to be running, like the Fahrenheit, in the figures towards zero. But many Christians are beseeching for an outpouring of the Spirit, and among the readers of this journal are some who are asking the old, yet ever new question "*What must I do to be saved?*"

You are right in emphasizing that little word "do," for your Saviour having already done His mighty work of providing an atonement for you, the next *doing* must be on your side. If anybody tells you to do nothing at all but simply trust yourself to Christ, he or she may only confuse you. Jesus Himself never gave any such advice. He said "*FOLLOW Me,*"

And that means go where I lead you, and do what I tell you. In Peter's case that meant the quitting of his nets and fishing-boats, and in Matthew's case it meant the leaving of his toll-booth, and in both cases, they did it to please the Lord Jesus. No waiting for more feeling you observe; no bargaining with him for an easy time, or any reward. They obeyed Christ. That was their decisive step.

Now in the very first thing that offers itself to you, so act as to please your Saviour. Consult conscience. Jesus speaks to you through the conscience; it is your moral telephone; listen and obey.

Last evening,

A YOUNG LADY FRIEND.

who is now very thoughtful about her soul's salvation, was invited by a friend to a social prayer-meeting. She had also been invited to a party. The party was not in itself a sinful place of entertainment, but her conscience said to her, the prayer-meeting is the safest place and the best place for me to night. She was more likely to meet Christ, to honour Christ, and to get needed help for her soul among His people, than among a merry company of pleasure-seekers. Her going to the house of prayer was a decisive act; it was a following after Christ, rather than after a worldly indulgence. Did she do that in order "to be saved from frivolous, soul-dissipating influence, and from reproach of conscience; she wanted to put herself distinctly on Christ's side, and she did it. Her step was like casting a ballot on election day; it showed which side she was on. The prayer-meeting could not convert her soul, but her act of going there was an evidence that she was being converted, for conversion signifies a turning round towards Christ.

We have cited the above case as an illustration of what is implied by "following" Christ. The same principle may be applied in a hundred different directions; every right step taken in obedience to the voice of an awakened conscience, is a step towards salvation. Christ speaks through the conscience: "Whosoever He saith unto you do it."

Very quietly the Holy Spirit often opens the heart, just as he did the heart of Lydia. What is done by that awakened heart commonly settles the great question. She opened her lips for Christ, and opened her house to His servants, and that proved that she had admitted Jesus into her heart. What she did saved her, because she did it in order to obey and honor her Divine Saviour. If she had done the opposite, who supposes that Lydia would have become the first convert on the soil of Europe; and have found her place among godly women? Her actions spoke louder than words.

"What makes our Fred so wonderfully kind and obliging this week?" enquired a wife of her husband. "I don't know, unless he was converted by that sermon last Sabbath." The husband was right; the youth had been quietly changed in heart by a faithful sermon, and began at once to act differently. That boy's conduct at home was his way of following Christ; his conversion proved itself by

his acts, and has lasted ever since. God's hand was in it.

Salvation is a joint process—it is all free grace on the side of the atoning Saviour; it is all free obedience on our side. Jesus works, and you must work; He in you, and you for Him. Doing nothing at all is the damning sin. Just observe what answers Peter and Paul gave to the questions "What must we do to be saved?" Peter's prompt, pithy answer at the time of Pentecost was "Repent!" Repentance is more than shame or sorrow for sin; it is a turning from sin with a full purpose of, and endeavour after, new obedience to Christ. This means doing, not mere feeling.

My friend A—repented of the sin of dram-drinking, when he signed a pledge and forsook his bottle. It would have been absurd for him to have said that he was penitent and trusting Christ, while he was yet taking sly drinks out of that decanter. It would in his case have been a quenching of the Holy Spirit. An awakened inquirer once said to me "My besetting sin is to swear." Then I replied "Confess your sin to God, and stop swearing. At whatever point the Holy Spirit convicts you of sin, there is the point to yield and to repent. Repentance proves itself by acts."

Paul's answer to the question was "Believe on the Lord Jesus, and thou shalt be saved." This was also an act, and a very impressive one. Trusting, in the jailor's case, was not a babe falling asleep on the bosom of a mother—as some good people define faith. It was a pretty resolute step into which he put the whole energies of his soul—as I would put all my bodily energies into grasping a rope if I fell overboard from a ferry-boat.

There are times in life when faith is a very quiet resting in the arms of the Redeemer. But I don't understand that the jailor was in the spiritual condition for that style of reposeful trust. His was the quick cleaving to Jesus; God was working in him, and he in turn was "working out his salvation with fear and trembling." My friend, your faith must be a laying hold on Jesus Christ, and a cleaving fast to Him. That is your doing. He will cleanse you, strengthen you, and hold you to the end. That is His doing.

Finally, the whole great question of your salvation must be settled between you and your Saviour. Go to Him. One hour with Jesus is worth years of sermons or enquiry-meetings. No pastor, no friend can save you; Jesus can. Whosoever He speaks to your conscience, do it.

REPORT OF COMMITTEE ON HOME MISSIONS.

MARITIME PROVINCES, 1883-4.

During the year past, 13 Ordained Ministers and 10 Licentiates have been engaged under the direction of the Committee; besides four Ministers during a portion of the term, aiding Presbyteries by mutual arrangement in the supply of vacant charges. As most of the Licentiates, were soon called and settled, a good proportion within the first half of the year, the 27 agents would not average more than six months each, in what is regarded as strictly home mission work; but the other six months were devoted by a good number to congregations in which they were settled, and of the supply of which the Committee was relieved.

Besides the Preachers, whether licensed or ordained, 38 young men have been employed during the summer months some in organized Congregations, but the greater number in Mission Stations; so that the whole number of agents in the work has amounted to 65. The Student Missionaries, have given some four, some five and some six months of work, while four have continued during the year.

The main facts connected with this work are given in tabular form. The Statistics of the special fields in which missionaries have been located; Bedford, and Waverly, Riversdale, New Kincardine and Tobique, and Little Bay, Newfoundland, will be found in the general returns, and will shew respectable progress. The corresponding returns from Mission Stations will be found in the accompanying appendix, number iii.

Following the totals, will be found the corresponding figures for 1883, shewing a decided superiority in last year's work, an advance in numbers, in attendance, in families visited, in Sabbath Schools, in Communicants, and very decidedly in liberality, the amount raised being much larger and the sum drawn from Home Missions funds greatly reduced. In this last respect special honour belongs to the Presbytery of St. John.

As the report of last year presented no extracts from, or outline of, written reports by the Student Missionaries, and might therefore be regarded as somewhat bald, and perhaps deficient, the Committee consider it desirable that a few brief sketches should be presented to keep the Church informed respecting the different districts in which her young evangelists are doing her work.

IN ST. JOHN PRESBYTERY.

Twelve mission fields have been wrought, of which the following are specimens:—

HAMMOND RIVER AND HAMPTON VILLAGE.

18 Sabbaths. Received \$144.00.

Hammond River branch is a congregation 40 years old, but it is now reviving, has a good church edifice in good repair, had an accession of twenty to its membership this summer, is in good heart and every prospect for continued prosperity.

Hampton Village is a new field, but a good one, in a growing place and the capital of Kings Co. The first Presbyterian Communion was held here Sept. 2nd, 1883. No place of worship yet but have had the use of a Baptist Building.

Friendly feeling, bright prospect. Had accession of 14 this summer. Whole field well located, all the circumstances favourable, should be helped substantially now and encouraged.

J. S. APLAN.

KIRKLAND, OAK MOUNTAIN, ETC.

26 Sabbaths. Received \$271.35, of which \$70.00 were for board.

Kirkland, Oak Mountain etc., is at present in a flourishing condition, and when they build a church at Oak Mt. and a manse, which will be done under proper management within four or at most five years, they will be able to call.

Sixteen added the Church this summer. Elected four trustees in October. Much need of Elders. These should be elected and ordained as early as possible next summer. The field should be supplied at least once each month during winter. Instead of prayer-meeting I taught Bible class twice each week in Kirkland and Oak Mountain.

JAS. F. BLAIR.

WESTFORD, NEREPEIS, AND CLARENDON.

26 Sabbaths. Received \$81.00 besides board.

Westford, Nerepis. We have just 8 families in those two places, but others who attend our services very regularly and who also assist in raising money. As for *Clarendon* it is hard to decide just how many we can claim, they have been so much neglected that they scarcely know themselves what they do or would like to be long to, however if they are attended to we can I think call there our

own. There may be some exceptions. They never had any regular services prior to my going among them. They are also very anxious that our services should be continued.

JOHN HAWLEY.

LOWER SOUTHAMPTON, TEMPERANCE VALE,
MILVILLE AND MAPLE RIDGE.

21 Sabbaths. Received \$54.50 besides board.

In these places, Presbyterians are in the minority. Have felt at other times as though we could spend our strength to better advantage in other places than at the three last named. But Presbyterian element is strong at Lower Southampton. However all denominations seemed alike friendly, Baptist, etc. proved as liberal supporters as did the Presbyterians, and attended meetings as well. It is a good field for work, an excellent place for Bible class work. Scripture knowledge sadly lacking, and an eager interest and apparent craving for it manifested at L. S. Never had a Bible class before. People recognized it as just the thing needed. Old and young alike came. I had none at other stations as my work was too exacting, but could have good classes at T. V. and Milville. Preaching that has been given at these places a good deal of it not educative enough.

More light is the requirement. Feel sure that a good deal more money would be raised another summer. The Bible class made me a present of \$35.60 which they said I was not to put in my report, but our rules require me to report it.

DANIEL FISBY.

ST. GEORGE, PENFIELD, MASCARENE,
AND UPPED MILLS.

14 Sabbaths. Whole amount collected \$77.34.

Increasing attendance at the Sabbath services. Much interest manifested. I preach in other places besides the mentioned above, six times a week occasionally. We have lost 16 families on account of long intervals without preaching but think a congregation can be gathered here yet. The people are willing to do all they can and wish a constant supply.

J. A. CAHILL.

QUACO, BLACK RIVER, AND CROSS ROADS.

16 Sabbaths. Received \$95.00 and board.

The field is very encouraging and should be made at once a regular preaching station with services through the entire year. The people are willing, ready and eager for a minister, and it is of vital importance not only to the growth but to the existence of the church that one be secured at once. The summer's work is not enough for these Stations; they need and demand continual and steady services.

And there is a great promise of a large and flourishing church being established if the blow be struck at once. A Presbyterian church is needed greatly in the place, especially Quaco, to fill a niche that no other church can fill there, and the Church cannot afford to let the opportunity pass unimproved if they can by any possibility prevent it.

A. C. MCGIFFERT.

BA'LLIE AND TOWER HILL WITH OUT-
STATIONS.

19 Sabbaths. Received \$122.00 and board

The number of communicants at Baillie 48. 14 united upon profession of their faith on Sept. 2nd, making the number of present communicants, 62. There were 35 communicants, at Tower Hill. On September 2nd, 10 united upon profession of their faith making the present number 45. Prayer meetings were held weekly at Baillie and nearly every week at Tower Hill; and also after the first five weeks, a weekly meeting was held at what is called "Dunsmore Sottlement." These meetings were among the most encouraging features of my work. Five of those who attend those meetings were among those who united with Baillie Church. I also held some week day meetings at Meredith and De Wolfe Corners. The most of these were preaching services.

I preached three times per Sunday regularly, and on one occasion four times. With the exception of Moore's Mills the attendance steadily increased. Upon the whole the work was very encouraging to me. They are a most excellent people to labour among.

F. C. FRIBBIE.

Regarding the station of GRAND FALLS the Catechist Mr. Seylas says;—I found this field sadly neglected, and no spiritual life or interest among the people, but I am thankful to say that there is now an awaking and a spirit of enquiry, many are seeking the Lord. The field is an exceedingly interesting and promising one but needs care and cultivation. I have

great hopes for the future, both among the Protestants as well as among the French Romanists. We have a flourishing Sabbath School and entertain bright hopes of the children and youth, some of whom are seeking the Saviour. May God water the seed sown in our weakness, to him be all the glory.

MIRAMICHI PRESBYTERY.

The reports of three Catechists will be noticed, two being in New Brunswick the other in the Province of Quebec. The most northerly station in New Brunswick is

CARAQUETTE,

and three adjoining preaching places. Of Caraquette, Mr. McClure who did his work well says, there are only five Protestant families in attendance, worshipping in a small church nearly completed—the only church in the field—Tracadie 20 miles south 5 Protestant families but only two are Presbyterians. Both Caraquette and Tracadie are surrounded by a French Roman Catholic population.

