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HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

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DEC. 15, 1882.

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THE SOCIABLE, THE ENTERTAINMENT AND THE BAZAAR, a discussion of Church Customs by the Rev. Alfred E. Myres J., a recent publication of the Presbyterian Board of Publication. The writer shews that while the church is a society, it is a religious society, and the sociable produces an effect directly the opposite of what is intended, that it tends to make class churches. He shews that the entertainment too often tends to degrade religion, and that the Bazaar is an illogical attempt to unite business and benevolence, and further that the extravagant prices charged for articles, are practically extortion, and dishonoring to religion and to God. We most heartily commend this little book, price 12 cents. Sold by Mo. Gregor and Knight. Agents in Halifax for the Presbyterian Board.

THE DESERT A DELIGHT a little book for the sick and weary and, the **HIGH MOUNTAIN APART,** words for the Anxious, the Sorrowful, and the Suffering, are published and sold by the same.

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The Maritime Presbyterian.

Vol. II.

DECEMBER 15th, 1882.

No. 12.

STATE OF THE FUNDS, DEC. 1st, 1882.

FOREIGN MISSIONS.

Bal. on hand May 1st, '82	\$ 727 64	
Received to Dec. 1, '82	2336 08	3063 72
Expended to "		7020 59
Bal. Due Treas. Dec. 1st		3956 87

DAYSPRING, ETC.

Received to Dec 1st, '82		\$615 71
Bal. due Treas. May 1st, '82	334 23	
Expended to Dec. 1st '82	1059 20	1393 48
Bal. due Treas.		\$777 72

HOME MISSIONS.

Bal on hand May 1st '82	\$ 155 32	
Received to Dec. 1st, '82	1432 45	1587 77
Expended to " " '82		2020 47
Bal. on hand Dec. 1st		\$432 70

SUPPLEMENTS.

Received to Dec 1st, '82		\$1960 83
Bal. due Treas May 1st, '82	1990,94	
Expended to Dec. 1, '82	1636,91	3677 85
Bal. due Treas. Dec. 1st		\$1717 02

COLLEGE.

Received to Dec. 1st, '82		\$3033 83
Bal. due Treas May 1st, '82	\$3069 59	
Expended to Dec. 1st '82	6653 15	8722 74
Bal. due Treas. Dec. 1st		\$4788 91

AGED MINISTERS FUND.

Bal. on hand May 1st, '82	\$624 50	
Received to Dec. 1st '82	639 38	1263 88
Expended to " " '82		800 00
Bal. on hand Dec. 1st		\$463 88

RECEIPTS FOR THE MONTH OF NOV.

Foreign Missions	\$363 76
Dayspring and Mission Schools	226 73
Home Missions	374 64
Supplements	1153 21
College	193 49
Aged Ministers	205 94
French Evangelization	209 52
	\$2727 29

P. G. MCGREGOR, Treasurer.

Please send in orders for the coming year as early as possible that the burden of the Editor's work may be lightened.

This number closes the second volume of the MARITIME PRESBYTERIAN. Over 50,000 copies have been published during the year.

It has given a monthly statement of the condition of the Funds of the different Schemes of the Church, whereas formerly we had to wait patiently until the end of the year to know how they stood. Missionary letters from our different Foreign Fields have regularly appeared, giving increased knowledge of our mission work and tending we trust to a deeper interest in it. Facts and figures will regard to all the departments of our work as a church have been brought month by month before many who would otherwise not have known them. The outside page has generally contained one or more good selections, so that the outside cover has served as a work of tract distribution, which cannot but bear fruit.

The CHILDREN'S PRESBYTERIAN has so far as we can learn been a pleasure to our young readers and the aim has been to give them that which will instruct and edify as well as please.

Our thanks are hereby tendered to the many who have helped by writing and working to make it successful. Many of our agents have expended no little time in its distribution, without them it could not succeed. They have however this satisfaction that all their labour is direct work for the Master. It benefits none but Him and His cause. We would earnestly ask that as they have begun they would abroad yet more and more. It is their work as much as ours. Will not each one try and enlarge its circulation for the coming year. For our own part the aim will be so far as is consistent with other work to make it better than in the past.

MISS BLACKADDAR and MISS SEMPLE, have gone to Trinidad on the evening of Friday Nov. 24th a Farewell Social was given by the women's F. M. Society, in the Y. M. C. A. Hall. Miss Blackaddar was presented with a purse of over \$70 to purchase in London for her school. They will be followed by many good wishes and prayers, for their safe passage and success in their work.

Truro, Nov. 28th 1893.

My Dear Sir:—

Kindly allow me to acknowledge through "THE MARITIME PRESBYTERIAN" the receipt of \$18.30 from Harmony Mission Station—being the k. giving collection for the Home and Foreign Mission Funds. This station enjoyed the services of Mr. McElhinney from the U. S. last summer, for which he was paid in full and promptly. The new church has been mastered, and will be finished early next summer. The people of Harmony and Stowiacko Road, who are few in number and none of them wealthy, deserve commendation for their zeal and liberality.

yours &c.

John McMillan.

"From United Congregation," West	
River, for Dayspring and Mission Schools,	
Col. by Johnnie McDonald,	\$2.70
" Sarah J. Johnson,	4.77
" Willie Clark,	2.85
" Anna Creighton,	3.70
" B anche Smith,	2.30
" Mary Maclean,	1.85
" Mary Jane Smith,	5.25
" Lizzie J. McConnell,	5.00
" Dalhousie S. S.	12.30

Total \$40.72."

OBITUARY.

This records the decease of John Dawson, Little Harbour, which took place in June last. He had been an elder in the congregation for about eighteen years, and was called away at the ripe age of 77. By his kindly disposition, his love of peace, and intelligent interest in the welfare of the congregation, he endeared himself to the members of session, and promoted the prosperity of the church, especially in the section in which he resided. Mr. Dawson was the father of Mrs. H. A. Robertson of Erromangar.

At Whyecomah, Cape Breton, there is a manse that was occupied for many years by the Rev. M. Stewart M. A. whose retirement you noticed in your last issue, and who now resides in Pietou town. During that time this manse was the resting place of many a tourist and traveller. It is beautifully situated and commands an extensive view of the bay that stretches out in front of it.

Not long ago a passer-by observed a number of Indian women in a devotional attitude at the gate that leads to the above mentioned manse, apparently weeping. On being asked what was the matter, they replied, "The good man left us. He was very good to us. We will never see him again." This manse no doubt, has been the witness of many acts of kindness exercised towards all who came under its roof. Rom. 12: 10.

A. M. M.

PRESBYTERY OF WALLACE.—This Presbytery met at Wallace on Nov. 22. The general business was the induction of Rev. Andrew Gray to the pastoral charge of St. Matthew's Congregation. Mr. McK. preached from Prov. 19: 2, put the usual questions which were answered in a satisfactory manner, and addressed the people. Owing to the state of the roads the congregation was not a large one, but fairly represented the different sections, and seemed deeply interested in the proceedings. Mr. Gray enters upon an important field of labour in encouraging circumstances, and we confidently anticipate for him a successful ministry in Wallace as in New Annan.

Mr. McKay was appointed Moderator of New Annan Session, and was instructed to declare the congregation vacant.

Mr. J. L. Peppard appeared as Commissioner from the congregation of Spring Hill and applied for Moderation in a call to the Rev. J. Murray of Sydney, C. B. He stated that the application was cordial and unanimous, and that the stipend promised by the congregation was \$700 per annum, with a Manse. The application was granted and Mr. Boyd was appointed as moderator.

The next meeting was appointed to be held at Wallace, on Dec. 6th, at 11 o'clock, A. M.

DEATH OF REV. D. F. CREELMAN.

Another of our ministers has finished his work and gone to rest.

David Fulton Creelman was born at Eastville, Upper St. John's, Feb. 7, 1845. His parents were the late James F. and Alice Creelman, the latter, now Mrs. E. Hamilton.

Early in life he consecrated himself to the service of Christ and to the work of the ministry with a view to laboring in the Foreign Field.

He entered Dalhousie College in the Autumn of 1869, and though but in his twenty fourth year the students of that day well remember the tall form, the calm, sedate manner, and the long patriarchal beard, all which contrasted strangely with the smooth faces and boisterous, boyish, fun loving characteristics of most of his fellow students, although several of them were older than he. He had a good mind, was a hard worker and at once took a high place in his classes, which he retained all the way through.

He graduated in the spring of 1873, and in the autumn of the same year entered the Presbyterian College, Halifax. During the three years of his theological course, in this institution he wrought hard and successfully, and completing his preparatory studies in May 1876, he was licensed to preach the gospel. He then offered his services to the Foreign Mission Board, expressing a desire to be sent to Trinidad. The Board was not then in a position to send additional laborers to that portion of the Foreign Field and the Board of Home Missions being in need of a missionary for Bay of Islands, Newfoundland, applied to the F. M. Board to have him released from Foreign service and sent to Bay of Islands. This was done and in the following month, June 1876, he went to his field of labor in Newfoundland.

For four years he labored in Bay of Islands, during which time a comfortable church and manse were built, congregations and individuals in Nova Scotia assisting to some extent, while the Presbyterians of Newfoundland especially those of St. Andrew's congregation, in St. John's, contributed very largely toward the building funds. At the end of four years the lumber business, in which the settlement almost wholly depended, failed, nearly all the Presbyterians had to leave and seek employment elsewhere, and in the summer of 1880 he resigned his charge of the Bay of Islands and returned to Nova Scotia.

The congregation of Shelburne and Lockeport being now vacant and hearing that he was about to leave Bay of Islands, presented him immediately on his return with a call which he accepted. On the 26th Oct. 1880 he was inducted into the pastoral charge of that congregation, and labored there with acceptance and success for the last two years.

Never very robust, during the past summer his work told more heavily on his strength and he was obliged to give it up, and leaving Shelburne early in Oct. returned to his native place, reaching his brother's residence at Springside, Nov. 15th.

He never rallied, and four weeks afterwards he rested from his labors. He fell asleep on Saturday Nov. 11th in the 36th year of his age, leaving a young widow and one child to mourn their loss.

MEETING OF FOREIGN MISSION BOARD.

The Board of Foreign Missions, Maritime Provinces, met at New Glasgow on the 14th ult., the chief object of the meeting being the choice of a teacher for the mission school at Tunapuna.

Letters with testimonials were submitted from eight young women, six of whom were licensed teachers, and all affording evidence of interest in mission work, and capacity for teaching and interesting children.

Miss Agnes Semple was chosen, after which it was agreed to instruct the Secretary in informing the various applicants of Miss Semple's appointment, to express the satisfaction with which the Board has received applications, and noticed their readiness to be employed in advancing the Lord's work in the mission field; and to express the Board's earnest desire that the divine blessing may render successful their work in educating and training the young in these Provinces where they dwell.

It was decided that Miss Semple's salary shall commence Dec. 1st, by which time, it is expected, that she will be en route for Trinidad with Miss Blackadder, who has delayed for a few weeks her departure, so that they may go together. Miss Semple's passage to be paid, with fifty dollars for outfit.

A communication was read from the Mission Council, announcing the ordination of Baboo Lal Bahari, with notice of increase of salary from Oct. 1st, to £100 stg. per annum.

The fidelity and zeal of Joseph Annago

during Mr. McLeod's absence, were noted with approval, also the favourable examination of Charles Ragbir.

The Council requested payment of \$198 incurred in providing a teacher for the Erine-stown school, during the past six months. Voted

Interesting Letters were read from Rev. J. Annand and from Dr. Steel. Rev. Mr. Gray was being settled at Epi, Rev. Mr. McKenzie looked for at Fete, Mr. Roberts on preparing for his return, and Mr. Annand, having returned from Synod and from house-building for Mr. Gray, was at work with encouragement among his own people.

P. G. MCGREGOR.

THE STUDY OF HEBREW.

THE CLAIMS UPON THEOLOGICAL STUDENTS AND CHRISTIAN MINISTERS.

By REV. PROF. CURRIE.

Recent years have witnessed a revival of Hebrew learning. This is a token for good. It proves that Old Testament studies are attracting much attention and that biblical scholars wish to go to the fountain head. The study of Hebrew claims a high place in a theological curriculum. The claim is well founded, and the churches should accord it a fitting response.

Every language loses by translation. Hebrew is no exception. The O. T. Scriptures are purest in the original. Even after the revision of our authorized version is completed, and has itself been subjected to a revision, the faithful student will consult his Hebrew Bible. If ministers are expected to be able to read Greek, why not Hebrew also? The prominence assigned the discussion of O. T. topics at the present day by the new critical school urges upon the defenders of the Bible the study of Hebrew. This school would reconstruct Israelitish history and seriously modify the traditional belief concerning the O. T. Canon, and the generally accepted view of Inspiration. It would have us believe that neither the early history of the chosen people as contained in the historical books nor the writings of the earlier prophets indicate a knowledge of the Levitical law and that therefore the elaborate legislation of the middle books of the Pentateuch are post-exilic in their origin. These doctrines have recently been ventilated in the great Robertson Smith discussion in Scotland and they number a few sympathizers both in Britain and the

United States. Probably they will gain more adherents in British and American churches. A knowledge of Hebrew is necessary to sift these new theories. It possesses the potency of Ithuriel's spear.

