

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

THE PRESBYTERIAN
CHURCH IN CANADA

The Maritime

Presbyterian.

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WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

MARCH, 1884.

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MACGREGOR & KNIGHT,

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HALIFAX, N. S.

Rev. H. A. Robertson acknowledges in
the *Presbyterian Witness* and *Canada
Presbyterian* the receipt of the following
amounts since coming home last May.—
In the above papers the amounts are given
in detail, with the names of all the donors.
We give the whole amounts :—

FOR FOREIGN MISSION FUND :

In different places chiefly in Prince
Edward Island and Cape Breton, \$415.02

FOR THE ERROMANGAN TEACHERS' FUND :

With the exception of \$25.00 from St.
Andrew's Sabbath School, Pictou, this
amount is given wholly in Prince Edward
Island. For 1884, annual in \$25.00 gifts:
\$325.00; for 1884, temporary in \$25.00
gifts: \$75.00. Total, \$400.00.

Mission Schools and other incidental ex-
penses in connection with work in Ero-
manga, received in Maritime Provinces,
\$147.00; received in Ontario and Quebec,
\$120.00. Whole amount: \$2192.02.

Of this amount \$500 is for the Teach-
ers' Fund, of which about half had been
received up to the end of December.

Mr. Robertson also acknowledges in the
Witness of March 1st, the following :

For personal use, \$142.10; toward ex-
penses of bringing home 14 cases of curi-
osities and expenses in Halifax, paid by
some of the colleges that received the cu-
riosities, \$75.00; for support of native
teachers on Erromanga: \$117.22; other
amounts: \$65.00.

Europe.

The Rev. J. de le Roi, pastor at Bres-
lau, in a recent article, has shown that
1,000 Jews are annually received into the
Christian Church by baptism. And
many of these are men of education and
position.

A German Roman Catholic journal
states that Italy has one priest for every
277 Roman Catholics; Spain, for every
419; Portugal, 455; France, 822; Ger-
many, 866; United Kingdom, 1,076; Bel-
gium, 1,1000; Austria, 1,216; and Rus-
sia, 1,416.

SIBERIA.—In the last ten years 165,-
000 Russians have been exiled to Siberia.
They used to walk, chained to iron rods,
about 4700 miles!—Sometimes 5,200
miles! The march would last from 2
years to 2½ years. The walk is now re-
duced to about 2,940 miles to the nearer
stations. But recently the convicts are
sent further north, so that the 4,500 miles
is maintained!

The Maritime Presbyterian.

Vol. IV.

MARCH 15th, 1884.

No. 3.

STATE OF THE FUNDS MAR. 1st, 1884.

FOREIGN MISSIONS.	
Received to Mar. 1st, '84.	\$7033 70
Expended to	11022 76
Bal. Due Treas.	3989 04
DAYSRING, ETC.	
Received to Mar. 1st, '84	\$3160 3
Expended to including	4777 24
Bal. on May 1st \$932 21	4777 24
Bal. due Treas. Mar. 1st '84	\$1616 86
HOME MISSIONS.	
Received to Mar. 1st, '84	\$3326 73
Expended to " " '84	2660 59
Bal. on hand	\$666 14
SUPPLEMENTS.	
Received to Mar. 1st '84	\$4095 02
Expended to " " "	3295 79
Bal. on hand	\$799 23
COLLEGE.	
Received to Mar. 1st, '84	\$7405 57
Expended to " " '84	11787 22
(including Bal. on May 1 of \$3710 52.)	11787 22
Bal. due Treas.	\$4381 65
AGED MINISTERS FUND	
Received to Mar. 1st '84	\$1817 94
Expended to " " "	1571 26
Bal. on hand	\$246 68
RECEIPTS FOR THE MONTH OF Feb.	
Foreign Missions	\$1395 64
Dayspring and Mission Schools	667 92
Home Missions	339 58
Supplements	5 98
College	1066 15
Aged Ministers	197 59
French Evangelization	319 18
	\$4432 04

P. G. MCGREGOR, *Treasurer.*

The Halifax Womans F. M. Society has eight auxiliaries, at the following places, Pictou, Stellarton, Green Hill, Upper Stewiacke, Durham (West River,) Antigonish, Merigomish, Windsor.

Any small balances that are still due on last year (1883) will be thankfully received as I wish to hand over to the Foreign Mission Fund the amount remaining, after all expenses are paid.—*Ed.*

Rev. H. A. Robertson is spending some weeks in visiting congregations and addressing meetings in Col. Cum. and Pictou Counties. He is holding several meetings each week involving much of toil and work. We know that he will get a warm welcome wherever he goes and a deeper interest will be felt in him and his mission as he tells the most interesting and thrilling story of what God hath wrought in his own island and throughout the South Seas.