Little Shippegan, small settlement of 8 families at the Northern end of the Island—French not numerous here—service once in three weeks.

Miscou Island 11 families, service in School House every three weeks, on the same day as at Shippegan.

Besides the permanent settlers many are employed at the lobster factories around these shores. There are a dozen factories within easy access to our meetings. At one of these upwards of 25 Protestant men were employed during the past summer. If these stations were properly organized and a collector appointed I have no doubt but that a considerable sum would be raised for defraying the expenses of the Mission.

Taking the field as a whole it is a very hard one to work. Long journeys of from 20 to 30 miles have to be made, both by land and water every few weeks. None but men capable of standing hard work should be sent here.

OF ESCUMINAC AND POINT LE GARDE,

on the other side of the Bay Chaleur and therefore in the Province of Quebec Mr. Shearer says:—The field is well deserving of a regular summer supply and as often as possible during the winter. There are many young people at Point le Garde who need to be cared for and drawn into

the church. The contract is let to erect a small chapel there, which will help to draw them in and interest them in church work. Unless the field can be enlarged it must always remain a Mission Station, as the population of the district is not likely to be increased by families coming in. If anything could be done towards enlarging the field and making a regular congregation, I feel sure the people would contribute as liberally as their means would permit to support a settled pastor.

TABUSINTAC AND BURNT CHURCH,

near Miramichi River, were assigned, through the want of ministers, to a Catechist, and Mr. R. P. Cobb of Princeton reports:—

Arrived on field and began work May 13. Charge embrace *two* regularly organized congregations, Burnt Church and Tabusintac, each with church buildings. In the afternoon or evening of each Sabbath I preached in the outlying stations as given above, belonging to the two churches. The services were all well attended. I at once organized Sabbath schools in each church, which were tolerable well attended. I found it impossible to hold prayer-meetings, although it was my desire to do so. I however preached during the week at school houses when occasion offered. The field is an interesting and important one, and should be supplied with preaching services without delay. While there is much to deplore in the evident lack of spiritual life among many of the members, still there is reason to believe that God's Spirit is striving with some, and that with careful and faithful effort the cause of Christ here may be largely stimulated and advanced.

HALIFAX PRESBYTERY.

SYNOPSIS OF THE WORK OF MR. FERRY AT LAWRENCETOWN.

Term six months, visited 80 families, conducted one prayer meeting, one children's class, organized cottage prayer meetings in three districts conducted by Elders—Lord's Supper dispensed by Mr. Morrison of Dartmouth both at Lawrence-town and Cow Bay. Added to the Roll, 18 adults and three under 16 years of age. Received for Manse, \$310; Sabbath School, \$20; For Catechist, including horse and board, \$270; total, \$600.

DIGBY AND BAY VIEW.

Mr G. B. Hallock, writes.—The field

needs a permanent pastor. If the board could buy the R. E. Church in Digby, organize a church there and pay part of a pastor's salary for three years, I am sure the two put together would be self supporting by that time.

By a little effort and the help of friends we have painted the church at B. V., upholstered the pulpit and covered the desk cushion, obtained a S. S. Library (second hand) of 104 vols., a S. S. Blackboard, and expect to have a fence around the church within a week. The church is growing and is in favor. Five added to the communion roll.

BRIDGETOWN.

Mr. F. G. Greene, the missionary, writes as follows:—

"Field decidedly interesting. An excellent opportunity here for useful work, with judicious nourishing and encouragement the church should become self-sustaining and fully established as an organization. A well established Presbyterian Church should certainly exist here. The outlook has not been so promising any time during the past *four years*, for this church, as now. There is *one elder*. The missionary hopes that some plan may be perfected by which the church may be open regularly during the year." Five added to the communion roll.

WATERVILLE AND LAKEVILLE.

Mr. G. S. Allan, the missionary says:—"The Presbyterians at these stations are few but willing to do all they can for the support of ordinance. Your Catechist was treated with uniform kindness by all. Our hope is in the young, of whom there are a large number.

PRESBYTERY OF LUNENBURG.

In this Presbytery there was only one agent located, Mr. Duncan Cameron, a Licentiate, since accepted by the American Presbyterian Church as a Missionary to Chili. He was placed in charge of East Jordan and Lockport. Respecting the place first named he says:—

Ours was the only service held here this summer. In the section there are in all about 20 families, ours numbering 12, all of whom I visited, receiving from them a cordial welcome. At Lockport we number about 32 families all of whom I visited several times. These stations, are now organized as a Pastoral charge, and now looking out for a minister. At Lockport there was a Sabbath school. At East Jordan I started one and it is doing

well. I started at Lockport a prayer meeting which was well attended, and which I hope will be continued. All the services were well attended, and the people very attentive. Lockport is a growing town, possessing an unusual amount of enterprise and energy. I do not know a field in our province which possesses so many attractions to a young man of the proper sort possessing common prudence and a reasonable amount of godly energy. I have left them hopeful, and I trust that before long God may send to them the proper man.

There were Student Missionaries in ten Presbyteries from the American line to Newfoundland. Samples of the work done in four of these Presbyteries have been given; but the diligence and success in these cases were no greater than could be easily furnished from those passed over in silence. The aggregate of Missionary work done by the thirty eight young men whose names are given in the appendix, last year must therefore have been very great, and the blessing of the Master will not be withheld.

PRESBYTERIAL INSPECTION.

The Presbyteries have generally appointed pastors to visit the different Mission Stations to administer Baptism and the Lord's Supper. Such visits have been highly prized and have proved times of refreshing to all concerned, besides affording opportunity for those brought to a decision by the Evangelists' labours, to declare themselves, and to make close connection with the Cause and Church of Christ.

OUR FINANCES.

The Committee acknowledge the receipt from the Executors of the late Alex. McLeod of Halifax, of the sum of two thousand dollars for Home Missions which has been reserved, till by conference with the Committee on Augmentation, it is decided in what way this sum can be used with greatest advantage in furthering the common object of the Committees.

Apart from this sum which may possibly be set apart for augmentation the receipts for the year for this part of Home Mission work have been \$4,233.60, which with balance on hand May 1st, 1883, gives on the credit side of the account, \$4,405.72, expenditure \$4,324.42 leaving the small balance in fund of \$81.30.

Our hindrance in this important work is the want of Preachers, a want felt even in summer; but especially felt when some

forty student missionaries retire in the fall to continue their studies. Often there is some supply, but a want of young men with strength enough, and zeal enough to accept calls to work in scattered and partially organized congregations. Instead of five annually from the Maritime Theological Hall, and two or three from other colleges in the Dominion or the United States, twice the number are required, to supply the removals by death and demissions among the 170 Home Pastors and Foreign Missionaries, and to furnish even a small annual outflow to help in christianizing the North-West. In truth no subject at the present time demands more careful thought in the family, and among the ministry, than the means to be taken to make this church independent of any other, for a succession of faithful Pastors, and a living power in furnishing preachers of a missionary spirit to carry the good news far hence to the destitute. May our people with one heart and voice call on the Lord of the Harvest to thrust our laborers into His harvest.

Respectfully submitted to the venerable, the General Assembly by,
 JOHN McMILLAN, *Chairman.*
 P. G. MCGREGOR, *Secretary.*
 Halifax, May 10th, 1884.

Extract from Appendix III.

ST. JOHN PRESBYTERY.

Names of Stations Supplied.	Average Sabbath Attendance.	No. Communicants.	No. of Families.
Dorchester	70	19	20
Rockland	40	4	2
Petitcodiac	70	20	15
Salisbury	60	17	11
Riverside	180	3	
Albert	125	6	
Hopewell Hill	125	2	
Alma	90	6	
Point Wolf	60	3	
New Horton	50	1	
German Town	50	5	
Harvey	1:1		
Upper Saltsprings	88	8	6
Lower	100	17	18
Smithtown	90	15	14
Lakefield	48	5	7
Campbell Settlement	66	5	13
Valley Road	57	7	15

Waterford	50	6	9
Mechanic's Settlement	54	14	8
Roxburgh	32	11	8
Londonderry	30	21	16
Walker's Settlement	71	10	8
Long	70	8	7
Hammond River	160	54	25
Hampton Village	180	27	18
Quaco	75	14	25
Black River	130	21	30
Cross Roads	60	17	13
St. George	100	22	18
Pennfield	56	12	1
Mascarene	40	11	
Upper Mills	110	3	
Baillie	100	62	1
Linnfield	75		
Meredith	50		
Dewolfe's Corner	65		
Tower Hill	90	45	18
Moore's Mills	60		3
Kirkland	95	32	28
Oak Mountain	86	32	20
Benton	10	3	10
Canterbury	80	6	4
Hartin Settlement	35		4
Skiff Lake	60		1
Florenceville, Greenfield, &c.	75	13	17
Glassville, &c.	150	70	40
Kincardine	45		20
Upper Kincardine	50		20
Kintore	38	200	13
Upper Kintore	52		24
Lisson Ridge	18		4
Three Brooks	40		6
Arthurette	15		1
McQuarrie's	14		
Tilley	27		14
Riley Brook	28		
Everts	23		3
Lower Southampton	60	11	18
Temperance Vale	45	1	5
Millville	80	1	10
Maple Ridge	30	1	3
Nerepis and Wellsford	39	18	8
Clarendon	49		
Grand Falls	34		13
	80		
Total	4447	902	700

TRURO PRESBYTERY.

Harmony	110	43	43
West Branch	90	17	13
McCullum's Settlement	40	10	6
Delaney's	35		6
South Branch	50	16	6
Poison's Settlement	80	6	9
Hatch	90	5	5
Westchester	65	25	15
Greenville Station	65	14	12

* Southampton	50	10	7
Athol	50	5	6
Maccan	90	24	19
River Hibbert	75		4
Joggius	40		7
Total	930	175	159

*Supplied by Probationers.

PICTOU PRESBYTERY.

Isaac's Harbour	160	9	7
Country "	70	15	7
Wine "	60	8	10
Total	290	32	24

MIRAMICHI PRESBYTERY.

Burnt Church	100		35
Tabusintac	150		45
Flatlands	77	44	45
Metapedia	71	5	39
Upsalquitch	47	5	17
New Bandon	60	12	7
Clifton	60	7	8
Janeville	40	11	6
Escuminac	65	35	40
Point le Garde	55		
Caraquette	20	8	5
Little Shippegan	40		8
Miscou Island	50		16
Tracadie	20		5
Kouchibouguac	100	25	56
Total	955	162	332

HALIFAX PRESBYTERY.

Quody	100	34	22
Moser River	120	31	26
Marie Joseph			
Liscomb	40		4
Dufferin Mine	35		6
Spry Bay			
Tangier			
Back Woods Moser R.	33		6
Salmon River Mine			
Lawrencetown	80	46	36
Cow Bay	60	20	9
Lake Porter	20	18	12
Minesville	50	4	4
North-West Arm	65	21	22
Goodwood	30	14	14
Waterville	80		13
Lakeville	75	35	10
Bridgetown	65	22	31
Bay View	55		
Digby	55		37
Total	965	292	215

LUNenburg AND SHELburne PRESBYTERY.			
Lockeport	180	20	32
East Jordan	60	6	12
Total	240	26	44

PRINCE EDWARD ISLAND PRESBYTERY.

Dundas	200		95
Carleton	200		110
Lot 14	130	63	31
Lot 11	100	41	27
Tyne Valley	110		26
Egmont Bay	140	28	30
Tignish	60		17
Montrose	150		80
Elmsdale	150		38
Woodville	250		
Little Sands	200		140
Caledonia	300		50
Total	1990	342	628

SYDNEY PRESBYTERY.

Leitch's Creek	165	66	32
Total	165	66	32

VICTORIA AND RICHMOND PRESBYTERY.

Port Hastings	220	40	35
River Inhabitants	80	?	35
Big Intervale	80	14	29
Cheticamp	90		5
Total	470	54	124

NEWFOUNDLAND PRESBYTERY.

Bay of Islands			
Corner Brook	35	11	7
Birchy Cove	22	4	10
Total	57	15	17

SUMMARY OF MISSION STATIONS BY PRESBYTERIES.