As the churches in the Dominion can hardly remain unaffected by such discussions, it is the duty of ministers to be prepared for replying to such questions as: Has the critical school made good its position? If to any extent it has, will the generally accepted view of Inspiration require modification to allow a place for the admitted facts? Heretofore the study of Hebrew outside of Germany has been rather superficial. A knowledge of even the elements has not generally regarded as a requisite for entering Theological Halls. In Germany Hebrew is taught in the Gymnasium, and the candidate for the ministry begins his strictly professional studies with a good knowledge of the language. Among ourselves the churches cannot expect profound Hebraists unless by insisting upon at least a year's work as a pre-requisite for entrance upon the study of the theology. Outside of Germany in times past the churches have occasionally produced eminent Hebraists, witness for example John Lightfoot who had the Talmud at his finger ends. The outlook just now is quite hopeful. Britain and America are producing some fine scholars. Driver, Wilkes, Cheyne, Davidson, Green, Curtiss and Briggs, are men to whom even continental Hebraists have accorded high praise. Theological Halls are devoting much time to O. T. literature, and this implies a growing acquaintance with Hebrew. But a knowledge of this language need not be confined to professional theologians. Intelligent laymen, even by private study, could in a year acquire a fair acquaintance with it. Milton and Coleridge read Hebrew. Sir Robert Lowe advocated its introduction into schools. Young ladies of a scholarly turn might add it to their other intellectual accomplishments. Ethridge's daughter when in her teens could read the Hebrew Scriptures with ease. Should the present revival of Hebrew learning fail in largely affecting non-professionals, we may hope that theological students will go on to perfection, and that when they graduate they will give evidence of their scholarship by the high character of their O. T. expositions.

THE TRINIDAD MISSION.

By REV. A. FALCONER. No. 5.

In our last paper we noted the arrival

of Mr. Christie, as the third missionary to Trinidad, and his location at Couva. We might have mentioned that, like our pioneer missionaries to this island, Mr. and Mrs. Christie on their passage encountered the perils of the deep. In his first letter to the Board Mr. C. writes;—"We had a very rough passage, the roughest that steamer has ever had, and we came very near never reaching here at all. Storms seem to have followed us, ever since we started on our missionary life. We had a very heavy gale in the Gulf Stream, and during the height of it about 500 tons of coal shifted over to leeward, and a part of the cargo, and we did not get on an even keel for three days. Several seas came down into the cabin, making everything very uncomfortable. On Friday evening we were considered to be in great danger, but the prayers that have been offered for us were answered, and we were kept by the Power that rules the storm. One man was lost overboard. The Captain and first & second officers were nearly swept overboard also, and the former was badly injured. Two of the boats were swept away. We arrived here (St Thomas) safely on Wednesday, Dec. 31st, and now the past seems almost like a dream."

Shortly after Mr. Christie's arrival, the three brethren, formed themselves into what is called the Mission Council. All estimates and accounts are submitted to this Council, and any question arising in any field, requiring special consideration, is deliberated upon, and such results reached as their combined wisdom may direct. Any matter calling for Presbyterianial action is submitted to the Trinidad Presbytery. This Council has been of great benefit to the mission; and perhaps if some such method had been adopted in all mission fields, where two or more missionaries are at work; it might have saved unfortunate misunderstandings, uncomfortable strictions, unhappy ebullitions and it may be withdrawal from the foreign service. It is not often a wise thing for men in the same field to work independently of each other. A solo may be very musical when we listen to it alone, but when the notes of another solo commingle with it, the result is likely to be anything but the *music of the spheres*. Better far that the two should arrange to sing in harmony, and then the performance may please and profit.

At a meeting of Synod 1873, it was agreed that a season of rest and relaxation for six months, should be granted to the missionaries, at the expiration of every

term of five years service. The terms of return were adopted *simpliciter* from the U. P. Church of Scotland. The Board meets all travelling expenses of the missionary and family to his native land and back,—the salary during the term of absence being reduced to £150 sterling. The expenses of travelling within the bounds of the home church, in furthering the objects of the mission, are paid by the Board,—it being understood that the collections taking in any congregation visited, shall go to the Foreign Mission Fund. This provision for furlough is a very wise one. It is impossible to work continuously, with any degree of vigor, in this land where there is so much to entervate, without an occasional change to a cooler clime, to tone up both mind and body. It is surely a judicious policy that the foreign agents of the church should be brought home, before they become entirely and perhaps irrecoverably prostrated. A few months at home, to recruit exhausted strength and revive drooping spirits, may be the means of saving many years of valuable service for the Master.

In accordance with this arrangement Mr. Morton who had now completed more than six years of service, left with his family on leave of absence, towards the close of April 1874. A few weeks was pleasantly spent in Bermuda on the way to Nova Scotia, presenting the claims of the mission to the Presbyterian church there, which has ever since continued to take a lively interest in the Trinidad work. Five months were spent in the Lower Provinces, in visiting the churches, attending meetings of Synod, and also a meeting of the Dominion Evangelical Alliance held in Montreal.

Perhaps it might be as well, disregarding the order of time, in our narrative, to note at this stage, the several visits home on the part of the missionaries.

Mr. Morton's health having sadly broken down (it was feared at one time irretrievably) they were under the necessity of again seeking a change, and so the whole family left for Nova Scotia, in the summer of 1877. Mr. Morton having spent some three months at home, and Mrs. M.'s health being still in such a critical state, as to prevent her return to Trinidad, he resolved to come back alone. Mrs. Morton and family remained in Nova Scotia for more than a year, at the end of which time, they all returned, greatly benefitted; and ever since Mrs. M. has enjoyed comparatively good health, and been enabled to work for the mission, in a manner and with a degree of

satisfaction, that she was never enabled to do previously.

Mr. Grant's strength having become exhausted, he was compelled on the return of Mr. Morton from his first trip, to take a months rest in Grenada. He was so far improved in health by this brief respite from work, as to enable him to continue at his post till the statutory time had arrived for his furlough. He accordingly left Trinidad about the close of 1875, and having spent seven busy months among the home churches, returned to his work greatly cheered and recruited. Among other results of this visit was the vacating, for a while, of St James' church, Dartmouth, and the supplying, of the Scotch Church, Port of Spain with a pastor. Whether this movement was wise or unwise deponent sayeth not.

In the year 1881, Mr. Grant again paid a brief visit to his native land. This trip though partly for his health's sake, was chiefly for private and personal ends, and taken, with the sanction of the Board at his own expense. But seldom has a returned missionary worked more energetically or awakened more enthusiasm than did Mr. G. in the few weeks spent last year in Nova Scotia; as we can testify from having followed his footsteps a few weeks later.

The work in Couva was being prosecuted by Mr. Christie for a little over five years, amid obstacles and discouragements no doubt, but with a measure of quiet success. Besides the ordinary church and school work, much had been done in the way of securing buildings,—dwelling-house, school-rooms and church. These were all satisfactorily provided, in large measure by the contributions of estate proprietors, and now Mr. C's time came for a visit home. He accordingly spent the spring and summer months of 1879 breathing his native air. Mr. C. devoted a considerable part of his furlough to visiting the more distant parts of the church, where the voice of the missionary is less frequently heard, and where probably his visit is most required. He also endeavoured to impress upon the church, the necessity of sending a fourth missionary into the field, which however was not accomplished till the beginning of 1881. Since his return Mr. C. has generally enjoyed a fair measure of health; though Mrs. C., as I presume all your readers are aware, has been compelled to leave Trinidad, and is at present, with her children, seeking to recruit her strength in Nova Scotia.

Without doubt these furloughs are of

great benefit, both to the missionary himself and to the home church. Whilst they invigorate the body and cheer the heart of the former, they arouse and warm up the missionary spirit of the latter, leading to increased action. But probably too much is expected from, and too much attempted by the missionary, on such visits. A change of work may sometimes be equally valuable with complete abstinence from employment. But the maxim that change of work is as good as rest, may be carried too far in this matter; for there can be little doubt that the toils and hardships encountered by returned missionaries in their journeyings from the Dan to the Beersheba of the church, to say the least, prevents their receiving the full advantage that otherwise would have accrued from their home-coming.

As a result of Mr. Morton's first visit home, Mr. John A. McDonald a young man of much earnestness, of good education, but of delicate health, offered his services to the Board as teacher. On account of the state of his health, the Board did not feel justified, in sending him forth as a regular agent of the church; but they would sanction his going, provided friends with the full knowledge of the facts of the case, would by special donations contribute the necessary amount. Chiefly through Mr. Morton's instrumentality, the means required were secured, and Mr. Mc. D. joined the mission staff, on January 2nd 1875. He remained in connection with the mission for about two years and a half, and did a good work educationally and otherwise. He acted as teacher and superintendent of schools; and from his practical knowledge as a builder was of great service to Mr. Morton, whilst erecting the mission premises at Princetown. We find the following minute of Council, recorded on Mr. McD's. leaving the field;—"The Council having heard with regret of Mr. McDonald's departure, desire to record their appreciation of the earnest and faithful manner in which he laboured while in this field, and also their hope and prayer that the blessing of heaven may be with him in whatever position he may in the providence of God be placed, and that he may be spared to many years of usefulness."

If Mr. Morton's visit to Nova Scotia resulted in securing Mr. McD's services to the mission, Mr. Grant's procured those of Miss Blackaddar. Miss B. arrived in Trinidad in Oct. 1876. She immediately began work in the San Fernando school, where she continued some six or

eight months. The emergencies of the school at Princetown, arising out of the departure of Mr. McD., combined with the necessary absence of Mr. Morton for a few months, rendered it desirable that Miss B. should, at least for a time, be transferred thither. There she remained till she left on her recent visit to Nova Scotia; and ere this appears in print, she will probably be back to the post where, a few months ago, she laid aside her rod of office. No one who knows aught of Miss B.'s work can for a moment doubt her qualifications as a teacher, and returning, as it is expected she will, with increased vigour, from her long summer holiday, her usual educational zeal will be exercised to the decided benefit of the work of the mission. Miss B.'s salary is paid by the Halifax Women's Foreign Mission Society.

We noted in one of our previous papers, that, owing to Mrs. Morton's illness, Mr. M. was compelled in 1871 to remove his family from the village and take up his abode in San Fernando; and that he and Mr. Grant worked the field, for some time, from that common centre. This arrangement continued till Mr. M.'s return from Nova Scotia towards the end of 1874, when it was deemed best to separate the field into two districts—the one to consist of San Fernando, and the estates lying north and south along the coast, and extending two or three miles inland;—and the other the Naparima estates, lying east of these. Mr. Grant continued to work the former district, and Mr. Morton took charge of the latter, and after some delay in ascertaining what place would render the greatest facilities as a centre of operation, Princetown (formerly called the mission) was chosen for the purpose. In due time mission premises were erected, and Mr. Morton and family took up their residence there in the year 1876.

During the years, over which the events just narrated have carried us, the real work of the mission in the influencing and ingathering of the heathen was making steady progress. Mr. Grant writes;—“Looking at the whole field I feel as if the Lord were beckoning us forward, the door is everywhere open, and though we speak of exhausting toil, it is not in the spirit of discouragement, for we reckoned for it all. During the year there were in this church nine adults baptized and twelve children. The converts have shown commendable liberality. They have been regular in their attendance at church. A few have sustained what would be called

at home, a cottage prayer-meeting—the more earnest going to the houses of the less interested. . . . I can't commit to paper what may very properly be called results, neither am I disposed to toll of discouragements, but in general terms I would say, that at no time during our four years of mission work, have I had such an abiding conviction that our work would be successful as at the close of 1874.”

Mr. Morton writing June 4th 1875 says;—“To be brief I may state the following encouraging facts.

1. Theism is gaining ground. Again and again at the meetings, a score or more in the presence of their countrymen, have openly declared that they have no faith in images or in deities (gods) but only believe in the Most High.

2. The people all over my field are friendly; and there is a growing desire for schools for their children,

4. The peculiar doctrines of christianity, are becoming better understood, and one is surprised to see how accurately people, still Hindus or Mohammedians, will sometimes state these doctrines to their fellows. . . . If intellectual conviction implied a love of the truth, and knowing the right necessarily led to a moral and devout life, then might we rejoice over many. But for heart-renewing and life-transforming results we wait and pray for the manifestation of God's Spirit.”

The interest in the work at home too, seems to have been increasing during these years. This was shown by individual churches undertaking the support of native Evangelists or Catechists. Prince St. church Pietou, deserves honorable mention, as being the first to manifest this spirit of liberality. Lal Bahari was the man whose salary they provided—a man who has continued ever since to do faithful work in that capacity, whilst prosecuting his studies for the ministry, to which he was ordained, amid most interesting circumstances, just the other day. As doubtless one of the missionaries will communicate the facts of that memorable event, there is no necessity that I should further refer to it.

In the year 1877, the missionaries began to agitate for a fourth labourer. Unfortunately a period of commercial depression then set in, somewhat severe and protracted. Such a time was not well adapted for the Board to venture forth on increased expenditure, and the most that we see bearing on this question, for three years, are a re-iteration of the appeal by the missionaries “send us the fourth man”, and the response by the

Board "we have no funds." This state of matters continued till the commencement of 1880, when the estimates for the working of the mission, so far as the claims upon the Board were concerned, were somewhat reduced, by increased liberality on the part of the Converts and others in Trinidad. A reduction of some £200 sterling was thus effected. Proprietors of estates and others guaranteed the balance necessary to provide the salary for the missionary, and others promised assistance required for the establishment of schools &c., and thus the way was made clear for sending forth another labourer. No difficulty was felt in obtaining a man. From among several who offered their services to the Board, the Rev. J. W. McLeod, recently licensed, was chosen. He arrived in Trinidad on the 15th Jan. 1881.