Last spring when Mr. Morton came home, he laid before the Foreign Mission Board the statement of the Mission Council of Trinidad, representing the urgent need of a church at Princetown, where Mr. McLeod is now settled; also the debt resting on the buildings at Tunapuna, his own station. He was authorized by the Board to appeal for aid for these special objects, and to raise if possible one thousand dollars for each. He received from individuals and at meetings about one thousand dollars. He generously devoted the whole of this amount to the church at Princetown. And after all his labor the debt still remains on the buildings in his own district at Tunapuna. If any one has the means and the will to give special donations outside the regular Fund, this is one of the most needful and worthy objects in the field.

The sympathies of the Church will go out towards Mr. Mackenzie on the island of Efate. He returned to his field from

his visit home, cheered and strengthened; and the work seemed to prosper well; but now he has to encounter now difficulties. Captain Fraser, formerly of the Dayspring, before he left the Mission, bought up the land where stands the village of Erakor, Mr. Mackenzie's principal station. And he is now selling it through Mr. Cronstedt, a trader who lives in Aneitum, to French trading companies.—These are hostile to Missions; and Mr. Mackenzie is meeting with new difficulties in his work. Let us pray that He whose work it is will bring good out of seeming ill.

Since the settlement of Rev. J. M. Robison at Spring Hill the congregation has been making rapid progress. They have outgrown the old church, sold it to the Baptists, and are planning to build a new church the ensuing summer. In addition to this they have intimated to the Presbytery that they will no longer require the Supplement they have been receiving to aid them in supporting their minister. Well done.

In some parts of the country petitions are in circulation for license to sell liquor. One argument by which people are sometimes imposed upon, and their signatures obtained is "That if licenses are to be granted it is better to license a respectable house than one that is disreputable.

1. Selling liquor for common drinking purposes is not, and can never be respectable, in a moral point of view, in God's sight, so long as it impoverishes and ruins men, in purse, body, and soul.

2. If a public house is respectable, liquor selling will soon drag it down to the level of the trade.

Another stock argument in favor of granting licenses is that less liquor is sold where they are granted than where they are not; that those who have to pay for licenses will keep down all unlicensed sellers."

1. It is not a fact. Licensed liquor sellers do not prosecute, and try to shut up unlicensed grogeries.

2. If they did try what folly to suppose that they have more power to effect it than all the temperance people of a community.

3. Whether the result of granting licenses seem to lessen the sale of liquor or not, Christian people have no right to sign such petitions. What saith the Word, "Have no fellowship with the unfruitful works of darkness, but rather *reprove* them.

In another column are acknowledgments by Mr. Robertson, of sums received by him for his work on Erromanga.—Friends have dealt generously, and the hearts of the missionaries will be cheered by the interest that is taken in them and their work, or rather, *our work*, which they are doing for us.

A word here may not be out of place. Let no man or woman or society think that because they have given large sums for special purposes they have therefore done their duty by Foreign Missions. It is hoped that in no case will such gifts take the place of regular contributions to the Funds of the Board. All extra gifts to special objects connected with the Mission should be *over and above* the contributions to the regular fund. By all means let us be generous as we can. Let gifts be increased rather than diminished, but let us at the same time be just.

We have undertaken Mission Work.—There are several laborers in the field.—These must be regularly paid. And that cannot be done without funds. The first thing in all cases is to see to it that we do our duty towards this Fund, for on it all the missionaries depend. Having given our proportion to that, we should in all other ways do what we can to lighten in some measure, by our sympathy, our help, our prayers, the burdens of those who often in loneliness and discouragement are telling the heathen the Way of Life.

A FEW FACTS.

1. There are in the Maritime Synod 180 congregations.

2. Of these, but one-third pay the minimum aimed at by the Assembly, \$750 per annum and a manse.

3. The average salary paid by the remaining two-thirds (120 congregations) is but \$540 and a manse.

4. Of these there are ten that pay less than \$400 per annum and a manse.

5. There are ten more that pay exactly \$400 per annum and a manse.

6. There are eleven more that pay between \$400 and \$500 per annum and a manse.

7. There are from 30 to 40 that pay less than \$540 per annum and manse.

8. Some of these receive aid from the Supplementing Fund, but

9. There are 34 (*thirty-four*) of our ministers in the Maritime Synod who receive from all sources *less than* \$600, (six hundred dollars) and a manse.