St. John	4447	992	700
Miramichi	955	152	332
Halifax	975	292	215
Lunenburg and Shelburne	240	26	44
Pictou	290	32	24
Truro	930	175	158
Prince Edward Island	1990	342	628
Sydney	165	66	32
Victoria and Richmond	470	54	124
Newfoundland	57	15	17
Total -1884	10,509	2056	2354
Total -1883	6,937	1616	1750

REPORT OF COMMITTEE ON SUPPLEMENTS.

MARITIME PROVINCES, 1883-84.

The Committee have first to report that they have implemented the instructions of the last General Assembly, in the payment of Supplements to the Ministers of all the Congregations on the list; the sums set down in the printed minutes having been paid over with punctuality. Besides those sanctioned, there were a few others, usually on the list, in reference to which, from deficiency of information, the Committee made no recommendation to the last Assembly, and no grant was passed. The desired information having been since received, and being found satisfactory, the following Congregations were replaced on the list, and payments made at the following rates:—

Nashwaak and Stanley	\$120
Carleton and Jebogue, N. S.	150
Cape North, C. B.	100
Gabarus	120

Two new Congregations have been taken on, the first, Wolfeville and Lower Horton, for a single year, at \$100 per annum; the second, that of Lockeport and East Jordan, at the rate of \$200 without limit as to time. For these changes, which are really additions to their last report, the Committee ask the approval of the General Assembly.

From the Congregation of Spring Hill, the Committee received a letter of hearty thanks for aid in the past, with notice that they would seek no more, being now able to provide their Pastor's support, and esteeming it a privilege as well as a duty to make such provision.

The Committee would next submit a statement showing in what manner, and to what extent, they have carried out the instructions of the Assembly, "to take measures to bring the whole subject of the support of the Ministry before the several Presbyteries and congregations of the Church, in order to awaken, such an interest in the matter, as shall result in a large increase of the funds available for carrying out the objects of the scheme."

At a meeting of Committee held on October 10th, the Remit and recommendations of the General Assembly were taken up and considered. The circumstances were not favourable for a full consideration, of the whole question, as the Synodical Sessions limited the time at the disposal of the Committee. While individual members and probably the majority,

were fully prepared for an immediate effort to put the Assembly's scheme in operation, aiming at once at the minimum named, others regarded this as at present beyond our reach; so that the Committee's resolutions went no farther than an embodiment of the views *held unanimously*. "That the Committee being desirous of carrying out the recommendation of the General Assembly to raise the Salary of every minister of the body, without delay, to \$600 and a month, ask the Synod to appeal to our people for means to enable them to carry out their desire.

That they recommend Presbyteries to take the whole question of ministerial support into consideration, at an early day, and to take steps to elevate the standard of Ministerial support where needed in their respective bounds.'

The Synod not only approved of what was proposed, as a step in the right direction, but recommended another in advance thus expressed. "That this Synod recommend the Supplementing Committee to take up at their next regular meeting the instruction of the Assembly, and to use their best endeavours to put into operation the scheme of augmentation founded on page 305 of Appendix to Assembly minutes 1883.

Meeting on December 12th, the Committee resolved unanimously, in accordance with the instructions of the General Assembly, and the expressed wish of the Maritime Synod, to take immediate steps to carry out as far as practicable the Assembly's Supplemental Scheme; and as a first step, to appoint a Sub Committee to arrange in tabular form, the statistics of all Congregations which are below the Assembly's minimum, and to suggest modes of procedure in initiating the scheme.

At an adjourned meeting on the 27th of the same month, all the information sought was tabulated, and submitted with forms of circulars to ministers, to deputies, and to Presbyteries. The augmentation movement being designed for the whole church, the Committee desired that being one in principle, that it should be as nearly as possible, one also in practical detail, and the circulars were accordingly modelled after those prepared in the West, and kindly sent down for our information or use. After the fullest consideration of the whole subject, the committee were of one mind, and expressed their views in the following resolutions:—

1. The Committee agree to request

the Presbyteries to unite in a hearty effort to carry out the scheme of the General Assembly to raise \$750 with a manse for every settled Pastor.

2. The Committee are sanguine in the anticipation that this effort honestly made by all the Presbyteries, and earnestly followed in all the Congregations, will result in the attainment for the first year, of a minimum of \$600 and a manse, with a Bonus to be decided according to the terms of this scheme.

3. That the tabular statement now approved be sent down to Presbyteries without delay, and Deputies appointed to represent the Committee before the Presbyteries, and the schedules referred to, placed in their hands.

Early in January, the papers were in the hands of the Clerks of Presbyteries, and Deputies were ready to explain the measure and speak in its behalf. March however had come before they, with one or two exceptions, had an opportunity of discharging their duty, and as a consequence that month was nearly gone before Presbyteries could by adjourned meetings, or by Committees, carry out the visitation of Congregations. To this must be added the unquestionable fact that the months of March and April have been the most unfavourable for public meetings, known for a long time. The Committee cannot therefore report this work fully carried out, nor the movement as successful as they could desire.

They cannot present any such record as they know, and are rejoiced to know, will be presented by those who have with so much zeal, perseverance and success, directed the movement in the large and wealthy Congregations in the West. They would however, respectfully call attention for a moment, to what has been attained as an index of better things in the future.

First. The scheme of the General Assembly, about which there was for a time a considerable diversity of opinion, has been cordially welcomed by all the Presbyteries, and so far as known, by all the Sessions and Congregations.

Secondly. The Presbyteries it is believed without exception, and the Congregations generally, have engaged to make early efforts to secure pecuniary returns, so as to admit of an advanced dividend, approximating if not reaching the mark of honour, to be paid on the first of October. Wisely or unwisely, not only Presbyteries but Congregations have been left to pursue their own methods of contribution, and in such a way as to give

promise of continuance, but the pledge to increase has been all but universal.

Thirdly. The financial position is already greatly improved. Our ordinary revenue has been about \$4,000, this year it has been \$5,166.10. Hitherto the General Assembly has generally heard of debt, henceforward it is hoped they will hear of a surplus. Last year by a special effort, the debt was paid, and the present year commenced with a balance on hand of \$623.35. It closes with \$2,159.66.

We have thus on hand cash to pay the quarter from January to March 31st, leaving a nucleus of \$1,200 to grow and to gather, until a dividend under the new system shall be declared in the 1st of October.

When both parts of our Home Mission Work are combined, they show on the credit side.

Ordinary Receipts	\$10,200 17
Bequest of A. McLeod	2,000 00
	<hr/>
	\$12,200 17
Expenditure	7,959 21
	<hr/>
Balance	\$4,240 96

The subject of amalgamation of our Home Mission Scheme, more especially as respects augmentation so that there may be one committee and one dividend was considered, but before making any proposal to the General Assembly, it was thought advisable to have the matter discussed by the Maritime Synod at its meeting next October, so that the views of the Ministers and Elders might be ascertained, and known to be favourable before any change should be recommended by this Committee.

The Committee has been again brought under obligations to the General Assembly of the Presbyterian Church in Ireland, for the generous donation of one hundred pounds sterling, for which they trust the thanks of the General Assembly will be expressed.

The Committee regret that they are unable to submit for the sanction of the General Assembly, any list of supplement for congregations. At their last meeting, only two Presbyteries had forwarded their applications, whether because they have not regarded such recommendation under the new system, as necessary, is not known; and as there was not time to have such applications made by Presbyteries, approved by the Committee and placed on the Assembly's table, it was agreed to lay these facts before the Supreme Court, and to request for the present transition-

al year, the power of applying the Assembly regulations; all action taken to be reported to the Assembly of 1885.

In conclusion the Committee are of opinion, that although the Maritime portion of the Church, has moved slowly in this matter, (and cause could be assigned) yet that good and substantial progress has been already made, and the lines clearly marked out, for a farther advance. The inspiring example of the West has begun to be felt, and will have its influence on all classes. *We must advance. We cannot be one Church, and have two rates of payment, for men doing the same work, and in like circumstances. The great Christian principle of the strong helping the weak, is being discussed, understood and applied, and will doubtless in the near future be still further applied. When this principle is carried out, in all its legitimate applications, Presbyterian Union and Unity will no longer appear as myths but as great and glorious realities.*

All which is respectively submitted,

THOMAS SEDGWICK, *Convener.*
P. G. MCGREGOR, *Secretary.*

NOTES OF MISSION WORK IN TRINIDAD.

BY BABU LAL BIHARI.

San Fernando, Feb. 21st, 1884.

Yesterday I went to Canaan Estate, visited the schools, afterwards went to the labourers houses. As I moved round I met one of my own caste a Kshatriya, long known to me, reading a book called Arjun Gita. He received me with every mark of good will, and at once handed me his book saying, 'though you are a Christian you understand this book much better than I do.' The book details a conversation between Arjun and Krishna, who is the eighth incarnation of the god Vishnu. I read several chapters in which it was urged that every man should have one guru or spiritual guide and not more.

I admitted that the Counsel was good if the guru himself was qualified for his work. I pointed out to him however, that one who is himself a sinner is not qualified to grant forgiveness, that an heir of hell can't give a passport to heaven, that if the blind lead the blind, both will fall into the ditch. Is Krishna qualified to be a spiritual guide? In this book he states to Arjun that no one should steal. I reminded my friend of a story familiar to all Hindoos, how that this Krishna was noted for his theivish pro-

pensities and that on one occasion in attempting to take butter and milk from a shelf, stood upon several cooking utensils piled one above another, he fell, and with him the milk, butter, &c., which he was attempting to steal, and thus his crime became known. Here then you see that your god is a thief, and so helpless that he can't hide his theft. Can he pardon who is himself a sinner? Can he help who is himself so helpless? In our country thieves are put in jail, is not Krishna worthy of such a place.

Again I showed that his book spoke against carnal indulgences and yet that Krishna himself was guilty of the greatest excesses, pointing out to him much that I cannot write down on paper. If this be the god, what are we to expect from those who worship him. Will the worshipper rise higher than the being worshipped? Is it strange that the people of India are noted as liars, &c., &c., when their gods do such disgraceful things?

But, says my friend, we must have a guru. When a chela or disciple is initiated unless the guru is there to whisper a mantra (charm) into his ear he has no passport to heaven, he can't be saved.

I then told him a story of what happened in Trinidad a few years ago. A woman was initiated, the guru whispered as usual, amid the beating of drums, the sacred mantra into her ear, from that moment she is to be regarded as his daughter. Shortly after, however, she became his wife. Our country people all cried out shame! shame! A council was held and he was tried for this grave offence. His defence was this. She did not know my chela at all for I never whispered a mantra into her ear. But, said his accusers we saw you whisper. It is true I did whisper but the words I spoke in her ear were "Come to my house."

I then sat over against all this the character, the life and teachings of Jesus the heavenly Guru who came out from the father and exhibited amongst men in his own life the character of the true God. I showed that he was qualified to give Salvation, and that he now lives to bestow it upon every seeker. I put into his hands a Gospel tract and urged him to read it with care, to try to understand it and to look often every day to God in prayer, intreating that He would show him the true way to God, to Salvation, to Heaven. He appeared most thoughtful, and I have hope that he will examine and weigh this matter.

Went to Paradise Estate. At the first

house I came to I found two men, they had just come from the field, they looked tired, and I began to tell of the place where the weary might find rest. They listened attentively and we were all of one mind in this, viz., that such a place would be most desirable, but as to the means of attaining this rest there was no agreement.

They spoke of the merit of feeding the poor, feasting Brahmans, bathing, performing pilgrimages, repeating the name of Rama or some other deota. I tried to show that sinners are like the troubled sea which cannot rest, that their doings can't calm their mind, neither can they secure for them the title to the rest provided.

I told them of Him whose yoke is easy and whose burden is light, of him who gives strength to the weak, of him who said, I go to prepare a place for you.

I then moved on to another door, these men accompanied me. This time my hearers were principally Mohammedans. These people abhor all idol worship, they believe in one God but not in a Trinity of persons, and that Mohammed is his prophet.

I spoke to them of Jesus. In a few moments one asked, "Is Jesus Christ God? If God how could he die? When God was dead, who took care of the world?"

I merely asked, are you a Mohammedan. Do you believe that the Koran is true? He said yes. Does not the Koran admit the truth of the Law, the Psalms and the Gospel? Yes said he. Do not the Gospels distinctly teach that Jesus is God? I then tried to show how on many occasions he did what God alone could do, that we must either take him to be what he claims to be, and proved himself to be, or cast him aside altogether. But as the Koran commended the Gospel every true Mohammedan should accept it as a revelation from God and accept him who is there set forth as the Father's equal and man's Saviour.