As the new field to be occupied was a very important district, the council deemed it desirable, and the Board agreed with their opinion, that a missionary of some experience should be settled there. Mr. Morton being the senior missionary in the field, and possessing, in the estimation of the council, qualifications which seemed to render him specially adapted for that position, he was requested to consent to be removed to the new district: leaving his field to be occupied by the fourth missionary. Mr. Morton complied with this request, and was accordingly removed to the Caroni district, with Tunapuna, a village of 1000 inhabitants, as its centre; and Mr. McLeod, immediately on his arrival began work at Princetown. Mr. McL. seems to possess qualifications that will render him a valuable missionary. The only matter of regret is that his health is not so robust, as his friends would desire to see.

With the facts connected with the work in the new district and the incidents occurring in the other parts of the field, since Mr. McL's arrival, your readers are or ought to be familiar; and there is therefore the less reason that I should continue my narrative, even if your space and my time permitted, which they do not.

I could wish to have had a little space to have presented one or two appeals, based upon the incidents that have been presented, but the length to which this paper has already reached forbids it.

Who can say in view of the facts recorded, that the Trinidad mission, has not been eminently successful? If nothing more had been accomplished than providing an ordinary education for 1200 children, enrolled in the 34 schools, who other-

wise must have grown up untaught and uncared for, and so unfitted for good citizenship, the work would not have been fruitless. But besides being instructed in the ordinary branches of school education, these children have been taught to read their bibles, and to comprehend the leading truths of the christian religion. And who can say what fruit will be forthcoming from this? But beyond this the gospel has been perseveringly preached, on Sabbath and week-day—in season and out of season; and the result has been the formation of four christian congregations, out of material, which, on leaving India, was encrusted with thick coatings of idolatrous pollutions; and no doubt eternity will disclose, that "this and that man was born" through the instrumentality of your agents.

And what is the duty of the home church in view of these things? and also the additional fact that there are thickly populated fields, yet scarcely touched, whilst numerous fresh importations of Coories are taking place year by year? Seeing that God has blessed the efforts of her servants thus far, surely she is not now disposed to call a halt. Ought not this success to stimulate the church to greatly increased missionary zeal; ought she not to view the fruits already gathered by her agents, like the grapes of Eschol, as the earnest of a much more abundant harvest; and ought she not to regard the reports, that her missionaries, who as it were, have been spying out the land, have been sending, to mean the old cry of the believing Caleb, "Let us go up at: once and possess it, for we are well able to overcome it?"

THE LATE REV. R. S. PATTERSON.

CONCLUDED.

In noticing Mr Patterson's early years we should have added, that while the war and the timber trade had induced in Picotou an era "of riotous living," there was as he says, a group of persons of earnest piety," who kept up regular meetings for prayer and conference. They formed a sort of Society, and their exercises, were conducted more upon the plan of the old Scottish fellowship meeting, than of the modern prayer meeting. Mr. Patterson as he grew up became associated with them, and took part in their proceedings. These were better fitted to edify old sinners, than to please young sinners. In the present day such meetings would be de-

ed as not lively, but in them souls were "nourished up" in the words of faith and sound doctrine." The intelligent treatment of christian doctrine, and christian experience by men of ripened piety, was one means under God of training christians of intelligence and spiritual strength.

We should add also, that during his student days, he for some time taught a school in the town of Picton. The only school house in the town was the Grammar school building, at the East end of the town. Any person teaching elsewhere had to hire a room, construct desks and benches, and depend for his support mainly on quarterly or monthly payments from his pupils or their guardians. Thus he taught in a house on the East side of Coleraine St. His school was large and successful. We believe that boys only were admitted to the Grammar School. It was so when we recollect it, and thus he had a larger proportion of older girls. The old system still prevailed, in which a free use of the rod was regarded as essential to the communication of knowledge. But for the time, he was considered a gentle teacher, and the few survivors of his pupils look back on the days spent under his care with gratitude for the instructions received, so important to them in their subsequent career.

EARLY TOILS AND PRIVATIONS.

We cannot enter into details of his public ministry. We can only give a general view of his labours and character, adopting much of the language of a writer in the Summerside Pioneer, and of the Rev. T. H. Murray in the P. Witness. The state of the country as described in our last, rendered his early labours extremely toilsome, but then as in all his after career he never spared himself to fulfil his engagements. "There was perhaps," says Mr. Murray "nothing by which Mr. Patterson was more distinguished than his being up to time." Whenever and wherever he made an appointment, fulfil it he would, if within the bounds of possibility. In this respect he was the wonder of all who knew him. The inclemency of the weather, the badness of the roads would not stop him. Violent rain storms, snow storms and drifts would scarcely prevent him from fulfilling an appointment. What to others would seem impossibilities, were to him merely obstacles. Many often said that he injured himself by exposure - that he was too scrupulously exact in this respect. But if he erred, he was determined to err on the right side. He had about one and a half miles to go

to his own church, and when storms prevented others, he would be there and preach too, when there were but two hearers present. For twenty two years of my recollection, I never knew him to miss an appointment, either in his own congregation or out of it. His own brilliant example of punctuality, no doubt exercised a very beneficial influence upon others, and often brought them out to divine service, when they would have otherwise remained at home."

But he had other difficulties. The congregation was weak, his call having been signed by only 32 members and 28 adherents, and though they had formed a wing of Dr. Keir's congregation, yet the population was of a mixed character, and of various predilections in religious sentiment. From these and other circumstances, he was much tried by deficient pecuniary support. None of the ministers at that time were well supported, but few in the past, and we may safely say, none in the present generation have had so sad a share as Mr. Patterson did. We cannot give the facts exactly, but we think we are safe in saying that during a great part of his ministry he did not receive more than three hundred dollars per annum, and not the half of that amount in cash, and that paid at most irregular intervals. For this state of things, a partial excuse may be found in the poverty of the people, and particularly in the difficulty at that time of turning their produce into money. But the excuse is only partial. They might have done better had they tried, probably this was the case from the first, but certainly it was so afterwards. When they had surmounted their difficulties, they did not render proportionally of their carnal things, in return for the spiritual things they were reaping. Hence he had to labour with his hands on his farm or in teaching, to provide the necessaries of this life for his family. But he never would press his people on the subject of stipend. He preferred bearing hardship silently. If he erred in life, probably it was in not asserting his right to be supported by those to whom he ministered, at least when the circumstances of his people were so improved, that they could have done so without the sacrifice even of their superfluities. Many of his brethren thought that while he did right in making sacrifices at first in order that he might preach the gospel to them, he should not remain when they were able to support him and did not do so. But in those days translations were rare and not encouraged, and while his ministra-

tions were welcomed by the people among whom his lot was cast, he never felt it his duty to seek another sphere of labour; and now after all that he had to endure, we think it probable, that at the close of life he would not have any regrets, that he had remained at his post.

But while obliged to labour to provide for the support of his family, he never allowed secular affairs to divert his mind from the work of the ministry. This was ever made the real business of his life. There have been ministers, who have felt themselves obliged to engage in some secular employment, but in doing so, have, or seemed to have, made it their real business, neglecting their spiritual duties, or discharging them only in a perfunctory manner. With such pressure upon him as few ministers in the church have had, Mr. P. never yielded to this temptation. And though there were times, when as he said no farmer in his congregation had less time for study, yet by careful husbanding of his time, he discharged the whole duties of the pastorate with a regularity and faithfulness seldom surpassed. Returning from the labours of the day, in driving his team, or swinging his axe or scythe, his evenings or other intervals of time were spent in careful preparation of his sermons for the coming Sabbath, while in the winter or other periods of relaxation from farm labour, he was found earnestly plodding at his work of family visitation or other pastoral duty.

PERSONAL TRIALS.

While severely tried in his congregational work, he was called during the earlier years of his ministry, to pass through severe trials of a personal nature. His first wife and their infant child died within a year after their marriage. She belonged to Pictou town, being a sister of the late James D. B. Fraser, Esq., and was much beloved. She died in Pictou and her remains repose in the old cemetery there. His step father died, leaving his mother, with another fatherless family. She was an active energetic woman, and, under the care of a kind Providence, was able to provide for her family of very young children. But afterward her mind gave way, and she died under most painful circumstances. Then his only full brother was cut off in the prime of manhood, leaving survivors to feel how much deeper the mourning for a blighted life, than even for an early death. Under these trials the grace of God was mighty in him. On the occasion of his first wife's death, he preached to

the congregation in which he had been brought up, where she had been for years employed a Sabbath School teacher and among the first in every good work, and where she was deeply beloved. It was an occasion to speak for the Master which he would not let pass, and though he was so diffident, that when at first called to face a congregation, he was so overcome as to be almost ready to draw back, he now commanded himself so as to go through the whole services, while as has been often said, there was not a dry eye in the church. It was a scene long remembered, of which the few, alas now very few, survivors of those present speak with interest to the present day.

Naturally tender hearted, in these trials he deemed even deeper sympathy for the suffering, and became eminently "one that comforteth the mourner." Few could have more fully adopted the language of the apostle, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." In these trials and such privations as we have described, his piety always true, deepened that meliorated ripened character, in which he will be remembered by those of the present generation who knew him. On this Mr. McKay says:—

"Mr. Patterson was distinguished by his unassuming piety. He was the meekest of the meek. The grace of God had so sanctified a nature naturally mild and gentle that all who saw him had "to take knowledge of him that he had been with Jesus." He was a good faithful preacher, not brilliant but one that "wore well," and his life corresponded with his preaching and made that preaching tell. His godly life was a living sermon. I never saw any man that so thoroughly convinced me, that a holy consistent life is one of the most effective daily sermons, that our ministers can preach to a skeptical, ungodly world. I have heard it remarked scores of times by the irreligious, "that if there was a good man in the world it was Mr. Patterson." His life constrained men to testify that the religion of Jesus Christ that he taught was an excellency and reality."

We may here add Mr. Murray's farther remarks regarding his large hearted benevolence. "He was not only good in the ordinary acceptance of the term, but the desire of his heart was to do good, to

benefit his fellow men whenever an opportunity offered. Divine grace had made his life so unselfish that disinterested acts of benevolence seemed to give him peculiar delight. Like his Divine Master who "went about doing good," Mr. P. did all the good that lay in his power. To comfort the afflicted, to relieve the distressed, to aid the poor, nothing was more congenial to his feelings. His pecuniary means were circumscribed, owing to a small income and severe and protracted relative affliction. He therefore could not do what his generous heart prompted, but no real object of charity ever went away from his door unrelieved."

"Closely allied to his benevolence was his expanded christian liberality. According to his means he was one of the greatest of givers. He practised self denial, made personal sacrifices, in order that he might do that which he loved to do, viz., give to the cause of Christ. Besides the Schemes of the Church scarcely ever an appeal came to him for any religious and benevolent object but it met a liberal response. He was a systematic giver. He laid by a certain per centage of his income, and that was given to the different religious and benevolent objects according to his best judgment. It might be asked what proportion did he give? The proportion varied at different times of his life, according as his circumstances varied. He gave according to the scriptural rule—according as the Lord prospered him, or in other words, gave all he could. At one time he gave the tenth, at another time he could not do that, while at another time he gave considerably more. Toward the close of his life, when he was comparatively free from relative affliction, and his son, with whom he lived, had assumed the responsibility of giving him a comfortable maintenance he made it a matter of conscience to lay by a fifth, but really gave even more than that for the advancement of Christ's cause. After he had laboured fifty-seven years in the ministry faithfully, and the infirmities of age were making his work too onerous, the writer asked him, if he did not think it prudent to retire from the active duties of the ministry. "O" said he "that would stop my charities—it would deprive me of the pleasure of giving." Experimentally he knew the truth of his Master's words, 'it is more blessed to give than to receive'"

DILIGENCE IN STUDY.

Mr. Patterson was from youth a diligent student, and he entered upon his labours, with his mind, considering the

circumstances of the the time, well-furnished for the work. When we consider the imperfect appliances of the Divinity Hall in those days as compared with what is considered necessary at the present time, we may almost wonder how young men trained in it, could undertake and continue to perform the work expected of them. Then a young man entered upon his field as one which, unless on some rare emergency, he was to cultivate for life, then in such situations as Mr. Patterson's the full tale of two sermons a week, or at least an expository lecture and a sermon were required, with, it might be, a third sermon at an outpost, while the idea of holidays for a minister had not entered into the heads of the wisest. But if the Hall was so imperfectly furnished, there was no hot house forcing process in the training of ministers. The church was mindful of the danger to the souls of young men themselves of hastily introducing them to the ministry, (1 Tim III: 6) and they were so slow to assume the responsibilities of the office, that ministers and Presbyteries had sometimes to exercise almost as much pressure upon them as was used upon Moses.