10. We are Presbyterians, not Congregationalists. And one feature of our system is that the whole Church is one; that it is the duty of the stronger parts to help the weaker, not merely as a matter of charity to others, but *because the church is one*.

11. In view of the above facts, all must agree that the following is also a fact, namely, that *something more* should be done by the stronger congregations to aid the weaker.

12. The new Supplementing Scheme is that an effort be made to level all salaries up to \$600 to begin with.

13. That beyond that, the Church aim to raise sufficient to raise all to, at least, \$750 and a manse.

14. That the amount raised last year to aid weak congregations was about \$4000.

15. The amount required to raise the salaries of all our ministers up to \$600 and a manse, is about \$5090.

16. Therefore, to attain even that figure, all contributions for the Supplementing Fund must be at least one fourth larger than last year.

17. To obtain the \$750 and a manse for

all will require a total of \$12,000, or three times as much as was raised last year.

18. In giving to this Fund, we are not giving to those who do not deserve it, for they have to help themselves before they receive anything from the Fund, as the following will show:

19. A congregation before receiving from the Fund, must provide from its own resources \$400 and a manse or rented house.

20. To show that a large congregation cannot indulge themselves by paying that small amount and then getting aid, notice this fact, that before receiving anything from the Fund, a congregation must pay from its own resources an average of \$4.50 per member, or \$1.50 per family, where the number of families exceeds the number of members.

21. The ten congregations that now receive aid but do not contribute four hundred dollars and a manse, can, it is believed, (with one or two exceptions) with a little effort, be brought up to that figure and thus be entitled to aid, while the exceptions can be dealt with as special cases.

22. This Scheme comes into operation in two months at the beginning of the Church's financial year.

SOME MORE FACTS.

1. By the monthly statement of the Treasurer given on a preceding page, the expenditure of the Foreign Mission Fund above the income including both the general and the Dayspring and Mission School Fund is not very far from \$6000.

2. Over \$900 of this remained over from last year so that the deficiency thus far on this year is nearly \$5000.

3. About \$500 has yet to be remitted to the New Hebrides for this year.

4. There remains less than two months of the financial year to make up the amount.

5. Do not these facts echo to us the words, "Whatever thine hand findeth to do, do it with thy might."

NEW HEBRIDES MISSION.

Ancientum, New Hebrides.
Dec. 12th 1883.

Dear Brother Scott:—

We had nothing whatever from New Glasgow in our last mail, and only one gentleman in all Canada favored us with a letter. Our credit must be nearly done in our native land, when after waiting six months for a mail we got only one or two letters. But "A prophet is not without honor &c," possibly that may be the case now. I hope that you will not think that we are flattering you when we say that we very much miss the MARITIME PRESBYTERIAN which did not come.

You used to be somewhat of a carpenter! Were you here now you might give me a lift with seat making for our church. This week I have been hard at work with planes saws and hammer. A native and I have turned out four settees ten feet long in three days. We have about 23 to make in all. The young men sawed the lumber for them by hand, cutting up eight logs in all. Our church will be much more comfortable when seated; and the appearance of the worshippers will be improved when they get on the seats. Hitherto they have squatted down on the mat floor.

This week has been a high time among the people on our side of the island. A great assembly has been convened for the trial and punishment of some offenders against law and order. Some three months ago a woman who was in custody for misbehavior made her escape from her guardian with hand-cuffs on. She was concealed for a fortnight or rather more and finally she and a young man were sold to a labor vessel as man and wife, (she being the wife of another man.) Another young man accompanied them. For the three, two guns, some calico, knives, tobacco and pipes were paid to a chap who had been away previously with traders, and knew the trade. The whole affair was done on the sly, communication was had with the vessel and the next morning at daylight a boat was sent in at an unfrequented place and received the three "labor" (man and wife and young man.) The whole affair leaked out. Bad weather detained the vessel off the island a couple of days and consequently it became known that the missing ones were on board but only when it was too late to defeat the scheme.

Yesterday it was proved that one of our elders, an under chief, was cognizant of the whole transaction, if not an

active participant. The young men who sold the "labor" to the trader was guilty of some other misdemeanor as well as the above and his punishment was more severe.

The sentences were as follows:—The elder was deprived of his chieftainship, and dispossessed of all his movable property and his sowling food destroyed. Of course when our Session meets something of discipline will follow.