I went on to show that he who as the Son of God not only took our nature, and in that nature died, but showed that in our room he obeyed the law for 33 years never breaking one command, and that at last though he deserved not the penalty, yet he endured it on our account, that after death he rose, ascended and lives for us now.

My Mohammedan friend replied I don't see that it will do me any good to believe in Jesus Christ, but continued he I will become a Christian if any body

give me the worth of this Estate in money.

I said, friend, do you believe that the hog is an unclean animal? I certainly do. Well I have more respect for the hog in the mire, than I have for you as a man if you are speaking what you feel. The hog acts according to its nature, it is made for the dirt, but you are a man and yet for money you will sell your religion and sell your eternal hopes. If Mohammedanism is only worth this little corner of Trinidad, away with it at once as contemptible.

By this time I got the sympathy of all who gathered in, and with one consent they began to abuse him, for being so low minded as to be willing to give up his religion or to accept a new religion for money. After some farther conversation I rose to leave and all walked down to the gate with me promising to attend Church on Sabbath.

NOTES FROM A PASTOR.

During the Easter season great quantities of flowers are displayed in many city churches. In New York alone it is said not less than \$250,000 were spent in beautiful flowers for Easter decorations. No one could say anything against a handsome bouquet in church on Easter morning or at any other time. But when we reflect on the great expenditure on flowers in many city churches in honour of the Risen Christ is it not to a large extent a waste of money. The flowers have lost their fragrance and beauty, and the thousands of dollars spent on them might have been profitably invested. If laid on God's altar to make Him known among heathen nations how much greater and grander the results. With this money how many missionaries might have been supported, and how many souls won to Christ.

Practical results are being constantly afforded of the thorough work being done by the Gospel in heathen lands. Not long since a pastor of a church in Japan sought to turn the people from the prevalent use of tobacco as a folly and sin. A revival of religion had been going on and some two or three at first fell in with the suggestion of the minister. After a time a good number gathered their wallets and pipes into a heap and sold them and gave the proceeds for the spread of the Gospel. Some resolved that they would contribute annually to the cause of missions what they had hitherto wasted in smoke. If all our tobacco consumers in

these Maritime Provinces would adopt the wise resolution of these Japanese Christians, how much it would add to the church's exchequer. Only the Spirit of God can turn men from their cherished habits into new channels of purity and cleanliness. An example from a less highly favoured land than ours should have a great effect, and create a deep impression.

Why should the evangelization of the world be such a slow process. Is it not possible to preach the gospel to every creature living within twenty five years. It is said the Moravians give one in fifty eight of their members to the missionary work. If every Protestant Church did this, would not the world be speedily evangelized. Men and means are needed in order that the Gospel commission may be carried out. Could not one hundred millions of Protestants supply ten thousand missionaries and fifty millions of dollars every year to carry on this great work. Oh, if each one within the pale of the Church was alive to duty and evinced a burning desire for the salvation of souls how much more might be accomplished. When we thoroughly realize our responsibility, and that God employs us as agents to carry on His work then will the world be speedily brought to Christ.

The last Sabbath of May our Sabbath Schools were considering the subject of liberal giving. May we not expect good results from the lessons imparted. We cannot but conclude that the law of tithes has never been set aside. Our Saviour recognized this law. The offering of a tenth of our income to God should be regarded as the payment of debt. It is stated that if the members and adherents of the Presbyterian Church in the United States were to give a tenth to the Lord, not less than twenty millions of dollars would be their yearly offering. It is now more than twelve millions of dollars. If each member and adherent of our own Church sacredly devoted a tenth to the Lord would not our schemes be in a more flourishing position. A tenth from all Christians in every denomination would afford the great privilege to every man woman and child in the world to hear the good news speedily, and the Millennium would come. Oh that the time may soon come when all shall give as a debt that which they owe to God. D.

The Rev. Phillips Brooks says that his recent tour through India has led him to believe with greater faith and earnestness in the general word of Foreign Missions.

Europe.

The *Bulletin Dominical* shows that the question of Sabbath rest is increasingly occupying the attention of employers in most of the Continental nations, both from the Biblical and hygienic points of view.

Asia.

It is estimated that there are now about 7,000 members of evangelical churches in Japan. The gain in the nineteen churches of the American Board in 1883 was 465 or 42 per cent.

A strange sect called the Baabys has arisen and is rapidly growing in Persia, who profess a religion which is a curious amalgam of Christianity, Mohammedanism, and Pantheism. One of the special commands of Beha is to be friendly with Christians and read their books.

A Methodist missionary writes from Japan that self support on the part of the native churches is gaining ground every year. Last year the church at Yokohama secured the support of its pastor, and this year that at Hakodate follows its example, while other churches are bravely working toward the same result.

Four French missionaries have been massacred in the western district of Tonquin; thirty of their assistants are also said to have been slaughtered, and the native converts are threatened with extermination. This is one result of the high-handed conduct of France in that quarter. The missionaries of other nations in China have been disquieted by the French proceedings, as the Chinese are apt to include them all under the general name of foreigners, without distinguishing between them.—*Presbyterian*.

The Boston *Watchman* says that within the last nine years nearly eight hundred churches have been burned in America, mostly through defective heating apparatus.

Faber says truly;—"No soul was ever lost because its fresh beginning broke down; but thousands of souls have been lost because they would not make fresh beginnings." It is one of the devil's favorite devices to make men believe that they begin a Christian life—his whole object being to keep them from beginning.

THE Children's Presbyterian.

LETTER FROM MRS. C. D. McLAREN.

Our readers will remember the late Rev. C. D. McLaren one of our students who but three years since completed his studies, went to Siam as a missionary in the employ of the American Church. He was just entering upon his work, bright and hopeful, when he was cut off by death. Mrs. McLaren decided to remain and labour in the land which she and her husband had chosen for their home. The following extracts are taken from a letter which she wrote not long since to her little nephews and nieces in Gays River.

Pitchaburi, Siam.

Feby. 18th 1884.

This is a very hot day here. So different from what it is in Nova Scotia now. Our garden looks so pretty with the roses, honeysuckles, white garden lilies and other flowers in full bloom. But I would like a few puffs of your cold frosty wind again. Only think this has been a long summer nearly two years since I have seen any snow or frost.

One of our native minister's preached who is named Rit, which means power.

He is a good man and a good preacher and we hope he may do a power of good among his own brethren.

The little boys and girls are just like little boys and girls at home. I counted forty six yesterday, all under eleven years of age, and I don't think 46 children could have been better behaved than these were. True they did whisper a little, and I saw one little fellow try to stick a flower in another little fellow's hair, and tickle his ear a little with a straw. The two more little boys that sat right opposite me, were very much amused over a little tot asleep in the corner. But I wish you could have seen them in church. They were all cleanly and neatly dressed with nice white jackets and a wreath of little yellow and

white blossoms around their little top-knots. All the children here have their heads shaved with the exception of a little round spot on the top of their heads until they are about twelve years of age. Then they have it all shaved off and let it grow out again when they are reckoned among the big folks.

A good many of my scholars in the girls boarding school have their heads shaved lately because one of their relations died and that is their sign of mourning. They looked so funny with their shaven heads and white clothing.

These little boys and girls all learn Bible verses and Hymns, and the commandments and Lord's Prayer in their own language, so that they all know about Jesus and we hope they are all His children.

There are thousands of little boys and girls however in Siam who do not know that is a Saviour and we have known about Him all our lives.

This morning I watched a family eat their breakfast. There were seven of them, and they all sat down in a circle on the floor and had a large pot of boiled rice and a bowl of fish in the centre. The old mother dished out a bowl of rice to each, and they ate it with their fingers without either spoon or fork and each one helped themselves to fish which was prepared in little bits.

The people here gamble, smoke opium, chew betel, drink, &c., and nothing but the grace of God in the heart can make good people of them.

We have some such good people among our native christians who endure a great deal of persecution for Christ's sake. I sometimes wonder whether we would be as true and stand as firmly as some here do. They are often driven from their homes disowned, called devils and talked about in the worst manner by their people and friends. Still that does not make them give up their love for Christ and they stand firm in their belief. We try to help them all we can and often bring them to our homes to protect them.

A little girl about three years old died

of the measles about two weeks ago. Her parents were both christians but they were poor. Miss Cort and I went a few hours after she died, to dress it, and we found the little body on the bamboo floor of their rickety old house, and the poor little form lay there with nothing but a bit of old shawl over it. The coffin was covered with plain white cotton but it did not matter for we knew the spirit of the little one was in Heaven and nothing could make it look so beautiful here. Here little children die as well as old people and no little girl or boy knows how soon they may be called by death. So we must always be good and try to please God in anything we do.

I must tell you how they thresh rice here. First they take a sharp spade and cut the sod off a level piece of ground then sweep it until it is perfectly smooth. This is the dry season and the ground is very hard and dry, we have not had any rain for nearly four months now. After they have a large place prepared and swept clean, they scatter a lot of the ripe rice all over the spot then turn on six or eight buffaloes and drive them round and round until they trample the rice all out from the straw. After which they take a fork or rake and shake the straw and pile it up in stacks, then they clean the rice in the wind.

I saw three or four women one day taking the hulls off the rice. One woman built a little fire between two stones and put a kind of sheet iron pan on the fire, then put in about a bowl full of rice and kept stirring it until the kernels began to crack and jump about. She then lifted it off the fire and poured it into a round deep hole dug out of a piece of hard wood and two other women had a large heavy pounder apiece and they pounded the heated rice turn about just as two men would hammer the red hot iron together in the blacksmith shop. After the hull is all off the rice they empty it out and pour some more in. There are rice mills here, but many of the people think they cannot afford to pay for getting their rice ground, so they clean it in the way I have described.

I like the children here very much and have a great deal of pleasure in teaching them. I cannot speak the language very well yet, but study every minute I have and think I will soon be able to understand everything they say and be able to make them understand me.

In the afternoon we teach the girls to sew. They do not sit on chairs as we do but right down on the floor, and if you

could only look into our sewing room some afternoon between four and five o'clock, you would see about thirty women and girls of all sizes sitting around the wall of the room with their work.

They sew very nicely and we make a great many garments in a year. I often give some of the little girls a jacket and they are so delighted. Sometimes I give them all a card apiece, for they do not have many pretty toys and things here like they do at home, and every little thing pleases them.

I wonder whether any of you will ever be missionaries. I hope if you do not come to Siam or some other foreign field, that you will be good little missionaries at home. You can begin now if you like. Do all the good you can, and God is always pleased with good people.

I enjoy the work here immensely. I love to teach these children, and now since I have gained more knowledge of the language I enjoy the study of it.

We are much encouraged in the work here. Within this last year sixty-nine have united with the church, and over one hundred are on probation, and will perhaps all join next communion. Every day people come to our homes to enquire about our religion. Sometimes we go to bed very tired but with a feeling that the day has been spent for Jesus, and what a comforting thought that is.

REBECCA McLAREN.

LETTER FROM A PASTOR.

My Dear Children.—

In the last number of the Maritime Presbyterian you would see the names of the young men who have gone out this summer to labour as Catechists. These young men are now sowing the seed of the Gospel in the different localities in the Maritime Provinces. Sometimes their reports are published and though you may not read them as readily as the letters of our missionaries in Trinidad and the New Hebrides, yet you ought to be as much interested in them. Souls are just as precious here as in heathen lands, and though the gospel has long been preached here, heathenism yet abounds. Let me give you a few facts.

During the past year the British and American Book and Tract Society, Halifax, employed as many Colporteurs as we have Catechists now labouring. These men frequently found families in Nova Scotia, New Brunswick, New Foundland

and Prince Edward Island, without a copy of the work of God in their houses. In one county in Nova Scotia fifty-one families were destitute of Bibles. In one days labour there were six, and in two other days, five each day found without the Scriptures. These facts show that we still have heathen at home.

Then there are settlements in these Provinces where a sermon is seldom heard. About eight years ago some eight or nine families settled in the woods about seven miles distant from the Presbyterian Church at Moser River. They had never been visited by a minister, nor had a sermon preached to them until last summer. They had no day, or Sabbath School. The Catechist labouring on the Eastern Shore will again visit this people this season and break to them the Bread of Life. They dwell in the wood and do not enjoy the privileges that many of you have.