Mr. Patterson was extremely diffident about undertaking the work, and consulted his professors about his difficulties, which almost made him shrink back altogether. But when he did enter upon it, he proved himself a workman needing not to be ashamed. As we have said, notwithstanding the disadvantages of his worldly position, he kept up his studies. He gave attendance to reading availing himself of every opportunity in his power of getting the latest books and periodicals, and though his income was always small, yet by frugality and industry, he managed to keep his library replenished, so as to keep his mind fresh by constant reading. Thus he kept up his studies to the end of life. His main object in all was the acceptable performance of his pulpit duties. When he was able, he never allowed a day to pass without some special preparation for the Sabbath services, so that he might give his very best to the service of God and his people. "As a preacher he was distinguished by simplicity of statement and plainness of manner. He never spoke but when he had something to say, and he never said anything but what he firmly believed. He was therefore listened to with attention and respect even by those who differed from him." And he not only wore, but it was testified that in his

later life, as he surmounted the financial difficulties of his earlier years, and he had more time for his work, his preaching improved in every quality that would render it useful,

OTHER PUBLIC WORK.

But in addition, as the writer in the *Pioneer* remarks "he promptly became an active promoter of education in every way within his reach. For a time he taught school in addition to his pastoral duties. He gathered young men of literary tastes around him, and helped them in their studies. He formed classes, and at the time when the Synod had no institution for giving young men an education preparatory to entering upon the study of theology, he formed classes and gave lectures in mental and moral philosophy and rhetoric, and several persons who have figured prominently in the ministry of the Presbyterian Church, obtained a start in classical studies from Mr. Patterson. Among these we may especially name the Revs. Neil Bethune, Donald S. Gordon and A. F. Carr. For about ten years he served as a member of the Board of Education for the Island, and was seldom absent from the monthly meetings in Charlottetown, at a time when there were no railway facilities for travel." As an example of his intellectual diligence, we may mention that when he had considerably passed his three score and ten years, a young nephew having come from Cuba to live with him, he embraced the opportunity of studying Spanish, and was soon able to read the scriptures freely in that language. What were the directors of the four or five colleges in connexion with the church, qualified to confer degrees, thinking of what he received no such acknowledgement of his services and attainments? Do these things go by favour?

Mr. Patterson did good service in other departments. He was an earnest labourer in the cause of temperance. He was one of the first to join Mr. Geddie in engaging the Presbyterian Church in a mission to the heathen, and he never faltered in his attachment to the cause. He did not write much for the press. A sermon preached on the death of Dr. McGregor was published some years ago. An address of the late Synod of the Presbyterian Church of Nova Scotia on Temperance, prepared by Dr. Keir and himself, was we believe mainly his production. Besides these we know of no efforts of his pen, except occasional contributions to the newspaper press, which in some instances did good service. In particular we remember an occasion, where he was called

to defend Protestant truth and Protestant interest against a boasting Roman Catholic champion. Though the most peaceful of men, he was ready when necessary, to gird on his armour for the defence of truth; and though conducting his controversy in the spirit of a thorough christian gentleman, yet the fulness of his resources, the skill with which he arranged his facts and arguments, and the point of his language surprised us, as it delighted his friends.

PRIVATE PASTORAL WORK.

We add from the *Pioneer*, "In his pastoral work he was most conscientious and unwearied. His own many sorrows had mellowed his character, and eminently fitted him for the visitation of the sick. He was the personal friend of every member of the congregation, and while he firmly cherished his own convictions and acted upon them, he lived in peace with ministers and members of other communions. By the people of his own charge, he was honored and revered—we had almost said worshipped. Between him and his Roman Catholic neighbors, there always existed the closest ties of friendship. A place such as he held in the community to be won only by such a consistent and honorable course as he led."

LATER TRIALS.

We have alluded to the trials of his youthful days, and those which he experienced in the earlier years of his ministry. But in his later life he was taught even more forcibly, that "it is through much tribulation we must enter into the kingdom of heaven." His second wife was removed by death, leaving him with a numerous family at a tender age. In 1870 his third wife died after a long and painful illness, and he was left to pursue the rest of his life's journey alone. Of his children only two survive him. Consumption took two daughters in the bloom of early womanhood. His youngest son became the victim of brain disease, and for years was afflicted with acute insanity. For some time it took about all his fathers salary to keep him in a Lunatic Asylum. He died somewhat unexpectedly on a Saturday night. Mr. Patterson had an engagement to preach at Summerside on Sabbath evening, which he kept as if there was nothing unusual in the way. Those who knew the good man intimately, noticed a deeper pathos and an unusual tremor in his voice, but otherwise there was nothing to indicate the burden he carried.

At least on three occasions a member of his family lay still in death over Sab-

bath, and on each occasion he occupied his pulpit as usual. One of these cases was peculiarly distressing. His second son, a young man of much promise, who had commenced a mercantile business was drowned in landing from a boat in Summerside Harbour. "The intelligence," we quote Mr. Murray, "was carried to Bedeque, and the good old man had to be aroused from his sleep to have the sad news communicated to him. The next day was Saturday and all that was mortal of his son was to be carried to the grave on Monday. Would the afflicted father preach on Sabbath? He did. The service was peculiarly impressive. God's providence especially made it so. Just and devout old "Simeon, waiting for the consolation of Israel," was the subject. I never heard him preach more effectively for it seemed to me if the Holy Ghost was upon old Simeon, he was also in an especial manner upon the preacher. In all the troubles and trials of life, Christ was shown to be the real consolation to every subject of God's true Israel, and there was no one that then needed and appreciated that consolation more than the preacher himself. The subject was happily conceived and the sentiments as happily expressed. There was no reference made to his deceased son. This would have been too much for the father's feelings, and he very wisely refrained. But it was with difficulty that he got through the service. Memory recalls the past. I can hear the tremulous utterances of his lips, I can see the sorrowful lineaments of his face and the falling tear, all expressive of the deep grief, to which he was subjected."

CLOSING SCENES

We must add that while his labours were so abundant so seldom interrupted, and continued so long, his duties were much of the time discharged amid "often infirmities." For years his stomach so imperfectly did its part that he frequently did his work in much bodily weakness and even severe pain. But his strong will and conscientious regard for duty carried him through. Thus he continued to discharge his ministerial duties without abatement, till he had passed his eightieth year. But such years inevitably soon bring decay of vigour. During the months of March and April 1880, he had a serious illness, which kept him at home for several weeks. He suffered from general debility, with severe neuralgia, especially of the head and face. Under judicious medical treatment he recovered and resumed his duties. For a short time he preached only once on each

Sabbath, but soon resumed his accustomed work, sometimes preaching three times a day. The conclusion we give in an extract of a letter of Rev. Neil McKay.

"His health continued good till the early part of the present summer, since which time he has been often ailing. On Sept. 3rd, the second Sabbath before his death, he preached as usual at the Bedeque Church in the morning but was unable to fulfil an engagement at New Annan in the afternoon. He hoped however that by nursing himself during the week, he would be able to preach on the following Sabbath. His strength however did not rally, and when that day came, he was unable to go to church, but he then hoped, that on the next Sabbath he might be able to do so. But when that came he had joined the throng of worshippers in the Upper Sanctuary. On Tuesday he became weaker. His breathing became quick and difficult, and his feet which had previously shown a tendency to swell, became so swollen as to become almost useless. He then realized that the end was at hand.

The Presbytery met on Wednesday, and its being rumored that he was worse than usual, the clerk was instructed to correspond with him, enquiring in what way his brethren could aid him.

I visited him on Saturday afternoon, with the intention of tendering my services for Sabbath afternoon. I had no idea that he was so ill. When I entered the room, his eyes kindled, and he stretched out his hand to me saying, "I am glad to see you. I am going home to-night, if the Lord will let me, and I think he will." I said, "Do you think the change is so near." "O yes" he said "I am going to leave them all to-night." I asked him as to his hope, and he promptly replied, "O it is all right; God is offering me Christ and I just take him at his word." I did not talk very much with him, he was so distressed in his breathing, but at his request I read the 17th chapter of John and offered a short prayer. During the prayer he had a paroxysm, which was brought on by his trying to roll on his trying to roll on his knees on the bed. He could not do so, but had put himself sadly out of breath trying to do so. I hurried away, believing that his efforts to talk were hurting him. I thought he could hardly survive the night. At parting I told him that if God permitted, I would see him on the morrow. "O" said he "I will not be here to-morrow" I said "Shall we meet no more till we meet before the throne?" He said, "No, but,

thank God, we shall meet there." I did not imagine that he was then in the swellings of Jordan, and within an hour of the fair and golden city. But so it was. Ere I reached home he had passed away, and I had scarcely changed my dripping garments, (for the day was rainy) when a friend called to inform me that our mutual friend was no more. He died about 4 o'clock on that Saturday afternoon Sept. 10th.

"The immediate cause of death was the failure of the action of the heart. I never knew him to be more clear and composed intellectually than on my last visit to it. As for his faith, it was on the rock."

Thus passed away full of days he who had been preaching the gospel of Jesus Christ, for a longer period than any minister of the Presbyterian Church in the Dominion and one than whom there was none more loved and revered by all who knew him.

FITTING CLOSE.

For such a life. His twelve long sunny hours

Bright to the edge of darkness, then the calm

Repose of twilight and a crown of stars.

CONCLUSION.

His funeral took place on Tuesday following, and was one of the largest ever witnessed on the island. Only necessity kept any members of his congregation away, while members of all denominations from neighbouring settlements were present in large numbers. The remains were exposed to view on a trestle in the garden, under the branching willows he himself had planted and pruned, and amid the flowers he had loved and cultivated. As the religious services began, almost every one present was moved to tears. Rev. Dr. Murray, the oldest member of Presbytery present, offered prayer. The Rev. N. McKay read a scripture lesson and Rev. K. McLennan prayed. The Rev. Dr. McCulloch, a life long friend of the deceased offered prayer, delivered a touching and appropriate address, and the Rev. J. McLeod pronounced the benediction. A procession was then formed, the members of the Presbytery acting as pall bearers, and then amid many tears and tokens of respect from the large assembly the mortal remains of the father of the P. E. Island Presbytery, we may say of the ministry of the Presbyterian church of Canada, were laid with those of his kindred. "He rests from his labours and his works do follow him." In such a removal, we are peculiarly inclined to cry

with an almost desponding tone, "The fathers where are they? and the prophets do they live forever?" But they have heard the voice saying "come up higher," and to us who remain, comes the voice across the chasm, "The watchmen of Ephraim are with their God." "Be ye followers of them who through faith and patience now inherit the promises".

A MORE EXCELLENT WAY.

A correspondent in an exchange mentions the following incident, which seems to him to show that there is "a more excellent way" of helping to defray church debts than by fairs and festivals. The case is that of a Virginia church, which had for many years been in the habit of holding a week's fair in June for benevolent purposes. He says:

"It was a time much dreaded by the ladies who managed it, but each year they bravely put their shoulders to the wheel, and all day and half the night, from Monday till Saturday, they left their home-ships to flounder along without the gentle pilot, the husband's dutifully restraining (let us hope) their inclination to swear, and the little ones—ah, that was a trial. The result was handsome—about a thousand dollars generally and the fair was looked upon as a necessity.

"One bright June Sunday the pastor set all his people agape by telling them after the sermon that he had resolved to ask them to give up their fair this year, and try a plan of his proposing to effect their object. He knew, he said, that it would not be generally approved, but was sure his people would agree that it deserved a trial, after which, of course, they would use their own discretion. He then asked that each household should have a family council and decide how much they would be likely to give towards the fair this year. The house-mistress was to say how many cakes, how much ice cream, etc., she would have contributed, and then carefully count the cost of these articles. To these valuations the father was to add the sum he had intended to divide among his family to spend at the fair, and the children were to be asked to bring their pennies without getting goodies in return, because it was for Jesus. Also, if the family was able—all were not, he knew—they might throw in an equivalent for the week's hard work. And the sum of these offerings was to be put into a white envelope, endorsed with their names, and carried to church the following Sunday. That Sun-

day brought a crowd; the white envelopes were collected, and the minister stated that to all who cared to wait he would announce the result as soon after the benediction as the money could be counted. The Sunday dinners that were not already cold, got so, while the congregation waited in eager expectation. When the pastor ascended the pulpit steps he felt obliged to quiet the excitement by saying very gravely that he hoped each one would utter a silent thanksgiving to God for the spirit of true Christian giving, now first shown among them—for the offering exceeded fourteen hundred dollars! And each June sees that prosperous church rejoicing in having found "a more excellent way."—*St. Louis Evangelist.*

WHAT IS A GENTLEMAN.