The acting scoundrel was fastened up to a tree, or rather locked to a tree with handcuffs, his back to the tree, for five hours and at the end of that time he got twenty lashes. In the meantime while he was in custody a party were sent off to bring all his movable property and what could not be removed was destroyed. They burnt his houses, destroyed all his food, bringing away his boxes, canoe, a pig and all of any value that they could find. They also burnt the house of some young men who were implicated in the crime. The gentleman gets a years imprisonment in addition to all the above. He had managed to conceal a part of his property in anticipation of what was coming.

Some other criminals of a less greivous stamp were also dealt with. Three were whipped and two sentenced to a years service to the chief. The meeting will no doubt have a very good influence. Popular opinion went heartily with the chiefs in the punishment given.

Ladella is doing very well now. His influence is now much greater than that of any other man on this island!

Mr. Lawrie has lately lost his principal chief "Nowanpakau." There is only one high chief on the other side of the island and he is a character without much influence for good. There is no heir to the vacant chieftainship at Aname; and when a man is raised to that position without a recognized right to the honor, he is not respected. We are not republicans here.

I have written a statement to the Board in which I speak of the great mortality on the island this year. It still continues. Two more deaths were reported from the other side yesterday and to-day.

Our work continues much as formerly. Not very much to complain about and yet not very much to cheer. Things are looking somewhat brighter just now than in the earlier months of the year.

We trust that this letter may find you well, as it leaves us enjoying health and comfort.

Yours truly,

J. ANNAND.

Letter from Rev. Dr. Inglis.

Our young readers will remember that T. Maglis was for years Dr. Geddie's co-laborer in Aneityum at the Anama Station, on the opposite side of the Island from Dr. Geddie. He is now an old man and resides in Scotland, but still takes a deep interest in the New Hebrides Mission.

Lincuan Cottage, Kirkoowan,
Wigtonshire, Scotland,
December 27, 1883.

REV. H. A. ROBERTSON,

My Dear Sir.—Yours of September 3rd I duly received. You will think that the writing of letters has become one of the lost arts in Lincuan Cottage. No; I have just finished writing to nearly every missionary in the New Hebrides. But then you are at home. We had a good budget from the Islands. The Mission Synod passed off harmoniously. The most outstanding proposal is to get a steamer of 400 tons, instead of the Dayspring. Dr. and Mrs. Gunn were settled on Fotuna. Mr. and Mrs. Murray on Ambrym. Mr. Murray caught a cold in Sydney, and it fastened on his right lung; and when the Dayspring left Ambrym in August, he had a bad cough; and his wife and the missionaries were anxious about him.—His brother Charles, who is finishing his studies in Aberdeen, is definitely engaged to go out to the New Hebrides next year as the second missionary of the Presbyterian Church of New Zealand (North.)

The natives of the Anama side are sending home 2500 lbs. of arrow-root, the half of the proceeds to go to purchase in Sydney the frame of a new church, as the foundation of the old one is rotten.

Mr. and Mrs. McLaren had reached Melbourne, but they encountered a terrific storm off Cape Lewin, which so affected Mr. McLaren's nervous system that he was unable to go down in the Dayspring in October, and is waiting till March. * * * * With very kind regards to you all, I remain

yours very truly,
JOHN INGLIS.

My Dear Sir.—Yours of January 15th I have just received. * * * * * Mr. Paton is leaving Australia next month to come home to attend all the Assemblies and Synods in order to get missionaries for the New Hebrides and ministers for Victoria; and also to raise money for the new steamer which is to take the place of

the Dayspring.

Poor Mr. McLaren is completely broken down, so far as the Mission is concerned. A terrific storm they had off the Cape of Good Hope so shook his nerves, that he dare not face the sea again. They have passed him over to the Home Mission Committee, and he has got, or is likely to get, a call from the Fitzroy congregation, Melbourne.

Capt. Fraser bought all the land of Erakor, before he left the Mission, and is now selling to the French Company through Mr. Cronstedt.

Dr. and Mrs. Turner of Samoa are living in Birkenhead, carrying the Samoan Bible through the press.

With our very kind regards to you all, I remain

yours very truly,
JOHN INGLIS.

THE TRINIDAD MISSION. THIRD ANNUAL REPORT

OF REV. J. W. McLEOD.