About nine miles from Middle Musquodoboit is situated the Moose River Gold Mines. Although a number of men have been employed here yet the road leading to the Diggings is about impassable, and for months no preacher's voice was heard. Some fifteen or twenty families at one time lived here, and occasional visits were made by the Methodist Minister of Musquodoboit, but there is neither day, nor Sabbath School.

Then if you were to travel the road leading from Waverly to Antrim, Halifax Co., you would find families scattered here and there living a long distance from any place of worship. Children in some cases travelling three, five, and six miles to school. One family on that road have not seen a minister for sixteen years. Another family about six miles from the main road have had one visit in nine years.

In a poor fishing district near the town of Lunenburg last year ten families were found in one day without Bibles, and six destitute of all religious books.

We might go on and give you some more cases of home heathenism and spiritual destitution in these Maritime Provinces. Enough has been given to show you that missionaries are still needed in our land. Our students labour in localities where the minister is seldom seen and they are working for Jesus. You should remember the young men in your prayers. There are thirty of them labouring from New Foundland to Northern New Brunswick. Is it not cheering to know that waste places are being cultivated, the good seed sown and souls saved. You can

all assist in the work. Earn what you can. Save some of the money you spend on sweetmeats, and give it to the Home Mission Fund and you will help in the good cause. God wants your offerings, He will not despise them and he loves the cheerful giver.

D.

PLAYING LIKE A CHRISTIAN.

There were two little children, a boy and a girl, who were cousins. They lived near each other and often played together. They both went to the same church and Sabbath School, and they learned to love the blessed Saviour about the same time. One day, not long after this change had taken place, the little boy came to his mother and said 'Mother I am very sure that Cousin Emma is a Christian.'

'What makes you feel so sure about it?'
'Because she plays like a Christian.'

'Plays like a Christian! What do you mean by that?' asked his mother.

'Why, you see,' said the little fellow, she is so very different from what she was a while ago. She used to be selfish and ill tempered. If she didn't have everything her own way she would get cross and say 'I won't play with you; you are an ugly little boy.' But now, you may and she won't get angry at all. This shows that she is a Christian.'

When Jesus came down from heaven, as the angels said in their song at Bethlehem, He came to bring 'peace on earth.' And if we are His children, loving and serving Him, we shall try to make peace wherever we go. Let us seek to have peaceful thoughts and peaceful feelings; to speak peaceful words and do peaceful actions; then we shall be helping to spread 'peace on earth,' and we shall surely share the blessing that Jesus spake of when he said 'Blessed are the peace-makers, for they shall be called the children of God.'—*Dr. Newton.*

Recent statistics of alcoholism, as it is called in France, are sufficiently startling. In the Department of the Seine there is one cabaret, or drinking shop to every eighty eight persons; in the Seine Inferieure one to seventy five; in the Rhone one to seventy; in the Nord one to fifty-four, and in the Pasde Calais one to fifty-two.

REPORT ON FOREIGN MISSIONS, EASTERN SECTION. 1883-1884.

The last report was laid on the table of the Assembly with some fear and anxiety about the future. True, so far as was known the South Sea Missionaries were well and prospering. Two of them were at their posts, and the third, with his family, having returned home, appeared before the Assembly, after twelve years of devoted service, in health, and interested all, with his narrative of work on Erromanga, and on the New Hebrides groups.

Over the other missions, however, there were threatening clouds which awakened serious concern. Rev. Mr. Christie, under medical advice, had reluctantly resigned, and had retired. Efforts, that gave promise of success, had been made to fill up his place, but these had ended in disappointment. Before the blank could be filled, the Pioneer missionary, Mr. Morton, seriously affected by toil and climate, had been compelled to retire from Trinidad, and, with his family, was seeking rest and revival under the shadows of the white Mountains. The two missionaries left in Trinidad were, with their assistants, straining themselves to the utmost, to do the work of their own stations, and also to supply the lack of service inevitable from the absence of their invalid brothers.

The events of the year have been such, that the Committee are persuaded that the General Assembly will, on review raise a stone of remembrance, and gratefully recording the Divine goodness and mercy, write on it "Hitherto hath the Lord helped us."

The following are among the facts demanding notice:—

First. Mr. Christie has steadily improved in health, notwithstanding uninterrupted work in the Home field, with frequent Lectures on Foreign Missions, added to the ordinary work of Preacher and Pastor; and the Committee entertain the hope, that the Lord will grant him his hearts desire, to return to his beloved work of evangelizing heathen orientals, not probably in Couva, but in some other place where the call is equally loud.

Secondly. The Foreign Mission Committee of the United Presbyterian Church of Scotland, at the earnest solicitation of the Mission Council of Trinidad, and of this Committee, decided, and very promptly communicated their decision,

to appoint Rev. Mr. Hendrie of San Fernando, a gentleman eminently qualified for the position, to a new Station at St. Joseph, contiguous to Mr. Morton's, thus relieving him of a portion of his field in one direction, so that it may be extended in another. The resolution has been carried into effect and the Missionaries and the whole Church have the satisfaction of engaging in their work for the Indian Immigrants the operation of an influential Body, which for many years has had congregations in Port of Spain, San Fernando and Arouca.

Thirdly. Rev. J. K. Wright, of London, Ontario, having offered his services for Couva, and there having been cordially accepted, demitted his charge in November last, and amidst the tears of his late congregation, but with their good wishes and prayers, was designated by the Presbytery of London, and sailed from New York with wife and family, in time to reach his field before the New year, and to enter on his work with the beginning of 1884 which he has done with great zeal and diligence.

Fourthly. Mr. Morton with his family returned from the White Mountains to Nova Scotia early in July much improved, and after a brief rest among friends and relatives, began to speak on the work in Trinidad and to raise funds from willing contributors for two specific objects cordially recommended by the Committee, the liquidation of a debt of above one thousand dollars on the Tunapuna Buildings, and the providing of one thousand dollars to aid in the erection of a Church in Princetown.

During part of August Mr. and Mrs. Morton were occupied in addressing meetings in the Maritime Provinces, during September and into October in the West, from Montreal to London, including Brockville, Kingston, Belleville, Toronto, Hamilton, Guelph, Galt and London, ending with the good old city of Quebec.

There reception was in all cases courteous and kind, in some hearty and enthusiastic, the Ladies meetings, addressed by Mrs. Morton, as well as by the Missionary, being occasions of deep interest. Though the pecuniary returns were not sufficient to accomplish all that they desired, yet they had the satisfaction of handing over \$1000 to Mr. McLeod for the proposed Church at Princetown and lessening the debt on their own premise by about \$300. While thanks are hereby expressed to all who helped to make their visit a pleasure and a success, the

social cause of gratitude is that Mr. Morton, returned without injury, met and addressed the Maritime Synod, completed after a brief relapse, his preparations, left in the beginning of December, resumed his work in January, and has been enabled to prosecute it without injury and with decided improvement of health and vigour.

These form a series of events for all of which devout acknowledgement is due to the Father of mercies.

The Committee record with pleasure a year of usefulness and enjoyment to Mr. Robertson at home. The summer was spent in visiting friends, and Congregations too, in P. E. Island, Pictou County and Cape Breton. Having in October, with Messrs. Morton and Christie, met and addressed the Maritime Synod, he proceeded to Montreal, having previously accepted an invitation to speak at the Annual Missionary gatherings in that city. His cordial reception, and the generous donations to Mrs. Robertson, and to himself and the cause which it represented, were followed by interesting welcomes and contributions for the benefit of Erromanga, and its Missionary from all congregations visited.

During the winter, he gave himself but little rest and during March and part of April he was incessantly engaged in addressing Congregations in the Presbyteries of Wallace and of Frero, deepening the interest in the Mission, and relieving the fund, by the collections which were cheerfully given.

In this connection it may be stated, that in order to enable Mr. Robertson to bring his translation of the Gospel, more perfectly through the press, and to give him some farther benefit from his furlough, the committee cordially acquiesced in the proposal that it should be extended to October 1st.

MISSION TO DEMERARA.

An appeal was submitted to the last General Assembly for the appointment of a missionary to Indian Immigrants in Guiana. The request was from a body of Presbyterians in connection with the Church of Scotland, and the proposal submitted was that one half of the salary of £400 Stg., together with schools and buildings, should be provided there; the General Assembly providing the man and £200 per annum. The proposition was entertained, and the Eastern Committee instructed to seek out a man as soon as necessary arrangements could be completed; while the Western Committee were to enjoy the privileges of furnishing

the £200 per annum. Both have been disappointed; the first in securing the man, the second in having their funds unapplied.

The arrangements were simple and easily made. Rev. Mr. Slater of Georgetown, wrote that their wish was that the Missionary should be guided in his work by a local body called the Presbyterian Society, which would correspond, and act in concert with the Mission Council of Trinidad; and as the first step, he, as their agent suggested that the Missionary elect should proceed to Trinidad, and commence the study of the language there, gaining at the same time knowledge of the practical side of Missionary life. This Committee cordially approved of what was proposed; and believing that the General Assembly would be well satisfied that the Mission Council should represent them in the guidance of the Missionary, at once advertized for the man.

At the same meeting at which it was determined to advertize, a letter was received from Rev. Mr. Slater, though Mr. Morton, covering a request by F. Crum-Ewing, Esq., of Ardinacaple Castle, Helensburgh, Scotland, for the appointment of a Canadian Missionary to labour mainly, not exclusively, among the Indian Immigrants on his estate of "Better Hope," also in British Guiana. In this case the Salary, with perquisites making it equal to the other, who was to be provided by Mr. Ewing.

Advertisements for two Missionaries were immediately issued but the Committee regret that the offers received were few and chiefly from men who had passed that period in life when a spoken language can be acquired with facility and perfection. So in the middle of February, the offers which had at first been made to Ordained Ministers and Preachers, were extended to the graduating classes in our theological Colleges and the time of receiving offers for the present limited to 7th of May, so that if unsuccessful then, notice should be given to Mr. Ewing, and the situation reported to the General Assembly. At the date named, the Committee, after full consideration, agreed to report to the General Assembly, that offers had been received from several ministers, and others of excellent character but that they had not been able to decide on the acceptance of any, and instructions were given to acquaint Mr. Slater of Demerara, and Mr. Crum-Ewing, with the situation. Having thus given a summary of what chief-

ly occupied the time and attention of the Committee at its meetings; and of occurrences near home, it remains that we visit the Missionaries abroad, inquire briefly how it has fared with them during the year, what they have done, how they are, and what they expect of us.

NEW HEBRIDES.

The Dayspring.

Introductory to the work on the New Hebrides, the young people will learn with satisfaction that their Mission Vessel has sailed with safety for another year, and has done her work well.

More than thirty years ago it was found that a boat was as necessary to Dr. Geddie and Mr. Inglis, as a waggon to a Canadian rural minister. The private small boat gave way to the St. Columbia of five tons, and she in turn, to the John Knox of 29 feet keel with deck fore and aft. As the Mission extended the Brigantine Dayspring was built by the contributions of the respective churches, and sailed from Halifax in 1863 with three Missionaries. Wrecked after ten years of service she was replaced by a Barquentine known as the second Dayspring. The *Dayspring* is the only regular means of communication between one Island and another, and between the Islands and the Colonies. She comes to Sydney twice a year for supplies for the Mission families; and she spends several months every year in visiting both those Islands that are Christianized, and those that are still heathen. Her expenses are about £1,800 a year; owing to the repairs and re-coppering done last year the expenses amounted to £2,200. These are paid by the united contributions of the Presbyterian Sabbath Schools in New South Wales and the other Australian Colonies, in Canada, and in Scotland.

During the year she has been re-coppered, rigging renewed and repainted at an outlay of £500. She made her two regular trips from Sydney to the Islands. On her first voyage she carried Mr. and Mrs. Murray, and Dr. and Mrs. Gunn as passengers. Proceeding north, after landing Mr. Annands supplies, Dr. Gunn visited Futuna where he has been appointed to settle, and Mr. Murray visited different Islands supposed to be open for the reception of a Missionary. From Ambrim she returned, bringing the Missionaries to Sydney at Abelgahat in June. Where a deputation was appointed to assist in the settlement of Mr. Murray at Ambrim, and of Dr. Gunn at Futuna.

A fortnight was spent at Ambrim, clearing a site and erecting a house for Mr. Murray at Rold's anchorage, after which, the Dayspring proceeded Southward calling at Epi, Tongoa, Nguna, Efate, Erromanga, Aniwa, Tauna, Futuna and Aneitenu, thence carrying letters and orders sailed for Sydney arriving in the last week of September.