It is almost a definition of a gentleman to say he is one who never inflicts pain. This definition is both refined, and as far as it goes, accurate. He is mainly occupied in merely removing the obstacles which hinder the free and unembarrassed action of those about him.; and he concurs with their movements rather than takes the initiative himself. His benefits may be considered as parallel to what are called the comforts and conveniences in arrangements of a personal nature; like an easy chair or a good fire, which do their part in dispelling cold and fatigue, though nature provides means of rest and animal heat without them. The true gentleman in like manner carefully avoids whatever may cause a jar or a jolt in the minds of those with whom he is cast; all clashing of opinion, or collision of feeling, all restraint, or suspicion, or gloom, or resentment—his great concern being to make every one at their ease and at home. He has his eyes on all his company, he is tender toward the bashful, gentle toward the distant, and merciful toward the absurd; he guards against unseasonable allusions or topics which may irritate; he is seldom prominent in conversation, and never wearisome. He makes light of favours while he does them, and seems to be receiving when he is conferring. He never speaks of himself except when compelled, never defends himself by a mere retort; he has no ears for slander or gossip, is scrupulous in imputing motives to those who interfere with him, and interprets everything for the best. He is never mean or little in his disputes, never takes unfair advantage, never mistakes personalities or sharp sayings for argu-

ments, or insinuates evil which he dare not say out. From a long-sighted prudence he observes the maxim of the ancient sage, that we should conduct ourselves towards our enemy as if he were one day to be our friend. He has too much good sense to be affronted at insults, and too well employed to remember injuries. He is patient, forbearing, and resigned, on philosophical principles; he submits to pain because it is inevitable; to bereavement, because it is inescapable; to death because it is his destiny. If he engages in controversy of any kind, his disciplined intellect preserves him from the blundering discourtesy of better, perhaps, but less educated minds, who, like blunt weapons, tear and hack instead of cutting clean, who mistake the point in argument, waste their strength on trifles, misconceive their adversary, and leave the question more involved than they find it. He may be right or wrong in his opinion, but he is too clearheaded to be unjust; he is as simple as he is forcible, and as brief as he is decisive. Nowhere shall we find greater candor, consideration, indulgence; he throws himself into the minds of his opponents, he accounts for their mistakes, he knows the weakness of human reason as well as its strength, its province, and its limits. If he be an unbeliever he will be too profound and large-minded to ridicule religion or to act against it; he is too wise to be a dogmatist or fanatic in his infidelity. He respects piety and devotion; he even supports institutions as venerable, beautiful, or useful, to which he does not assent; he honours the ministers of religion, and it contents him to decline its mysteries without assailing or denouncing them. He is a friend of religious toleration, and that not only because his philosophy has taught him to look on all forms of faith with an impartial eye, but also from the gentleness, not effeminacy, of feeling, which is the attendant of civilization.—*Cardinal Newman.*

That was an argument for prohibition which even the drinker can appreciate, which was made by an Iowa drinking man just before the election in that State. He said:—"I have three boys. One of them is old enough to drink, and is drinking. He learned it in the saloon. My prayer is, and my vote shall be cast, to close the saloons before my other boys get into them and get to drinking; and I know scores and scores of other drinking men who are as anxious as I am to close the saloons before the little boys reach them."

THE Children's Presbyterian.

BEAUTIFUL HANDS.

Such beautiful, beautiful hands!
They're neither white nor small;
And you, I know, would scarcely think
That they were fair at all.
I've looked on hands whose form and hue
A sculptor's dream might be;
Yet are these aged wrinkled hands
More beautiful to me.

Such beautiful, beautiful hands!
Though heart was weary and sad,
These patient hands kept toiling on,
That the children might be glad.
I almost weep, as looking back
To childhood's distant day,
I think how these hands rested not,
When mine were at their play.

Such beautiful, beautiful hands!
They're growing feeble now;
For time and pain have left their mark
On hand and heart and brow.
Alas, alas! the nearing time,
And the sad, sad day to me,
When 'neath the daisies, out of sight,
These hands will folded be.

But O! beyond this shadow land,
Where all is bright and fair,
I know full well these dear old hands
Will palms of victory bear;
Where crystal streams, through endless
years,
Flow over golden sands;
And where the old grow young again,
I'll clasp my mother's hands.

—Ellen H. M. Gates.

LETTER FROM A PASTOR.

Dear Children—

You are all more or less familiar with the story of Samson carrying the gates of Gaza upon his shoulders to the hill Hebron. This Gaza is an old city spoken of in the Book of Genesis and is still of considerable size. It is now inhabited by Mohammedans who hate God's people. Their hatred however does not prevent them from caring for their souls.

Three years ago the London Missionary Society sent out an agent to labour at Gaza. He is a very earnest man and does not fear danger because he knows God is with him. The people among whom he is labouring hate him, though he wishes to do them good. As he walks along the street they hoot at him, call him names and use bad language when speaking to him. Perhaps he could not have gone to a more discouraging and hopeless field to tell the sweet story of the cross. But he trusts in Him who sent him there and is anxious to do them good. Fruit is now seen. A school has been opened and not less than 200 little Moslems attend it. You see how much, faith and patience with God's blessing will, do.

But I want to tell you of a very kind act which the missionary at Gaza performed not long ago and it may lead you to think of those who are suffering and perishing.

For a time he was labouring at Sierra Leone Africa. One day he was travelling along the coast and found a Mohammedan village missionary. This missionary had bought a poor little boy as a slave. After making his purchase, lest he might run away, his feet were made fast in stocks causing much suffering. The christian missionary of Gaza seeing him was much moved and anxious to free him from suffering. Having with him a Bible printed in the Arabic language he showed it to the Mohammedan. The very sight of a book that he could read pleased him and he offered anything he had for it. At once the Bible was given him, and the poor suffering boy demanded for it. Though unwilling at first to give him up he at length yielded and the boy is now attending a mission school at Sierra Leone. He has been saved from death, and may yet go forth and preach to the perishing heathen, Christ and Him crucified.

How thankful you should be for what you enjoy and how deep an interest you should take in missionaries and their noble work. Heathen children often suffer much, their parents are frequently

unkind, and they know nothing of the Saviour's love.

Some of you are now busy with your Day Spring Cards, and all that you gather in this way is for the spread of God's cause. Do not feel that you are begging. If you go out with the right spirit you are the messengers of Jesus seeking something from men that belongs to Him for the building up of his kingdom.

The little boy whom the Gaza missionary helped is not the only one needing help. There are many suffering ones in Trinidad, the New Hebrides and the whole heathen world. Help them by your prayers and your offerings, and you will enjoy children the blessing of God.

Can we whose souls are lighted,

With wisdom from on high,

Can we to men benighted,

The lamp of life deny.

PRECIOUS LEGACY.

In the gallery of the Vatican at Rome, said to contain of art more genuine treasures than any other on the earth, there hangs a work which stands not only foremost among those others there, but by the consenting judgement of three centuries and a half, at the head of all the oil paintings in the world--the Transfiguration by Raphael. It was in the noonday of his life, that he began it, and the sublimest conceptions of that peerless spirit are here displayed. A genius of transcendent brilliancy, in imagination never yet surpassed, but tender, sensitive and reverential, was portraying that single scene when the Saviour was manifested to the disciples in a true celestial light, the only time that earthly eyes ever saw Him in his glory. And as the artist bent his might upon it the splendid vision rose in drawing, grouping and dramatic power, a work unequalled. It is the grandest picture that ever limner wrought. But as the last lines were almost done God called Raphael, and above his shadowy bier they hung his picture, its colors still wet upon the canvas, the last work of the lifeless hand. And what a funeral was this! That graceful figure covered with a painter's cloak; the throng of mourners kneeling, weeping there; but over all, the living, breathing forms and immortal splendors of the Transfiguration scene! For the priceless legacy remained, though Raphael was gone.

And even thus, when you have gone "beyond the gates," behind you a radiance shall linger still, if of your life, as

of Raphael's, the supreme work has been to show the glories of the transfigured Christ.--*Rev. H. C. Stanton.*

THE JOY OF GIVING.

When Samuel Budgett, a distinguished English merchant, was dying, he said: "Riches I have had as much as my heart could desire, but I never felt any pleasure in them for their own sake, only so far as they enable me to give pleasure unto others." This dying confession of a rich man is worthy of being noted and remembered by every young aspirant after wealth. It teaches the wholesome truth that none but the most sordid natures can find any pleasure in the mere possession of riches. No millionaire is happy merely because he owns a million of dollars. Ordinarily, that fact entails vexations, cares, and duties, which burden and disgust him. But when he uses money to feed the hungry, clothe the naked, and instruct the ignorant, and build up the cause of Christ, it becomes a fountain of blessing to his heart.

DARK DEEDS IN CHINA.

"A few years ago," says Rev. William Gillespie, "a Chinese father said to his wife,--'What shall we do with our young son? He is undutiful and rebellious, and will bring disgrace on our family name; let us put him to death!' Accordingly, having tied a cord round the boy's neck, the father pulled one end of it, and the mother the other, and thus they strangled their son! The magistrates took no notice of the occurrence.

A wealthy Chinese gentleman at Ning-po shut up one of his orphan grandchildren and starved her to death. He could not be troubled with rearing her up.

Another man at the same place having commanded two of his sons one day to follow him, entered a boat, and rowed out to the middle of the stream. He then deliberately tied a stone to the neck of one of his sons and threw him into the river. The other lad was compelled to assist his father in the cruel proceedings. These facts were well known to the missionaries of that place.

Shall we not pity, labour, and pray, that these poor benighted ones may soon learn to know the God of Love.

THE SWISS GOOD-NIGHT.

Among the lofty mountains and elevated valleys of Switzerland, the Alpine horn has another use besides that of sounding the far-famed Ranz des Vaches, or Cow Song; and this is of a very solemn and impressive nature. When the sun has set in the valley, and the snowy summits of the mountains gleam with golden light, the herdsman who dwells upon the highest habitable spot takes his horn and pronounces clearly and loudly through it, as through a speaking trumpet, "Praise the Lord God!" At noon, as the sun is heard by the neighboring herdsman they issue from their huts, take their Alpine horns, and repeat the same words. This frequently lasts a quarter of an hour, and the call resounds from all the mountains and rocks around. Silence at last settles over the scene. All the herdsman kneel and pray with uncovered heads. Meantime it has become quite dark. "Good-night!" at last calls the highest herdsman through his horn. "Good-night!" again resounds from all the mountains, the horns of the herdsman, and the rocky cliffs. The mountaineers then retire to their dwellings and to rest.

FAMILY WORSHIP.

The Rev. Peter Milne the missionary of the Presbyterian Church of Otazo and Southland stationed at Nguna has lately been enjoying a furlough. During his absence native teachers have been engaged in sowing the seed. One of the teachers has lately written a short note which has been published in the Free Church Monthly Record. At one of the stations on Nguna (Mataso), he states he has been labouring six weeks. In that short period a church was erected 51 feet in length and 21 in breadth. All the chiefs took part in building it and the people were all willing to help. And then he further adds all living in Mataso now make worship in their houses morning and evening. The old people were slow to give up heathenism but they have done it, and now all worship God. The new church is a proof or sign of their believing.

Pour out thy fury upon the heathen that know Thee not, and upon the families that call not on Thy name, for they have eaten up Jacob and devoured him, and consumed him, and made his habitation desolate.

With such a solemn statement on the page of Holy Writ should there be one household without a family altar. D.

DID NOT GO WHERE THEY WERE.

The following incident is from the *Shanghai Temperance Union*:—"I've been in India for many years, and I never saw a native Christian the whole time." So spake a colonel on board a steamer going to Bombay. Some days afterwards the same colonel was telling of his sporting experience, and said that thirty tigers had fallen to his rifle. "Did I understand you to say thirty, Colonel?" asked a missionary at the table, "Yes, sir, thirty," replied the officer. "Because," pursued the missionary, explanatorily, "I thought perhaps you meant three." "No sir, thirty," this time with emphasis. "Well, now that's strange," said the missionary; "I've been in India for twenty-five years, and I never saw a wild tiger all the while." "Very likely not sir," said the Colonel; "but that's because you didn't go where they were, to look for them." "Perhaps it was so," admitted the missionary, after a moment or two of apparent reflection; "But may not that be also the reason you never saw a native convert, as you affirmed the other evening at this table?"

THE CHEATING PRIEST.

On one of the Tonga Islands there was an old heathen priest who declared he had found out how to make something which he called "the water of immortality," and if any one drank of this he would live for ever, and nothing would kill or hurt him. He made this boast in order to tempt the people who became Christians to return to the old religion. He said he had drunk of it and would not die.

The chief said to him, "If you are clubbed it can't kill you I suppose.

"No," said the priest, "nothing can hurt me."

The chief called for a club and said, "Now, I will try it. If your words are true the club won't hurt you, but if they are false, it will serve you right to have your head cracked for your lies and cheating."

The priest was unwilling for the test and disappeared as quickly as possible.

CHINESE DOCTORS.

A lady who has been a medical missionary in China gives the following account of the native doctors: A Chinese doctor does not study and go through a course as we do. Any man becomes a physician when he pleases. An ordinary man, if he can cure any particular disease, hangs out his shingle, declares himself, and starts out to kill or cure—generally the former. They pretend to discover all forms of disease by the pulse, of which they claim to discover thirty-two varieties. For instance, they claim that a certain kind of pulse indicates disease of the liver, and another kind affection of the heart, but they have no idea of the internal organs, and no knowledge of anatomy whatever. They have not the slightest conception where the spleen or smaller organs are, and of course their treatment is quackery.

"One of their greatest remedies is to pinch the patient violently. One often sees patients recovering from attacks, covered all over with purple marks where they have been pinched until nearly dead with pain. Another very common treatment practiced is to cauterize. I have seen bodies with the skin fearfully burned by the doctors in trying to cure them of fits. There is no system. Each physician gives his patient anything which his fancy may dictate. The medicine, strange to say, is changed to suit the patient, the doctors seeming to think that costly medicine must perform a cure, and the costlier it is the quicker the cure. The richer the patient the more he has to pay for his medicine, and we have seen even solutions of gold and silver given. In extreme cases there is one remedy resorted to which is simply horrible. Should the head of the house be dying, and the doctors give up all other hope, they announce that the only thing which will save him is a piece of warm human flesh. When this announcement is made one of the daughters of the house is expected to offer herself as a sacrifice on the altar of ancestral reverence. The doctors cut out of her body a large piece of flesh, which the dying man eats. As a rule the patient dies, and also the heroic daughter. The relatives thereupon erect a monument on her grave inscribed with the story of her sacrifice.

The Chinese doctors have no fixed fees. When a man is sick the family makes a bargain with him. If the family is poor the charge is small, even as low as ten cents a visit. If the family is well off,

the fee may be as high as fifty cents, and for persons of great rank or wealth even one dollar might be charged."

SMOKING.

The practice of smoking in the society of ladies' in public, and private places, whether driving, walking, riding or sitting, is an act of positive disrespect which no lady should tolerate. There are *preux chevaliers*, who would be honestly amused if they were told they did not behave like gentlemen, who, sitting with a lady on a hotel piazza, or strolling in a public park, take out a cigar, light it, and puff as tranquilly as if they were alone in their rooms. Or a young man comes upon the deck of a steamer, and blows clouds of tobacco-smoke in their faces without even remarking tobacco is disagreeable to some people. A man, when he unconcernedly sings false, betrays that he has no ear for music; and a man who smokes in this way shows that he is not a gentleman.

—Copied for the MARITIME PRESBYTERIAN. Con.

I heard two little girls talking under my window. One of them said, in a voice of indignation,—

"If I were in your place, I'd never speak to her again; I'd be angry with her as long as I lived."

"No, Lou," answered the other, "I wouldn't do so for a' the world. I'm going to forgive and forget as soon as I can."

A poor boy going to a Sabbath School, was met by a companion, who invited him to play the t'want; but he resolutely refused, and went to school. When this came to be known, the boy was asked what it was that kept him from complying with the temptation. He answered, "because the Bible says, 'My son if sinners entice thee consent thou not.'"

"I forget a great many things which happened last year," said a little girl, the tears running down her cheeks; "but I can't forget the angry words I spoke to my dear brother, who is now dead!" Let our prayer be, "Set a watch, O Lord, before my mouth; Keep the door of my lips."

To render good for evil is God-like; to render good for good is man-like; to render evil for evil is beast-like; to render evil for good is devil-like.

SABBATH SCHOOL LESSONS.

(Compiled from Hughes' Studies in Mark.)

Dec. 17 Mark XVI: 9-20.

Parallels, Matt. 28: 6-20.
 Luko 24: 9-53.
 John 20: 11-31; 21: 1-25.
 Acts, 1: 3-12.
 1 Cor. 15: 3-8.

Golden Text, Mark 16: 15.
 Catechism, 104, 105.

TOPIC: After Christ's Resurrection.

HIS REPEATED APPEARANCES TO HIS DISCIPLES AFTER HIS RESURRECTION.

1. *Notice the order of these appearances.*
 - (1) To Mary.
 - (2) To the women.
 - (3) To Peter.
 - (4) To the two disciples going to Emmaus.
 - (5) To the disciples assembled together in the evening.
 - (6) Again, to the disciples similarly assembled, Thomas being present.
 - (7) To the disciples at the sea of Galilee.
 - (8) To the five hundred at one time.
 - (9) To James.
 - (10) To Saul of Tarsus.
 - (11) To John on the Isle of Patmos.
- II. OUR LORD'S COMMISSION TO HIS DISCIPLES AFTER HIS RESURRECTION.
 1. *Its obligatoriness.*—"Go"
 2. *Its all-comprehensive sphere.*—"Into all the world."
 3. *Its purpose.*—"Preach the Gospel."
- III. OUR LORD'S PROMISES TO THEM THAT BELIEVE.—Vs. 16 18.
 1. *What is the nature of this saving faith?*—Rom. 10:10.

The word "believeth" here cannot mean anything less than that to which the apostle refers when he says: "For with the heart man believeth unto righteousness" (Rom. 10: 10).

 - (1) An important distinction is here

divinely made between what might be termed *intellectual faith*, which leaves the heart unmoved, the conscience untouched and the life unchanged, and *heart-faith*, which gives its possessor no rest until assurance is obtained of salvation through a crucified and risen Saviour.

(2) The evidences of these two classes of faith are furnished every day. The first, by the great mass of the populations of Christendom who have no doubt of the divine origin of Christianity, or that the Lord Jesus is both Redeemer and Saviour and yet are indifferent to their personal salvation. The latter, by those who, having been convinced of their sinful and lost condition, have sought personal salvation through the merits of the atoning efficacy of the blood of Christ, and have found "peace in believing" (Rom. 5: 1). To which of these two classes do we belong?

2. *What is the nature of the salvation promised?*
3. *The nature and purpose of the ordinance required of those who believe.*
4. *The nature and awfulness of the doom of those who "believe not."*
5. *The evidences and purpose of the miraculous gifts conferred on believers in the early days of Christianity.*

IV. THE ASCENSION OF OUR LORD.

1. *Its necessity and purposes.*
 - (1) That believers might have the personal presence of the Holy Spirit, with all that implies (John 16: 7; 14: 26; 15: 26, 27; Luke 24: 49; Acts 1: 8).
 - (2) That our Lord might exercise His priestly office of intercession in our behalf.
 - a. The apostle declares that if Christ remained on earth He should not be priest (Heb. 8: 4).
 - b. But salvation depends upon Christ's intercession (Heb. 7: 25).
 - c. The forgiveness of sin and the exercise of divine help to the believer depend on Christ's advocacy (1 John 2: 1).

V. THE OBEDIENCE OF THE DISCIPLES AND ITS RESULTS.—V. 20.

1. *How they were qualified for their work.*—Luke 24: 49; Acts 2: 1-4.
2. *Their success in their work.*
 - (1) Immediate.—Acts 2: 41.
 - (5) Subsequent.—The history of the Church is the answer.

PRACTICAL LESSONS.

1. The value of the historical Christianity.
2. The value of a spiritual condition to receive manifestations of Jesus.
3. The value of heart-belief in Christ.
4. The value of a risen and an ascending Lord.
5. The value of the testimony of believers for the success of the Gospel.

THE NEW HEBRIDES MISSION.

Letter from Mr. Annand.

Aneityum, New Hebrides.
August 23rd, 1852.

Dear Dr. McGregor:—

I presume that most of you ministerial brethren as well as many others have been enjoying your Summer holidays lately. Now it might be interesting to some of you, to hear something about holiday pleasures in the New Hebrides.

Four weeks ago tonight we returned from an eight weeks' vacation. Of course since we live on a small island we must take to the sea in order to get away from home. Just a week after leaving our harbor in the Dayspring we had collected all the missionaries for the Annual meeting of Synod and cast anchor in Havanah Harbor. We remained there ten days, and this part of our holiday was passed both pleasantly and profitably. The business of Synod I have already referred to in a former note. One thing among others, we resolved to proceed to Epi and erect Mr. Fraser's house before we returned home.

On a Saturday morning early we came to anchor in Boga bay about three miles North of Burimba where the New Mission house was to be built. The sea being too rough to pull up the coast in the boat we landed after breakfast and walked to Burimba.

We found that the teacher and natives had cut down the trees and cleared a site for the house. The soil is sandy and the surface of it was covered with the ashes of the newly burned wood; boulder coral rocks were lying here and there scattered about. The holiday spenders viewed the clearing and consulted as to what was to be done. Action was determined upon. Where were the natives? All except the two chiefs and a few women and children were away several miles at a feast. The site of the house was soon staked out.

A foundation must be laid upon which to build. We were all familiar with the parable of a certain builder who was called a fool, and we determined not to do as he had done. There are the rocks lying about; but the natives are absent and no visible means of moving those rocks appeared. Some of us at least had seen stones moved in our earlier days and we decided that what had been done could again be done. To carrying and rolling stones we all went, and in five hours time some twenty or thirty little piers were set up—But lo! what meaneth this? we left the ship in the morning with fine white shirts, clean trousers, and black boots. The black ashes, the sand, the dirt from the stones were all adhering to our clothes and persons; for you must remember that the sun has wonderful power here. We returned to the ship with some new experiences in our holiday enjoyments.

Sabbath passed quietly, but we were feeling somewhat stiff and sore about the hands.

Monday morning we prepared as well as we could for renewing our labors and decided to live on shore in a grass but near the scene of our operations. This day's work was a second chapter of Saturday's experiences, except that we had a few natives to help us carry stones. Tuesday the timber was landed in port from the ship and one end of the frame was set up. By Saturday night we had all the frame up, some iron on the roof and the weather boarding begun. From daylight until sunset we toiled on, often taking our evening meal by moonlight under a tree. The evenings were whiled away in reading aloud in "A History of Our Own Times."

The third day one of our number took sick and returned to the ship, there were then only four of us left to do the work. Some members of Synod did not find it convenient to come to assist in the work. A full fortnight was spent thus; but on the Saturday we left we had the satisfaction of seeing the large house, 54 x 16 with a six feet verandah all round except the North end, so far finished as to be comfortable. Before this time Mr. and Mrs. Fraser are enjoying the fruits of our labors. All our labors in these seas do not show fruits so soon.

One day while we were busy at our work a "Man of War" hove in sight and coming up, sent in two boats. We all went down to the beach to meet the officers in charge, on landing they enquired for the missionary of Epi, and on Lsing

pointed out they proceeded to shake hands with him. They could not imagine apparently that those other men standing around were anything else than some day laborers the missionary had somewhere picked up to assist him in building his house. However they soon found out that the "missionary of Epi" was only one among many and that one the least able to give the information needed. The next morning the Captain and Doctor came over to see us, and they recognized the situation at once and did not seem surprised to see the soiled clothes.

Coming home from Epi we landed on Tanna on a Sabbath morning but we could not get away again for ten days the weather became so rough and the sea so high that the boats could not land. Three of us walked five hours overland from Port Resolution to Kivamera where our wives were staying during our absence. After enjoying Mr. and Mrs. Watt's hospitality for nine days we again sailed away for Aneityum, and two days later we were settled at home. Thus our eight weeks' vacation was pleasantly and profitably spent.

I am happy to say also that since our return home we have been cheered by the conduct of our people. Twelve days ago we had our Communion here: when we elected and ordained four new elders and six deacons; making our Session now number fifteen elders and six deacons. A hundred sat down to the table and partook of the Sacrament. The whole congregation were devout and most attentive. Three were admitted to the Church and three were put out. Since then *thirteen* young people have become members of my candidates class with a view to admission to Church fellowship. We expect some others to join the class shortly.

We are both very well and happy in our work. This afternoon we had our usual Wednesday prayer meeting, and I counted *eighty-five* present. On Sabbath there are about one hundred or one hundred and ten present in fine weather. What proportion of the home churches shew a proportionate number at the prayer meetings?

With greetings to the members of the Board, I am yours faithfully,

J. ANNAND.

LETTER FROM MISS BLACK- ADDER.

For the MARITIME PRESBYTERIAN.

Cow Bay, Nov. 6th, 1852.

Dear Mr. Scott—

I have been a week at this quiet sea-side place, resting, writing, and enjoying the sea air. I am spending my time with my old friends, Mr. and Mrs. D. Mosher. Some years ago I taught here, and now I find all my school children grown men and women, with little ones of their own, almost ready for school, so I feel like a grandmother.

I have had two meetings in Halifax, one at St. John's church, and another in Chalmers. One in Wolfville, and another in Laurencetown. Collections from these meetings over \$64.00.

Sabbath afternoon, 5th, we started for Laurencetown, and went for eight miles over heaches, dykes, marshes, up steep hills, and down slippery rocks. We arrived at Mrs. Hiltz's and drank a cup of tea and felt warmed and refreshed. We went to the church, which was well filled, and there we spent an hour and a half very pleasantly. Miss Moser kindly consented to be the Hindoo woman, and the presence of the stately lady added greatly to the interest of the meeting. Mr. Ferry made some very kind and encouraging remarks at the close of the meeting he is an earnest friend of missions. Christian friends will be glad to hear, that the churches at Cow Bay and Laurencetown have raised since May, the sum of \$600.

The collections at our womens meetings at these places amounted to \$22.00.

We returned to Cow Bay that night, and safely crossing the dreary road came to the hospitable home of Mr. D. Moser. We found the fur cloak, and other warm wraps lent by kind friends very comfortable. At 12.15 we went to the land of dreams, and thus pleasantly ended the Laurencetown missionary journey.

A. L. M. Blackadder.

PRESBYTERY MEETINGS.

Presbytery of St. John.

This Presbytery met in St. Andrew's Church, St. John on Tuesday, Nov. 14th.

Moderation in a call was granted to St. John Church, to take place on Nov. 27th, Dr. McCrae to preach and preside.

The division of Richmond congregation was taken up. Richmond and Foulton guaranteed \$800 to Mr. McKay, should the division take place, and the other stations, Oak Mountain, Kirkland, Benton and Canterbury, will assist largely in the support of a home missionary among them. It was agreed that the division take place at the end of Feb. 1853. Rich-

mond and Houlton to retain Mr. McKay the other stations to be a group of mission stations.

The demission by Rev. J. McG. Mackay of the congregation of Woodstock was accepted, and Rev. K. McKay appointed as interim Moderator of the Session.

A letter from Mr. Crockett was read stating that in consequence of illness he could not do the Presbytery's work at Salisbury and elsewhere to which he had been appointed. Sympathy was expressed for him and Rev. J. D. Murray appointed to declare the pulpit at Hopewell vacant on the 2nd Sabbath of Dec.