On October 13, she sailed on her second voyage, carrying Mr. and Mrs. McDonald and children back to Efate, and thence as formerly, going the round of all the stations, left the group in the middle of December, arriving at Dun Edin, N. Z., on 9th January, and Sydney late in February. After refitting and taking in stores she has doubtless sailed and accomplished her voyage, and will now be collecting the brethren to their annual meeting.

Owing to the new settlements which took place last year and the year previous, the quantity of timber and other goods requiring to be carried has fully taxed all the available space on board. Both in April and October some things had to be left behind for want of room. Every additional settlement of a missionary enlarges the scope of the vessel's work and increases, at the same time, the need for her. It is a matter of thankfulness that in the good province of God she has escaped all disaster and has been of such valuable service to the mission. The thanks of the missionaries and of all interested in the mission are due to the scholars and teachers of the Sabbath Schools for their generous contributions towards the support of the vessel.

And now the cry is for a Steamer to take the place of the *Dayspring*, on the ground of her insufficiency to meet all the wants of the mission, and the inconvenience and loss of time in working many of the stations by a sailing vessel; and a Committee of the Mission Synod has been appointed to obtain estimates of the probable cost of building and maintaining a suitable steamer, with instructions to report this year. For many years the Southern Cross was provided with an auxiliary Steamscrow. The *New Morning Star* is to be a Steamer, and the dream of James Gordon may ere long be realized, of a Steamer *Dayspring* moving round as a messenger of Peace among the New Hebrides Islands.

New Hebrides Missionaries.

As it is well known that various bodies of the Presbyterians are united in the prosecution of this Mission, the following list will shew their names, date of ap-

pointment, location, and the church supporting.

Missionary.	Appointed.	Location.	Church Supporting.
Rev. J. W. McKenzie	1872	Efate	Pres. Ch. in Canada.
Rev. Joseph Annand	1872	Aneiteura	" " "
Rev. H. A. Robertson*	1872	Erromanga	" " "
Dr. Gunn	1883	Futuna	Free Ch. of Scotland.
Mr. James H. Lawrie	1879	Aneiteum	" " "
Rev. John G. Paton	1868	Aniwa	Pres. Ch. Victoria.
Rev. D. McDonald	1871	Efate	" " "
Rev. E. M. Fraser	1882	Epi	" " Tasmania.
Rev. Wm. Watt	1869	Tanna	" " New Zealand.
Rev. Peter Milne	1869	Nguna	" " Otago.
Rev. Oscar Michelson	1878	Tongoa	" " "
Rev. W. Gray	1882	Tanna	" " South Australia.
Rev. B. W. Murray	1883	Ambrim	" " N. South Wales.

Rev. Dr. Geddie, the Pioneer Missionary of this group, landed on Aneiteum 36 years ago, and about two years later was joined by Rev. John Inglis of the Reformed Presbyterian Church. Gradually all the Churches named in this list have united in the work, which has been prosecuted amid many discouragements and hinderances, with great harmony and perseverance.

The group consists of about 30 Islands, nearly all of which are inhaliated. There are at present in connection with the Mission, thirteen European Missionaries and about one hundred native teachers, with 1000 Communicants, 40 Elders and 4000 Church-going people.

Turning to the Stations of our own Missionaries, Mr. Annand has given full statistics, which we give with little change.

Aneiteum.

Anelgauhau--Rev. Joseph Annand.

The average church attendance on the South side of Aneiteum is just about one half of the population, while at the weekly prayer meetings is about a fourth of the whole people. Schools, Bible Classes and other meetings are all fairly attended; though Mr. Annand added 17 new members to the Church this year, yet owing to the exceptionally high death during the last six months, there has been a nett decrease of two. Adult Church members, 172. Deaths, 13. Excluded, 6. Decrease, 2. Population of Aneiteum 1000, with 40 absent through the labour traffic. In my parish 496. with 20 in Queensland. Candidates' class, 12.

Religious services.—On the Lord's Day A. M., one hour and a half at 4 Churches—attendance about half the population: Central Church, 126. Afternoon—12 Sabbath Schools or Bible Classes attendance about 200. Central Bible Class, 45. On week days.—Wednesday, 3 P. M. 4 Prayer Meetings—120, of whom about 72 attend the central meeting; Friday A. M., a very interesting Bible Class, chiefly for women—attendance, 20.

Schools.—15 morning schools, attended by majority of the people; 4 children's schools, attended by most of the children of suitable age, numbering 67—of these there are 37 on the roll of Central School taught by Mr. Annand: average, 25. School for teachers—roll, 13; average, 10—held 4 days a week for 5 months.

Christian Work and Giving.

School houses and churches kept in repair, which includes re-thatching with sugar cane leaf one fourth of the buildings for this must be done every fourth year. One half of the big stone church re-thatched this year, and 222 square yards of pandanus-leaf matting made to carpet the floor; and 1000 feet of boards sawn and made into seats. The eight large logs were cut and drawn out of the forest by their own hands to the saw-pit, and the plank or boards carried on their backs two miles to the church.

A lime kiln was made for effecting repairs in buildings, and 300 yards of new reed fence made around the church and manse. Besides this work they have prepared and contributed 1063 pounds of arrowroot, the proceeds to be paid to the funds of the Board.

The chief trial of the two Aneiteum Missionaries within the year, has been the prevalence of sickness and death, arising chiefly from climatic changes, producing colds and inflammation of the lungs;

resulting in the death of Mr. Lawrie's head chief and 40 others, and in Mr. Annand's district of 21 between the 1st of June and Dec. 1st. The record as a whole shews that Christianity on Aneiteum is a power and not a mere name.

Efat.

On this island are two missionaries; Mr. McDonald, son-in-law of Dr. Geddie, living at Havannah Harbour, to which he returned on the 10th of November. During his absence on furlough about 100 heathen from various parts of the Island had abandoned heathenism, and joined the Christian Community. All his teachers had done well, save one who was promptly disciplined and excluded from office.

Erakor—Rev. J. W. McKenzie.

Mr. McKenzie writes that the last year has been to him the busiest and the most encouraging that he has spent in the field; yet, notwithstanding the constant strain in his strength, that his health continues good.

"Two new villages have been added since our return. Our schools are now well attended, and the work in general is making progress. Three have been admitted to membership, and several have joined the candidates class. We have 8 young men living on our premises whom we are training for teachers. We occupy six villages, and visit others.

No. of Church members	75
" attending Candidates' Class	30
" " Adult's Morning School	50
" Adults Mid-day School from Nov. to April	100

Fila.

The last report announced the beginning of success among the hitherto unimpressible people of Fila, and the renunciation of heathenism by six persons. Mr. McKenzie looking back on the long night of apparently fruitless toil there, says:—But all the time, the Gospel was exerting an influence on the hearts of several of them, and about a week ago some thirty or forty of them joined us.

Routine of Service, as stated by Mr. McKenzie;—On Sabbath our regular service is at 9 o'clock A. M. At 1.30 we have Sabbath School, and Bible-class we all the adults at 3 P. M. I generally spend a Sabbath in turn at this village, Fila, Eratsp, and Pango.

Week services,—Since the meeting of Synod my time has been occupied somewhat thus—Early morning school with

the adults, attendance over fifty. From 7.30 to 10. 30 we have our childrens school during the week.

In former years Mrs. McKenzie had sole charge of it, but as the attendance has increased I have been assisting taking the larger boys and girls in a class with the young men who live on the premises. The number of children is about seventy, and the average attendance is about sixty.

From 11 to about 1.30 P. M. I have school four days in the week for the young men whom I am training for teachers, supported by contributions from Montreal and Quebec.

Then on Wednesday we have our class for candidates, with about 30 in attendance. Several of them I hope to admit to the Church shortly.

On Friday's I have a class for those who conduct service on Sabbath at the nearer villages. As the more advanced natives conduct the service in turn, the attendance at this class is large.

On Wednesday/afternoon we have our weekly prayer meeting, at the close of which there is a class for the Church members who do not attend the Friday class.

When these multiplied labours are considered, and when we add thereto toil in the afternoon in the work of translating the Gospel of Mark and John, for a new edition, it will not appear strange that the guiding spirit in them all should speak of the constant strain on his strength, and record gratitude to God for His sustaining care; an exercise in which the church at home will cordially join, as it will also in endorsing the vote of the Board of £100 stg., to be expended in providing him with a comfortable dwelling.

Erromanga.

Rev. H. A. Robertson, the missionary from the island of maytrs has been during the year past in our land, but has had the joy of hearing from his brother missionaries of their work and from teachers on his own island of the welfare of the church and schools under their care. Here also there has been sickness and death, beyond what is common, but otherwise much cause for satisfaction. The meetings for divine service have been maintained, the schools have been kept open, and the buildings kept in good repair. Some disappointment was felt that the Lord's Supper had not been dispensed according to arrangement and promise but this disappointment and the absence of their Pastor, the flock were bearing with exemplary patience. Nor have they

been idle in the matter of support, having raised a large amount of arrowroot for Missionary purposes.

Respecting the other islands the following condensed summary is presented.

Tanna.

Rev. Mr. Gray has been located at Weasisi under favourable circumstances, so that while Port Resolution from which Mr. Neilson retired is unoccupied, there are still two Missionaries on the Island, Mr. Watt holding his ground at Kwame-ra, with an attendance of 100 and a candidates class of 17; chief events of the year, the publication of the Book of Genesis, erection of a church 40 by 20 and contribution of arrowroot 578 pounds.

Epi.

Rev. R. M. Fraser has been settled, commencing with a small school on the path from the village to the sea, and catching by guile the passers by. The Sabbath attendance from 70 to 120. Place of worship erected 36 by 38 feet, thus showing gratifying progress, and providing a place for the school, and for public service.

Ambrim.

Rev. W. B. Murray, supported by the Presbyterian Church of New South Wales was settled August 21st on this Island, the most northerly of any occupied, and is chiefly engaged in the study of the language, into which by the aid of a native he has made a few short translations from the Gospels. His house and wife and baby are novelties which bring the natives round in considerable numbers, and he was anxiously preparing at latest date to make known to them in their own tongue the wonderful works of God.

Futuna.

The cause has suffered by the want of a Missionary for so long a time since Mr. Copeland left. Dr. and Mrs. Gunn are doing their utmost to revive the declining interest. They bear testimony to the fidelity of the Aneiteum teacher during the vacancy. Lately the natives built a new reed church, used alike for worship and school; whole number in the island under Christian instruction, between 100 and 150.

Aniwa.

Mr. Paton being absent in furlough, Mr. Watt, from Tanna, devoted eight weeks to mission work on this island, baptized five adults and two children,

dispensed the Lord's Supper, and reports the maintenance of a candidates class by Kores, the Aneiteum teacher, assisted by the elders in rotation; also the contribution of 583 lbs of arrowroot, and better still, the devotion to mission work, of three Aniwas (being the first band who left their own island) to assist Mr. Gray at Weasisi.

At Niguna,

and Pele, under Mr. Milne, are 40 candidates for baptism, and a number more at Molase. Numbers have left heathen settlements to dwell in villages that have the school and the gospel. The Christian people have made six casks of arrowroot in part to pay for a new church ordered from Sydney. Since May ten couples have been married, four children baptized and the Lord's Supper dispensed.

At Tongoa,

Rev. Mr. Michelson has to contend against the outflow of his people to Queensland, about 40 being absent. Many of the young men under instruction at his station yielded to the inducements held out and left. Still 508 persons attend public worship, and fully half that number attend school. Daily school is kept up at five villages, and a fourth church has been built this year. Friends in Otago having sent the missionary a horse, the people made a road for it from sea to sea six miles. In good health and spirits we are (says Mr. M.) about to return to the station from which we had to flee 2½ years ago. Our great drawback, is want of native teachers.

Such is a general review, first of the work and stations of our own missionaries, and secondly of the fields occupied by the co-operating brethren forming the Synod of the New Hebrides.

TRINIDAD MISSION.

The Mission Council in their annual report review the past year thankfully, acknowledging the goodness of God in the health and harmony which have prevailed, and in the encouragement afforded. They notice the additions to their labouring staff of Rev. Mr. Hendrie and Miss Semple, and the return of Mr. Morton and family. They present the accompanying figures, as exponents of the results of another year's labours. There are forty schools in operation with a roll of 1791 and a daily average of 1187. There have been 106 baptisms and 19 marriages.

Subjoined is the Council's Statement concerning.