Supply was appointed as follows:

Mr. Thorpe to Woodstock for Dec., and to Woodstock and Glassville for January.

Rev. Richmond Logan for Greenock Church, St. Andrew's, for January.

A committee was appointed to visit Kinicardine and Tobique for missionary purposes.

A letter was read from the St. John Ladies' Home Missionary Society. Since the society was organized the sum of \$520 has been collected, and it is expected that this will be increased to \$600 in 12 months. The ladies recommended that a missionary be appointed to labor within the bounds of the Presbytery. Agreed that the thanks of the Presbytery be given to the Ladies' Society for their diligence in their work, and that gratification be expressed at the progress made.

Agreed that the salary of a Home missionary for the Presbytery be \$800 and that all necessary travelling expenses above \$100 be paid by the Presbytery and on motion it was unanimously resolved that Rev. J. Mc. G. McKay be asked to undertake the work.

The committee of Home missions was appointed as follows: Rev. Messrs. Hogg Bennett, Burgess, K. McKay, and Love, and the Home missionary *Ex-officio*. Resolved that the work of the missionary and the direction of the Home mission stations be placed in the hands of this Committee.

Arrangements were made for the ordination and induction of Mr. Nairn at Harvey on the first Wednesday of Dec.

Mr. Hogg was appointed to moderate at the meetings of the Session of the Salisbury church.

Adjourned to meet on the first Tuesday in Dec.

Presbytery of Halifax.

This Presbytery met at the Presbyteri-

an Church, Annapolis, on the 14th Nov, for the induction of Rev. William Maxwell to the pastorate of the Annapolis congregation.

The attendance was good, and deep interest manifested in all the services.

Rev. Anderson Rogers of Yarmouth preached the induction sermon. Rev. A. L. Wyllie of Richmond, Halifax, presided, inducted and addressed the minister, and Rev. Archibald Gunn of Windsor, addressed the people. Rev. J. B. Logan also took part in the services.

Annapolis congregation has had a great deal of vacancy during the past few years. After the death of the late Rev. Donald Gordon in 1875, under whose ministry it had prospered well, it was vacant for several years, until the induction of Rev. W. H. Gray, who after a short pastorate, resigned, since which it has been vacant, until the present settlement, having had with one short exception no settled minister more than seven years. May the present union be a lasting and fruitful one.

Presbytery of Lunenburg and Shelburne.

This Presbytery met at Bridgewater on Tuesday, 15th.

Arrangements were made to give Riversdale monthly services for at least three months, hoping that by that time the Home Mission Board may be able to provide needed supply.

The clerk was appointed to Riversdale for second Sabbath of Dec. Mr. Millar for second Sabbath of January, and Mr. Simpson for second Sabbath of February. A collection, for some scheme of the Church is to be taken at each service.

With regard to the prospectus of the proposed Ladies' College at Pictou it was on motion agreed that our ministers lay the matter before their congregations, and commend it to their favourable consideration.

An estimate of contributions to the Schemes of the Church expected from the different congregations was made, and members directed to bring the matter to the special attention of their congregations, and secure the largest possible contributions.

VISITATION AT BRIDGEWATER.

The Presbytery met in the evening for visitation of the congregation at Bridgewater.

After sermon by the clerk, the questions of the formula were put to the minister and to the elders and managers who were present.

Mr. Cameron is laboring faithfully and like his brethren having encouragements and discouragements. One evidence of progress which must be very cheering to the minister in his work and to all well wishers of the congregation is their earnest effort toward removing the debt of \$5000 which has for some time rested on their church building. Measures have been completed for removing it in five years. Over \$4000 have been subscribed and notes for that amount payable with interest have been executed.

Since Mr. Cameron's settlement three years since, they have built a good manse and are in a fair way of being free from the incubus of debt which is such a drag upon the energies of congregations as well as individuals.

May their efforts in the temporal concerns of God's house be followed by earnest striving for higher attainments in spiritual things.

Presbytery of Victoria and Richmond.

VISITATION AT THE FORKS, BADDECK.

This Presbytery met at the Forks, Baddeck, on the 7th Nov., in the fore-noon, for visitation of the congregation and other business.

After sermon by Mr. McMillan, the Presbytery proceeded with its work, and found that on the whole the progress of the congregation is quite encouraging.

A commission appointing Hon. D. McCurdy as representative Elder from the congregation for the current year was received.

VISITATION AT THE VILLAGE.

Presbytery met again in the evening at the village when Mr. McDougall preached. There was not quite so large a proportion of the people present as in the morning but the information gathered at the visitation shewed the congregation to be in a prosperous condition.

Mr. Grant reported that he had preached at Whycomah on the 22nd Oct., and declared the congregation vacant.

A letter was read from Rev. E. Roberts intimating his acceptance of the call to Mabou.

Adjourned to meet at Mabou for his induction and for other business, on the 19th Dec. at 11 A. M.

MISCELLANEOUS.

Europe.

Dr. Smith of Marsovan College, Turkey, state that if the results of missionary work in Turkey could be gathered together there would be found between Constantinople and Bagdad a Christian family in every half mile, a school-house in every three miles and a Christian church in every twelve miles.

A naval force is being organized in France for service in Madagascar. This means that the great island is to be annexed—that the work of missions carried on there is to be marred—that untold misery is to be inflicted on the country. This aggressive policy of France is full of peril for weak communities. It is a wise instinct that leads the friends of missions and civilization in Australia to petition Great Britain in favor of annexing the New Hebrides.

The Abbe Bugeaud, of the Roman Catholic Church, throws some light upon the condition of that church in France. "In many parishes," he tells us, "the men never go to church, and but few women. One bishop, on arriving at his diocese, ascertained that only 37,000 of the 400,000 in his charge had made their Easter Communion. A city curate, whose parish numbered 17,000, reported, that only 3,000 made their Easter Communion." Indifference is the evident peril of the church.

The Theological College of the Italian Free Church is in Rome in a building opposite the Vatican, purchased at a cost of \$10,000, and has 11 students: and for professors, Revs. J. Henderson, Signor Gavazzi. Mr. Piggot (Wesleyan Mission). Several former students are now preachers of the Gospel. As an instance of the way in which the operations of this Church have been owned of God: in the Church of Rome in ten years, 243 members joined the Church while in Venice, in eighteen months, no fewer than 70 converts are recorded as received from the Papacy.

Britain.

—The British Wesleyan Conference has on hand eighty ministers more than it can provide circuit work for, and the President appeals for funds to make work for them.

—At the next General Assembly of the "Free Church" in Scotland there are expected to be 200,000 signatures to a protest against the introduction of instrumental music.

Mr. Fawcett, the British Postmaster-General, states that in exact proportion as the government has lost revenue from the tax on drink, it has been gained in the Postal Savings Bank.

One battalion of the British army, returning from Egypt, landed on the Lord's Day and the procession to meet the soldiers was immense. The Minister of War is severely and very justly censured for ordering the landing of the sacred day.

—In Bristol and Clifton nearly nine thousand persons have signed requests to the local postmaster that their own letters may be retained at the post-office during the Sabbath. This has so far diminished the work of the letter-carriers that every other Sunday they are permitted to be "off duty."

The Irish Presbyterian Church appears to have suffered but little from the disturbed state of the country. The licences this year were more than last year, and the ordinations increased also, while the Sustentation Fund has increased about \$3,000 over last year.

—An important secession from the Establishment to the Free Church is in prospect. The dissentients in the Leadhills case, after waiting patiently for over two years to obtain redress from the courts of the Church of Scotland, and in vain, have resolved to seek admission into the Free Church. They number, members and adherents, nearly three hundred.

United States.

New York has seventy-five Catholic churches, and a Catholic population of 900,000.

Two steamers on the recent trip carried home from San Francisco to China, over one thousand Chinese.

The class of 1885 in Yale College is the first one in its history of which more than one-half of its members are professing Christians.

The Rev. Dr. Behrends, of Providence R. I., made a telling point at the meeting of the American Board of Commissioners for Foreign Missions, when he showed by incontrovertible evidence that it was only the orthodox and evangelical churches which produced and maintained foreign missionaries.

Senator Anthony, of Rhode Island, says that the practice of placing drunken naval officers on the retired list, instead of dismissing them in dishonor from the service, has rendered that list almost an inebriate asylum.

In the last meeting of the Missionary Committee of the Methodist Church a letter was read from John F. Goucher, of Baltimore, Md., in which he offered to found fifty schools in India, in which the vernacular language would be taught.

THE PRESBYTERIAN BOARD OF FOREIGN MISSIONS of the Northern States have sent out since May 1st, seventy two missionaries to the various fields. Of these 27 are ministers, 1 a physician, 44 married and single ladies. Returning, 10 ministers, 11 women; new, 17 ministers, 1 physician, and 33 women. There are under appointment, and expecting to be sent in a few weeks, 2 ministers returning and 2 new ministers; 4 ladies returning and 7 going out for the first time. Total 90; of whom 63 are new laborers.

The "Church of Humanity" is the latest institution in Brookline. It is a socialistic establishment, and it is proposed to deliver lectures therein on topics pertaining to Socialism. To raise the means to pay for the new building the managers have sold tickets of admission to it for the last few Sabbaths, which entitled the bearer to a glass of beer when he reached the inside of the building. A lively business was done. Beer and Socialism seem to have a remarkable affinity for each other.

Chicago has 300 churches against 5,242 liquor saloons; 400 clergymen, evangelists and lay readers, and 5,000 bartenders; only a half-dozen art galleries and 350 variety theatres. Out of 100,000 buildings, 8,000 are used for immoral purposes; \$1,500,000 are spent for schools, \$15,000,000 for liquor; \$800,000 for police, perhaps \$1,000,000 for religious worship and charity; \$15,000,000 for that which destroys both soul and body.

A general catalogue of Princeton College has been issued, under the editorial charge of Professor Cameron, who has succeeded Dr. Maclean as the College historian. No graduate of Princeton before 1812 is now living. Of the graduates between 1812 and 1820 forty-four are living. The total number of Princeton graduates is 5,439, and of these 3,000 are living. One-fifth of the whole number have been clergymen, one-twelfth physicians and only one-eighteenth have entered public life. The mortality has been

greatest among the clergy. One hundred and eighty-nine have become Presidents or Professors in Colleges.

Africa.

"Peace" is the name borne by the pioneer steamer especially constructed for mission work on the Congo river, in Africa, and shortly to be dispatched by the Baptist Missionary society of England to that river.

Bricks moulded of Sundried clay, mixed with straw, and stamped with Pharaoh's cartouche, are found around the Mound of Mahuta, on the Fresh Water Canal in Egypt, where one of the late battles was fought, and which is supposed to mark the site of the ancient Rameses.

The *Examiner* says King Mtesa, anxious for his African people to be taught Christianity, is said to have sent three trusty councillors to see English institutions and report to him. Upon the delivery of their somewhat curious report to his majesty he forbade its repetition to his people. He has now formulated the terms of admission of missionaries to his country thus: "Give me a daughter of Queen Victoria for wife, and I will put away all my other wives. Then the teachers may come.

Western Asia.

The English Church has established a Christian mission at Gaza, a town which reaches further back than the call of Abraham. It was on the way to Gaza that Philip baptized the eunuch of Ethiopia.

A recent writer on Bible lands says: "Of all the seven churches of Asia' Smyrna alone is living still. It was with considerable interest I worshipped at the English Church and saw written over the communion-table the message, 'To the angel of the church in Smyrna,' closing with the thrilling promise, 'Be thou faithful unto death, and I will give thee a crown of life.'"

China.

Several hundred women in Amoy, China, have pledged themselves that they will not bind their children's feet, and that they will marry their sons only to women whose feet are unbound. The beginning of a desirable reform.

Dr. Gulick reports that the study of English by the Chinese has received a great impulse within a year. The several missionary schools for teaching English in almost all the open ports, and particularly Dr. Allen's educational movements in Shanghai, are significant indications of a new departure in this old land.

MISSION WORK IN TURKEY.

A Turkish correspondent of *The Christian Union*, writing respecting mission work in Eastern Turkey, reports that there has been a growth in all departments of the work during the past year. Opposition, whether from ecclesiastics or people, has almost entirely passed away. A greatly increased interest in education has been developed among the Armenians; the schools have increased in attendance and improved in quality.

Prejudice against female education is rapidly yielding. The objection to education comes almost wholly from the Turkish Government, which fears that too much education will develop too great a spirit of independence; but the development of Armenian schools has stimulated the Turks to measures for the improvement of Turkish schools, and a strong organization has been formed, with its center in Constantinople, having for its object the introduction of improved schools in different parts of the country.

As yet this movement has not acquired sufficient force to overcome the inertia of the people and the local authorities, but it is an encouraging sign; if not an indication, at least a forerunner of progress.

A wealthy Armenian residing in St. Petersburg has set apart something like a quarter of a million of dollars to found for his countrymen an institution answering to a German gymnasium. Ten years ago he sent seven young Armenians to Germany to be educated, as a preliminary step. Most of them have now returned, and recently began to lay the foundation of a new institution, to be located at Erzurum. It is proposed; if government approval can be secured, to erect buildings at a cost of fifty thousand dollars; meanwhile the work of education will be begun with twenty-five Armenian boys chosen from different parts of the country.

Prayer will make a man cease from sin or sin will entice a man to cease from prayer.—*Bunyan*.

CETEWAYO AND STRONG DRINK.

Cetewayo, the African Zulu King, said to a deputation of the National Temperance League, before he left London: "As a nation my people, so to speak, are abstainers. At all events," he said, "they do not, or are not accustomed to partake as a race, of spirituous liquor. The beer which we use is food, for it is like gruel, but the others—your spirits and intoxicants—they are death." He referred to a proclamation which he had formally issued, and which he should renew, that spirits were not to be introduced or allowed to enter his country. He reminded his English friends that he had no distilleries, but that it was "no good" for him to shut the door on his side alone, but that "the right place where to shut the door is the side of on which the spirits are coming and to come." He thought that the Natal government should assist him by placing restrictions upon the traders who seek to introduce intoxicating liquors among his people despite his proclamation against it.

A LESSON.

In the summer of 1878 I descended the Rhigi with one of the most faithful of the old Swiss guides. Beyond the service of the day, he gave me, unconsciously, a lesson for life. His first care was to put my wraps and other burdens upon his shoulder. In doing this he asked for all; but I chose to keep back a few for special care.

I soon found them no little hindrance to the freedom of my movement, but still I would not give them up until my guide, returning to me where I sat resting for a moment, kindly, but firmly demanded that I should give him everything but my Alpenstock. Putting them with the utmost care upon his shoulders, with a look of intense satisfaction he led the way. And now, in my freedom, I found I could make double speed with double safety.

Then a voice spoke inwardly: "O foolish, wilful heart, hast thou, indeed, given up thy last burden? Thou hast no need to carry them, nor even the right." I saw it all in a flash; and then, as I leaped lightly from rock to rock down the steep mountain side, I said within myself: "And even thus will I follow Jesus, my Guide, my Burden-bearer. I will rest all my care upon him, for he careth for me."—*Sarah Smiley.*

A MAN'S RIGHT TO SELL LIQUOR.

The right of a man to drink liquor under his own roof, may be undisputed; at any rate prohibition does not touch that right. Prohibition only says: When you throw open that door and invite the passers-by to drink, and when 200 years of experience have proved that, by so doing you double my taxes, and make it dangerous for my child to tread on those streets, I have a right to say whether you shall open the door or not. I don't care whether you sell poison or food; I don't care whether you sell alcohol or roast beef—it does not matter: all I know is that if you undertake to sell something that doubles my taxes, and that makes my passage through the streets more dangerous, you at once invest me with the right to interfere; and if any grog-seller can stand here and shew, in the face of an intelligent people, that he has a right, under any idea of a democratic government, to fish from my pockets, and make my passage through the street unsafe, in order that he may coin other men's sins into his gold, let him try it.

SURE SIGNS.

Solomon said, many centuries ago, "Even a child is known by his doings, whether his work be pure or whether it be right."

When I see a boy slow to go to school, and glad of every excuse to neglect his books, I think it is a sign that he will be a dunce.

When I see a boy in haste to spend his every penny as soon as he gets it, I think it is a sign that he will be a spendthrift.

When I see boys and girls often quarrelling, I think it a sign that they will be violent and hateful men and women.

When I see a child obedient to his parents, I think it is a sign of great future blessings from Almighty God.

FOREVER.

A little girl, whom we know, came in her night clothes, very early to her mother one morning, saying:

"Which is worst, mamma, to tell a lie or steal?"

The mother, taken by surprise, replied that both were so bad she couldn't tell which was the worst.

"Well," said the little one, "I've been,

thinking a good deal about it and I've concluded it's worse to lie than to steal. If you steal a thing you can take it back, less you've eaten it; and if you've eaten it you can pay for it. But"—and there was a look of awe in the little face—"a lie is forever."

HOME MUSIC.

You often hear boys and girls say words when they are vexed that sound as if made up of a snarl, a whine, and a bark. Such a voice often expresses more than the heart feels. Often, even in mirth one gets a voice or tone that is sharp, and it sticks to him through life. Such persons get a sharp voice for home use, and keep their best voice for those they meet elsewhere. I would say to all boys and girls, "Use your guest-voice at home." Watch it by day, as a pearl of great price for it will be worth more to you than the best pearl in the sea. A kind voice is a lark's song to a hearth and home. Train it to sweet tones now and it will keep in tune through life—*Child's Guide*.

IS WELSH THERE.

King James I. was given to swearing and using improper language, for which he had been seriously reproved by the pious and fearless John Welsh, a Scotch minister. The king could not but esteem him, and feared him not a little, although he disliked him. When Welsh was present he tried to govern his tongue in some degree, and if an oath escaped him when he thought Welsh might be within hearing, he would say to his attendants, "Is Welsh there? Do you think he heard me?" Do we remember that there is One who always hears every word we say?—*Ezek.* xxxv. 12, 13.

WHAT STRONG DRINK DOES.

Dr. Almon in testifying about the Halifax Poor House stated that few persons were in the Poor House that had not been brought there by drink. There are a few very sober respectable Christian people in the Poor House; but they are a very small minority. The large majority have been brought there by drunkenness. Some of the inmates, are estimable; but the moral tone of the institution as a whole—of 300 out of the 400—is extremely low.—*Witness*.

CAN THE CHINESE BE CONVERTED?

Why not? They are less cruel, less immoral than our heathen ancestors were, and not inferior in intellect or civilization. Cannot He who converted the Saxons, the Britons, and Gauls convert the Chinese? Can any nation build barriers high enough to shut out God's power from its people? Since the Chinese are part of the 'all' who die in Adam, are they not part of the 'all' for whom Christ died?

They make just such Christians as the converted Romans, and Corinthians' and Colossians, and Thessalonians did,—such Christians as Paul describes in the seventh chapter of Romans. There are in them sad evidences of depravity, mingled with cheering evidences of regeneration. Paul writes to the 'saints and faithful brethren in Christ which are in Colosse,' and gives thanks for their faith and love, since they knew the grace of God in truth yet he exhorts them to 'put off anger, wrath, malice, blasphemy,' &c., and to 'lie not one to another.' He writes also to the Thessalonians, 'knowing, brethren beloved, your election of God,' yet he commands 'that no one go beyond and defraud his brother,' He might have addressed the churches in China or America in the same language. John addresses the Chinese and us when he says, 'Beloved, now are we the sons of God.'

The Maritime Presbyterian,

A MONTHLY MAGAZINE DEVOTED TO CHRISTIAN WORK,

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

Circulation 4000.

TERMS:

Payment in Advance

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

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

Parties may subscribe at any time.

All subscriptions to end with December.

The more lengthy articles for insertion will require to be in before the first of the month; items of news, notices, &c., not later than the 4th.

The Editorial work and management is gratuitous.

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

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

A statement of the financial position of the MARITIME PRESBYTERIAN, will be given in the January issue.

If any would prefer having it sent to them singly in a separate wrapper it will be done. The additional cost is trifling.

If parties living in small sections would get a few subscribers and have a small parcel sent to their own post-office the circulation might be greatly increased and it is one way in which any one may do a good work.

The

Life of the Rev. John Geddie, D.D.,

First Missionary to the New Hebrides.

WITH A HISTORY OF THE NOVA SCOTIA PRESBYTERIAN MISSION OF THAT GROUP.

BY THE REV. GEORGE PATTERSON, D. D.

This work carefully traces the origin and early history of this Mission—the first from a British colony to a heathen land. It presents a large amount of Dr. Geddie's correspondence and journals, much of which has never before been published, giving many details of his early trials, and hairbreadth escapes, as well as of the work of God on Aneiteum and other islands. It also contains much information regarding the South Sea Islands, their physical structure and productions, the condition of their inhabitants, their customs, mode of life, etc. It has notices of the other missionaries, who have laboured on the group, bringing up the history of the Mission to the present time.

It is illustrated by a finely executed portrait, maps of the New Hebrides and Aneiteum, and woodcuts representing the natives, etc.

The work contains 512 pages, is well bound in cloth, and sold at \$1.50 per copy.

Agents wanted for the sale of the work to whom a liberal discount will be given.

General agents, D. McGregor, Halifax, and James McLean, Pictou.

A woman, A. J., in St. Christopher's, West Indies was guilty of theft, which she positively denied; adding, "If I am guilty of this charge, may I be struck dead!" awful to say, on the following day she was "struck dead" by a flash of lightning. "Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver."

A SOURCE OF DANGER.

Professor Park of Andover Seminary, speaking for the orthodox wing of the New England Congregationalists, says, "We have given up doctrine after doctrine, and we must stop somewhere. The policy of surrendering doctrines to popular demand or to the subtler influence of speculative theologians is always perilous. The current gains such force that it pours over the breakwater built up and bears with it the remaining truths, until at last all faith is gone."

The B. A. Book and Tract Society, Halifax, is essentially a Home Missionary Society, doing excellent work in the Maritime Provinces. Twenty two men are now employed by this society scattering the seeds of Divine truth. One of this number engaged in work on the Southern Shores of Nova Scotia, found several families without a copy of the Word of God.

Through the co-operation of the Presbytery of Miramichi an agent is to be employed during the winter months among the lumbermen on the Miramichi and Restigouche rivers.

A request has also been made for a colporteur for the Magdalen Islands. The French are now said to be accessible and the co-operation of our French Evangelization Board is being sought in order that a French speaking labourer may be obtained. We hope the day is not far distant when a missionary shall be located on these Islands to do evangelistic work among the French.

The Ladies of the Presbyterian congregations of St. John's N. B. have been taking most praiseworthy steps. They have raised nearly \$600 and aim at paying the salary of a missionary to labor in the extensive Home Mission field of St. John Presbytery.

A young lady asked a pastor whether he thought dancing right. For reply he took from his pocket and handed to her the little tract, "Come to Jesus." Her eyes suffused with tears, and the blood came to her face. She soon gave her heart to Christ, and united with the church. The "dancing" question waned before that of eternal life or death.—*S. S. Times.*

MOFFAT THE MISSIONARY.

One day a Scotch lad, not yet sixteen, started from home to take charge of a gentleman's garden in Cheshire, England. He bade farewell to his father, brothers and sisters, but his mother accompanied him to the boat on which he was to cross the Firth of Forth.

"Now, my Robert," she said, as they came in sight of the ferry. "let us stand here for a few minutes. I wish to ask one favor of you before we part."

"What is it mother?" answered the son.

"Promise me that you will do what I am going to ask you."

"I cannot mother," replied the cautious boy, "till you tell me what your wish is."

"O Robert!" she exclaimed, and the big tears rolled down her cheeks. "would I ask you to do any thing that is not right?"

"Ask what you will, mother, and I will do it," said the son, overcome by his mother's agitation.

"I ask you to promise me that you will read a chapter in the Bible every morning and evening."

"Mother you know I read my Bible."

"I know you do, but you do not read it regularly. I shall return home with a happy heart, seeing you have promised me to read the Scriptures daily."

The lad went his way. He kept his promise and read every day his Bible. He read, however, because he loved his mother, not from any pleasure he found in the sacred book. At length inattentive though he was, the lad came in contact with aroused his conscience. He became uneasy, and then unhappy. He would have ceased reading, but for his promise. Living alone in a lodge, in a large garden, his leisure was his own. He had but few books, and those were works on gardening and botany, which his profession obliged him to consult. He was shut up in one book—the Bible. He did not pray, until his unhappiness sent him to his knees. One evening, while poring over the Epistle of the Romans, light broke into his soul. The apostle's words appeared different, though familiar to him.

"Can it be possible," he said to himself, "that I have never understood what I have read again and again?"

Peace came to his mind, and he found himself earnestly desiring to know and to do the will of God. That will was made known to him in a simple way. One night, as he entered a neighboring town,

he read a placard announcing that a missionary meeting was to be held. The time appointed for the meeting had long passed, but the lad stood and read the placard over and over. Stories of missionaries, told him by his mother, came up as vividly as if they had just been related. Then and there was begotten the purpose, which made Robert Moffat a missionary to the Hottentots of South Africa.

LICENSED MURDER.

That is a very touching incident related of a heart-broken woman who came into Gov. St. John's office with a babe in her arms to beg the pardon of her husband, who was under sentence of ten years imprisonment for homicide. She showed papers recommending the pardon from the Judge who tried the man, the prosecuting attorney, and other prominent men. After closely examining the papers, he said: "If I were to consult my personal feelings, I should gladly let your husband go, but I am bound by my official duty and that forbids it." The woman fell at his feet in a paroxysm of weeping. "Then hear me," she cried, "till I tell you how he came to where he is: We were married seven years ago; we went to a town (mentioning the place); and there in our little village we were happy. My husband was sober, industrious, and thrifty. By great exertion and self-denial we finally got our home paid for. But in an evil day the State licensed a saloon, and let it plant itself right between my husband's shop and our house. He was prospering so well that he could leave his business in other hands and lose an hour or two, without feeling it. He was solicited to enter this saloon, and weakly yielded. Hour after hour he spent there playing cards. One day he became embroiled in a drunken quarrel, and fired by drink, struck a man, and killed him. He was tried, and sent to the penitentiary for ten years. I had nothing to live on. By-and-by the sheriff turned us out of our comfortable home into a rough shanty, neither lathed or plastered. The cold wind came in through the walls and ceiling. My oldest boy took sick, and died. Then little Tommy, my next, fell sick, and died. Now, this babe in my arms is sick, and I have nowhere to take it. The State licensed that saloon; the State murdered my children; and now, in God's name, I want you to set my husband free." "I promised I would—and I did," said the Governor.