SCHOOLS.	ROLL.			Av. Attend.
	Boys.	Girls.	Total.	
Tunapuna	49	6	55	37
Caroni	18	8	26	24
Arouca	36	9	45	26
Curepe	31	4	35	28
Dineley	15	3	18	15
Orange Grove	10	9	19	7
San Fernando	84	28	112	78
Canaan	61	32	93	39
Cedar Grove	28		28	18
Picton	43	22	65	39
Wellington	30	12	42	24
La Fortune	47	14	61	40
Point-a-Pierre	49	12	61	45
Harmony Hall	52	18	70	47
Tarouba	22		22	18
Usine and Sainc				
Madeline	62	33	95	59
Petite Morne	22	4	26	16
Bonaventure	31	17	48	27
Belle Vue	22	8	30	24
Rusillac	26	6	32	25
Eyzabad	27	4	31	26
Barakpur	29	5	34	28
Hermitage	25	16	41	31
Cocoye	37	10	47	35
Princestown			115	87
Mount Stewart			41	27
Jordan Hill			35	22
St. Julien			25	15
Palmira			34	20
Riversdale			36	20
Lengua			37	22
Brothers			33	21
Cedar Hill			30	19
Ben Lomond and				
Bon Intente			16	14
Exchange	32	8	40	27
Brechin Castle	43	24	67	47
Esperanza	28	12	40	27
Milton	32	16	48	30
Calcutta	28		28	21
Waterloo	26	4	30	18
Total	1045	344	1791	1187

There are forty schools with an average attendance of thirty each, and a total of 1791 or 44 for each School. Some of them are of an order to claim and to receive Government result fees, three of them are taught by accomplished teachers, all are under Bible instruction, and

form a means of Christian education which will tell powerfully in the future of that people. Subsequent notices will show how largely they engross the time and thought of the Missionaries, and use up the funds placed at their disposal; but they all regard the money thus spent as Bread cast upon the waters which will be found even without waiting many days.

The Council next furnishes us with a financial table, which presents at a glance income and expenditure, the sources of the first the items of the second, under the headings Missionaries and Catechists Salaries, School Insurance, Buildings and Incidental. It will be seen that the income from the Church £1642 10s. is nearly equalled by the assistance given by Proprietors, when added to the Government aid to the Schools, the two making £1627 18s. 6d. while the sum of £643 8s. 11d. derived from Native Churches, donations &c., bring up the total income to £3904 7s. 5d. Stg.

INCOME.	INCOME FOR 1883,				TOTAL.
	TUNAPUNA	SAN F ^{ER} NDO.	COUYVA.	PRESTOWN.	
Canada	£ 377 0	0 525 9	0 103 4	2 034 16	1 642 10 0
Proprietors	131 2	2 380 0	0 380 0	0 0 0	956 2 2
Native Church	48 10	6 84 14	5 14 13	10 41 13	4 447 1 1
Donations	78 12	11 13 11	8 0 0	0 0 0	92 3 7
Government	28 13	0 436 7	4 36 7	6 160 8	6 601 16 4
Sandries and Rent	69 12	6 0	0 0	35 0	0 104 13 3
Total	£784 0	1 697 3	2 536 5	6 936 18	8 3904 7 5
Excess for year	79 15 4	1 9 2	31 19 0	2 15 3	114 9 7
Bal. Cr. Jan. 1, 1883					1 6 2
Bal. Cr. Dec. 31, 1883					0 17 9
					32 16 0

EXPENDITURE FOR 1883.

EXPENDITURE.	TUNARUNA.			SAN FERNANDO.			COUVA.			PRINCESTOWN.			TOTAL.		
	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Missionary and Rent	275	0	0	400	0	0	270	7	0	360	0	0	1195	7	9
Catechists	12	10	0	45	0	0	28	6	8	93	15	0	179	11	8
Schools	268	14	6	989	1	1	243	3	8	447	5	2	1937	4	5
Insurance	7	7	5	10	17	4							26	13	5
Incidental	16	0	10	59	16	7	3	2	6	35	3	3	114	3	2
Buildings	76	12	0	262	14	4	9	5	11	49	11	4	338	3	3
Total	£ 654	4	9	1698	9	4	564	6	0	931	3	5	3791	4	0
Excess for year				1	6	2				1	17	6	1	6	2
Bal. Dr. Jan. 1, 1883	289	19	4										291	16	10
Bal. Dr. Dec. 31, 1883	210	4	0										210	4	0

From these telling figures the Committee would turn for a few minutes to notice the work at the different stations.

Tunapuna—Rev. J. Morton.

The most noticeable thing in this district was the want of its Missionary, absent from illness, with his family, from April till the middle of December. The arrangements wisely made for superintendence and supply, were faithfully carried out, and the result gladdened the heart of the missionary on his return. Mr. McLeod and his faithful Annagee had made regular visits, and so had Mr. Hendrie, his place being kindly filled at San Fernando by Messrs. Falconer, Ramsay and Vierta, while Miss Semple purchased to herself a good degree, both as a teacher, Christian visitor and woman of business. Mr. Morton reports a teachers' house built at Arouca and a School House to be commenced; \$96.50 having been collected for buildings by Mrs. Gorchor. The most gratifying fact of all, is that Mr. Morton

has resumed charge, and with Mrs. Morton is again conducting his work as usual. Of two stations Caroni and Curepe he will be relieved by the settlement of Mr. Hendrie, and this will enable him to undertake more fully the work of the remaining district.

San Fernando—Rev. K. J. Grant.

Mr. Grant reports a year of hard work by himself. Babu Lal Behari, his faithful assistant, Sadaphal, his Catechist, Jacob Corsbie, his head teacher, and seven helpers connected with schools besides other teachers. Twenty-nine adults have been baptized, and thirty one children, in all sixty; Communicants in good standing 130; Marriages nine.

Schools.

The earnings of nine on the list of Government assisted Schools, are \$560.36 in excess of last year, an indication of their growing efficiency. Roll 938, Average 619, an increase of 110 and 55 respectively in 1883.

The Congregation

in San Fernando is properly organized, and its finances managed by a committee under whose guidance, six hundred dollars have been paid over for salary, and seven hundred and twenty laid out in giving the Chapel a thorough renovation. Besides this a School Master's house was erected, a School house enlarged, and an Infant Class room provided. The large expenditure involved may be ascertained from the tabular statement.

Princetown—Rev. J. W. McLeod.

By the good hand of his God upon him Mr. McLeod has been strengthened, and carried through a year of great toil and good success. His schools have been prospered notwithstanding active opposition from Moslems and Brahmans. Rupa-dayal of Palmyra, John Lagar of Brothers School and Ragnath of Cedar Hill, are among the efficient teachers in this district, but in advance of all others is the Princetown school, so successfully taught by Miss Blackadder. Mr. McLeod also reports an English Class at Bon Intente, and a Hindi Class at Ben Lomond, with a hand Press, operated by School-boys to add interest and stimulus to the whole work.

Couva—Rev. J. K. Wright.

Though the names of the new Missionary appears above, yet the real workers during the past year were Mr. Grant and his as-

sistant Babu Lal Behari, and those in the district willing to do something for the master.

The work, Mr. Grant remarks, was continued in Mr. Christie's lines, with a slight change in the staff, first School work, and beyond this religious services, to maintain which without interruption seemed to be imperative, as the Proprietors continued the liberal support formerly given to Mr. Christie. It being undesirable that Mr. Grant should be absent from San Fernando on Lord's day, the Sabbath services at Couva devolved chiefly on Lal Behari, and the attendance was well sustained. A young native evangelist did good service in visiting the Hospitals and making known the truth, and Mr. Grant bears testimony to the good conduct of the little Christian Community, in whom he and his fellow workmen felt a growing interest. There were 15 baptisms 9 of the baptized being adults.

It would be difficult to determine whether the working force about to be relieved, or the Christian band resident in Couva were most cheered by Mr. Wrights arrival. He and family received a cordial welcome from Mission Council, Proprietors, Presbytery and people. The new missionary is now fairly at work holding some five or six services, through an interpreter on the Sabbath, and at the same time diligently preparing to dispense with his aid as soon as possible. As the work opens up before him, he is already calling earnestly for another Catechist, and it is hoped that the call will soon be answered.

FINANCES.

The whole receipts for the year have been	\$19266.58
And expenditure	19910.10
<hr/>	
Showing an adverse balance on the year of	\$643.52
Which added to the balance of last year	932 21
<hr/>	
Makes	\$1575.73

It will thus be seen that our receipts have been larger by \$3,000 than upon any former year, the chief sources being a bequest of \$2,000 from the late Alex. McLeod of Halifax, hereby gratefully acknowledged, an interest gift of \$500 being a donation on which interest is payable during the life of donor and spouse, collections raised by Messrs. Morton and Robertson in Ontario and Quebec, as well as in the Maritime Provinces, and the increased receipts from the Halifax Women

F. M. Society,³ and its auxiliaries, and Juvenile Mission bands of \$1,039.25.

On the other hand our expenses have been unprecedentedly large, as the following extras will show.

Outfit and travelling expenses	
of Missionaries.	\$1166.67
For New Church in Princetown	1000.00
Removal of debt on Tunapuna Buildings including expense of collecting	1184.47
New House for Rev. J. W. McKenzie.	486.67
Land at Erakor.	243.33
Benefit to Invalid Missionary	300.00
To this may be added sums given by donors for selected objects, of which the committee are simply carriers, amounting to	1587.68

Extras and Specials \$5968.82

But might not the over expenditure have been avoided? It might, but by what process? By saying, "We refuse to sanction a new church at Princetown! Rather than assume an obligation which the church in Canada can easily remove, we will leave Mr. Morton under a burden which he felt to be an *incubus* and a *discouragement*, during all his homeward voyage! We will send no missionary to Couva, and show no practical sympathy to our missionaries, weakened in doing what is our work as much as theirs! We will leave Mr. McKenzie to live in a kraal or hovel but we shall live ourselves in ease and luxury! Shall the committee say to Dr. Steel, our venerable and faithful agent at Sydney, who in an emergency bought, on the advice of friends of the mission, but without waiting for instructions, land at Erakor to save the mission surroundings, and native plantations from passing into the hands of the French, pay it yourself or accept Mr. McKenzie's offer of a voluntary surrender of salary, for the object, involving not only sacrifices now, but for years to come? Or shall the Committee seize the whole or any part of the sum of \$1587 given for special objects, and hold it for the prevention of over expenditure? If the christian people of this Presbyterian church in Canada, wish these propositions, or any of them acted on, it is hoped that a committee may be found fitted for this kind of business. If they do not wish this, they have simply to pay the bill.

In truth the increased expenditure, so far as it can be controlled by the Committee is the legitimate result of the steady

expansion of the mission, and this is cause of rejoicing and thanksgiving to God. This debt *should* be removed, and without delay, that the committee may be unfettered, and the missionaries relieved from the discouragement, which its continuance involves.

In addition to this a *house must be provided for Mr. Grant*. The Rev. Mr. Grant is on his way home for rest, after the almost uninterrupted toil of many years and will it be believed, meet and be welcomed by the General Assembly. *The welcome which this whole country owes him is a comfortable home to live in, a luxury which he has not enjoyed for years.* Probably six hundred congregations of this church have provided their Pastors with comfortable Mansees shall the faithful missionary alone be left in discomfort?

Having noticed a pecuniary benefit from the Woman's F. M. Societies of above one thousand dollars, it should be added that they have expended in missionary objects the farther sum of \$360.61 in all \$1389.94. This benefit has been equalled, if not surpassed, by the kindness shown, and social welcome extended to the missionaries and their wives and families, when on furlough, followed by sympathizing letters and benefactions on their return. On this behalf special praise is due to the office-bearers of the society in Halifax.

The auxiliaries at St. John's and Harbour Grace have kindly remembered our Trinidad Mission while giving undiminished aid as heretofore to missions in the East.

The Committee have pleasure in acknowledging the continued assistance of the juvenile mission band of Kingston, which through Miss Machar has remitted \$300 for the maintenance of Trinidad Schools, and in their success have their reward. The other friends who have helped us will accept this general tender of hearty thanks.

The removal by death of Rev. George Walker, one of the excellent of the earth, and a former Convener, if not of this Board of one of its predecessors, has been suitably noticed in the minutes of the Committee, and has deepened in the hearts of its members, their sense of obligation to do quickly what they can, and all they can for the diffusion of the truth and the advancement of the Kingdom and glory of Christ. The work is great and present actors short lived, and it is therefore becoming and imperative that what they do should be done with their might."

Respectfully submitted,
ALEXANDER McLEAN, *Chairman*.
P. G. McGREGOR, *Secretary*.
May 7th, 1884.

PRESBYTERY MEETINGS.

Presbytery of Halifax.

On Tuesday May 13th the Presbytery of Halifax met at the Presbyterian Church, Middle Musquodoboit, for the induction of Rev. E. S. Bayne (called from the congregation of Murray Harbor Prince Edward Island) to the pastoral charge of the congregation of Middle Musquodoboit. They were glad to meet two brethren from the Presbytery of Truro.—Messrs. Grant and Gunn—whom they cordially invited to correspond.

It was gratifying to all concerned to see a large congregation present.

Dr. Sedgewick, who had preached on the two Sabbaths preceeding the induction, reported that the edict had been duly served.

The devotional exercises were conducted by Messrs. Wylie, Rosborough, and Dickie, the sermon was preached by the clerk (in the absence of Mr. McMillan), the induction prayer was offered by Dr. Sedgewick, the address to the minister was given by Mr. Cairns, and the charge to the people by Mr. Adam Gunn. Altogether the services, including some choice music (an anthem), by the well-trained choir, were appropriated and impressive.

Mr. Bayne received a very cordial welcome from the aged ex-pastor, the elders and all the congregation, as also from all the Presbytery present. He enters on his new field under favourable circumstances and with good prospects of success. The experience that he brings with him along with the excellent qualities of head and heart that he has already shown himself to be possessed of, give the Presbytery reason to expect that he will prove to be the right man in the right place, as the successor of the venerable Dr. Sedgewick, who for 34 years has preached the Gospel of Christ to the people of the Musquodoboit Valley with earnestness, eloquence and unction.

The Presbytery adjourned to meet in Poplar Grove church, Halifax, May 30th (Friday) at 3 p. m., to receive the reports from these brethren who are moderating in calls at Musquodoboit Harbor, Lawrencetown, and Carleton and Chebogue.

ALLAN SIMPSON, *Clerk*.

Presbytery of Victoria & Richmond.

This Presbytery met according to appointment within the Hall at Whyccomah, Tuesday, the 13th May. There were six ministers and one ruling elder present.

The following items of business were attended to, viz.: Hearing the report of Rev. Charles McLean, of mission work by him at Port Hastings and River Inhabitants during the months of March and April; and that of the Rev. G. Sinclair, at Whyccomah and Strath Lorne, for two months at each place; allocating the mission work of Messrs. McDonald and McLean, student catechists, at present labouring within the bounds.

The Presbytery nominated the Rev. Alex. McKnight, D.D., Halifax, as Moderator for the ensuing General Assembly to be held at Toronto.

The Hon. D. McCurdy, of Baddeck, and Alex. Campbell, Esq., M. P. P., of Strath Lorne, were appointed commissioners as elders from this Presbytery, to attend the said General Assembly.

The S. S. Report was read by the Rev. D. McDougall, convener of committee, which was approved.

An application for moderation in a call was made by the congregation of Strath Lorne, they having agreed to raise a salary \$600, besides a good manse and glebe lot which they have already provided. The Rev. Mr. Roberts was accordingly appointed to moderate in a call there, on the 29th.

All the congregations visited in reference to the Augmentation Scheme seem favourable to it, and desire either to take such steps as may be required to entitle them to participate in its benefits, or in some instances to raise the minister's salary to the minimum desired independently of the Scheme.

The next meeting of Presbytery is appointed for Presbyterial visitation and other business within the church at Little Narrows on Tuesday, at 11 o'clock, a. m. the first day of July next, and on the following day at the same hour within the church at Middle River.

K. McLENNAN, Clerk.

Presbytery of Picton.

Presbytery of Picton met in the vestry of United Church, New Glasgow on Wednesday, May 28th.
Present, Messrs. D. B. Blair, Isaac

Murray, D. D., A. McLean Sinclair, R. Laird, W. Stewart, R. Cumming, J. S. Carruthers, E. Scott, Ministers, and G. W. Underwood, and John Ross, Elder. Rev. E. Ross and Dr. Patterson were present as corresponding members.

The Presbytery took up the call from Glenelg, East River, and Caledonia.

A letter was read from Mr. George stating that he had moderated in a call in the church at Glenelg on Monday 19th inst, that the call had come out unanimously and cartily in favour of Mr. John Ferry, that the salary promised was \$900, that Messrs. J. A. Kirk, M.P. and J. Hattie were appointed commissioners to prosecute the call before Presbytery. The call was laid on the table, and the commissioners having been heard it was sustained as a regular gospel call, and ordered to be forwarded to Mr. Ferry.

George Murray M. D., was appointed as a delegate to the General Assembly.

The next regular meeting of Presbytery will be held in United Church on Tuesday, July 1st at 9.30 a. m.

E. Sprott, Clerk. *pro tem.*

The best thing we can do in the want of love is to endeavour, under a sense of duty, to do as nearly as possible what love would.

The Maritime Presbyterian,

A MONTHLY MAGAZINE DEVOTED TO CHRISTIAN WORK,

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

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

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

Presbytery of Truro.

The vacancy in the Presbytery of Truro, caused by the translation of the Rev. A. McLeod from Parrsboro to West River, was filled on Tuesday May 20th, by the induction of Rev. Alex. Ross.—The day was pleasant, and although an exceedingly busy one for farmers, a goodly congregation assembled at the church at the appointed hour. The Moderator of Presbytery, Rev. W. T. Bruce, presided and inducted. Public worship was conducted by the clerk and the steps leading to the settlement were narrated by Rev. Mr. Logan. Rev. E. Ross addressed the minister and Rev. E. Grant the congregation. The services were appropriate and impressive, and the congregation listened with interest until the close, then giving their minister a cordial welcome as they passed from the church.

Parrsboro is beautifully situated on the north bank of the Half Way River as it broadens into the Bay of Fundy. The town is prosperous and rapidly increasing; the congregation has struggled on during a somewhat protracted vacancy; and it is believed that a valuable impulse will be given to the cause by the settlement of Tuesday, bringing as it does to the benefit of the congregation the services of a man of large experience, tact and energy. A commodious Church, partly completed, stands overlooking the town, which it is hoped will be finished during this summer.

It was agreed in view of all the circumstances of the case to ask for a grant of two hundred dollars from the Supplementing Fund for the present year.

Mr. Bruce reported that the call from St. Paul's had come out in favor of the Rev. Wm. McMillan of East River, Pictou. The call was sustained and directed to be forwarded to the Presbytery of Pictou in connection with the Church of Scotland.

A call from Woodstock, transmitted by the Presbytery of St. John—to the Rev. James Sinclair, was laid on the table. The congregation of Upper Londonderry was cited to appear for their interests at the next meeting of Presbytery.

The Presbytery adjourned to meet again at the Presbyterian Hall, Truro, on the second Tuesday of July, at 11 a. m.

J. H. CHASE, Clerk.

Presbytery of Sydney.

Presbytery of Sydney met at Mira 7th.

Moderation in a call was granted to St. Matthew's congregation, North Sydney, and the Clerk was appointed to preside thereat on the evening of Wednesday, the 21st inst., at 7.30.

The Committee appointed to confer with Dr. McLeod on arrears of stipend, reported, recommending that it be paid on the basis of the original agreement. Report was received and its recommendation adopted.

Mr John McLennan was appointed to labour at Mira during the summer, dividing his time equally between that place and Leith's Creek.

Resolved that the Presbytery enjoin trustees and elders to use all legitimate means to have all arrears paid up within one year from the present date.

The report of the Committee on Augmentation was read and adopted, and the Clerk was instructed to issue a circular to visiting delegations.

The Moderator read the report of the Committee on the State of Religion which was adopted and ordered to be forwarded.

Next meeting to be in St. Andrew's Church, Sydney, on the 28th May, at 11 a. m.

G. L. GORDON, Clerk.

"ONLY"

ONLY! A great deal is sometimes hidden in the word.

Here is Evelyn L., the only and petted child of her parents, and the heiress of her father's immense wealth. Surely, you would say, she must be happy; but is really quite the reverse; for she is neither contented nor happy, her face told you so plainly. But a time came when Evelyn's whole countenance underwent a great change; a bright, happy look took the place of the gloomy one that it had usually worn. What was the secret of it?

Only a little book, given to her by a Christian lady. God had blessed the reading of that little book to her soul. By it the Holy Spirit showed her her need of a Saviour, and, in the Lord Jesus, Evelyn found peace and gladness.

Only the gift of a little halfpenny book! but it was the means, under God, of the conversion of an immortal soul.—*Our own Magazine.*

The African Methodist Church numbers in the United States 3,978 congregations, with 2,000 appointments and an aggregate membership of 400,000.

"HE DIED FOR ME."

During the terrible civil war in America, a traveller in one of the Southern States came one day to a new-made grave. He saw a man smoothing the turf and planting flowers, while tears flowed freely from his eyes. 'You have lost, I suppose, a beloved wife,' said the traveller, accosting him. 'No,' said he; 'I have not lost a wife.' 'Perhaps it is a dear child who lies buried there,' said the stranger again. 'No,' said the mourner; 'I have lost no wife, and no child.' 'Why then are you planting those flowers on that grave, and weeping as you plant them?' 'I am doing this for one who died for me.'

'But how was this?' said the traveller. 'I was called,' said the mourner, 'to serve as a soldier. I had a wife and children. A friend came forward. He said, 'I have no wife and no child; I will go instead of you.'

'He went, and he was mortally wounded. Hearing of this, I went to the hospital where he lay. Ere I reached it he was gone; and here he lies buried. He died for me, and I plant these flowers in memory of his love.'

Afterwards a tombstone was set up, and on it were carved the simple words.—

"HE DIED FOR ME."

Such is the love of man to man, of friend to friend. 'Greater love hath no man than this, that a man lay down his life for his friends.' But God commendeth his love toward us, in that while we were yet sinners, Christ died for us' (Rom. v. 8.)

Shall we not love him in return? Shall we not consecrate our lives to Him who gave his life for us? If love can win a heart, surely a sinner's heart must be won?

NOW, NOT TO-MORROW.

In one of the meetings held in Edinburgh by Mr. Moody, was a miner in his working clothes, sitting near the front, very attentive and impressed. At the close of the meeting he rose to go away; but after walking down the passage, he turned and sat down again. His friend came up to him and said: 'Come away home, John.' 'No,' said he, 'I came here to get good, and I havena taken it a' in yet.' So he waited. There was more prayer and another hymn, and special conversation with himself. His heart was touched and changed; with his hard, rough grip, he shook the minister's

hand and said: "I have wondered if this might be true; I now believe it. It has brought peace to my soul. I know and trust my Saviour." On the next day, while working, a mass of coal or rock fell on him. The injuries were fatal. Death was close at hand. A fellow-workman approached him. "Bend down your ear to me," said the dying man, and then he added, "Oh, Andrew, I'm thankfu I settled it last night."

"WHICH WAY ARE YOU GOING?"

A little girl went home from church full of what she had seen and heard. Sitting at the table with the family, she asked her father, who was not at all a good man, whether he prayed. He did not like the question, and in a very angry manner replied, 'Is it your mother, or your Aunt Sally, who has put you up to that?'

"No, father," said the child; "the minister said all good people pray, and those than don't pray cannot be saved. Father, do you pray?"

This was more than the father could stand, and in a rough way he said, "Well you, and your mother, and Aunt Sally, may go your way, and I will go mine."

"Father," said the little girl, "which way are you going?"

This question pierced his heart. It flashed upon him that he was in the sure way to a bad end. He burst into tears, and began to pray for mercy.

Dear young reader, *which way are you going?*—*Children's Friend.*

A BOY'S LOGIC.

A boy astonished his Christian mother by asking her for a dollar to buy a share in a raffle for a silver watch that was to be raffled off in a beer saloon. His mother was horrified, and rebuked him.

"But," said he, "mother, did you not bake a cake with a ring in it, to be raffled off in a Sunday-School fair?"

"O, my son," said she, "that was for the church."

"But if it was wrong," said the boy "would doing it for the church make it right? Would it be right for me to steal money to put in the collection? And if it is right for the church, is it not right for me to get this watch if I can?"

The good woman was speechless, and no person can answer the boy's argument. The practices are both wrong, or they are both right.—