The close of another year brings the duty of another report. I shall begin with SCHOOLS. The work on these has gone on with much the usual regularity. In spite of active opposition of Moslem and Brahman, and indifference of many others, the attendance has been good, and in some increased. Palmyra is taught by Rupandayal, aided by a monitor who brings children from Reform Estate. "Brothers" School is now taught by John Legar. Here it was a breaking in progress for some time, but now steady progress, and interest are seen. The same may be said of Cedar Hill, taught by Ragnath, where the manager's aid, a rough room has been fitted up. Besides daily schools, an English Class at Bon Intente, and a Hindi Class at Bon Lomend, were taught. The Princetown school, taught by Miss Blackadder exhibited its usual efficiency. A small Press operated by school-boys contributed much to uniform efficient work.

SERVICES.—These were held weekly at Princetown in Hindi and English, and at Piparo; fortnightly at Jordan Hill, Cedar Hill, St Julien, Mt. Stewart, Palmyra and Brothers; monthly at Lengua. There was weekly Sabbath-school and Prayer meeting at Princetown.

Irregular Sabbath services were conducted in various places by catechist and

teachers; whilst Annajee and I from Princetown, Jarawan, from Piparo, Gobia from Jordan Hill, as centres, made daily visitation of Estate village and jungle. Our presbyterial quota of service in Tuhupuna was fulfilled by Annajee, and myself during the absence of Mr. Morton. We are grateful to the Misses Machar and Gordon, for liberal donations in connection with the Juvenile Mission Scheme, and to many other friends in Canada and Trinidad, who have aided in the general work, and in the erection of a church in Princetown: to Dr. Hammond for many medical kindnesses, and to God for health and His blessing in those seeking the truth and in those added to the Church.

J. W. M.

SIXTEENTH ANNUAL REPORT

OF REV. JOHN MORTON.

During the first part of the year the work in my field was prosecuted as in 1882, but under weakness and failing health. In April we were obliged very reluctantly to leave for New York. By medical advice we spent two months in the White Mountains, and did not reach Nova Scotia until the 20th of July. After a few weeks rest, we began addressing meetings on the claims of this Mission and with this object in view, travelled as far west as London, Ontario. Turning south, after the meeting of Synod, in Oct, we sailed from New York in Nov., and arrived here on the 12th of December. The arrangements made for carrying on the work in my absence distributed the burden on my Indian teachers, Miss Semplo, Joseph Annajee, catechist at Princetown, and Revs. Messrs. Dickson, Hendrie and McLeod, Messrs. Falconer, Ramsay and Vierra supplied Mr. Hendrie's place, when he came to Tunapuna. These arrangements were faithfully carried out, and while thanks are accorded to all, Mr. McLeod and Miss Semplo are entitled to special mention, as having borne a special share in the burden. Everything that in the circumstances could be accomplished was well and cheerfully done. Rev. J. Hendrie, having been appointed to mission work among the Indian immigrants by the U. P. Church of Scotland, has taken up St. Joseph as his centre, and arrangements are proposed by which the schools and work at Caroni and Curepe will be transferred to him. This, if carried out, will be a relief to me, and will enable me

more adequately to overtake the work of the remaining district. Tunapuna School has prospered under Miss Semplo's management.

The Hindi Class at Orange Grove was discontinued part of the year on account of my absence, but the S. School and meetings at the hospital and on Sabbath were duly kept up.

At Dinsley, an afternoon class was kept up by the Arouca Teacher.

A teacher's house was built at Arouca, and Mrs. Geroker kindly collected \$96.50 for buildings there. The Mission Council last year left it to my judgement, whether or not to proceed with a school-house. That work can be postponed no longer, as the room we occupy will not be habitable another year. The buildings at Caroni have been painted outside: The general report will show the attendance at Schools, &c.

J.M.

Annual Report of Mr. Grant's Congregation.

Our readers will bear in mind that the above congregation was a few years ago a stranger to Christianity. Now its affairs are all managed by its members, just as in our own church at home. "What hath God wrought?"

Annual Report of Managing Committee of Susamachar Church, San Fernando, Trinidad, December 31st, 1883, submitted at congregational meeting.

Your Committee entered upon the work of the year, feeling a heavy responsibility in view of the extensive repairs required on the church. Their sense of responsibility however was relieved on finding the heartiness with which the congregation generally contributed. The work of church repairs and improvement was undertaken and completed at a cost of \$720.67, and your Committee is happy to say that every cent has been paid.

To twenty circular seats, cost,	\$150.00
" repairing, painting, and adding a porch to the front,	357.48
" repairing both towers,	58.57
" steps, road, and paving the porch,	104.49
" weeding, brushing, etc.,	6.00
" pulpit, etc., etc.,	24.53
" repairing spouts and leading roof,	15.17
" interest upon \$120 for six months,	4.43

Total, \$720.67

To meet this outlay, your committee realized from

Subscriptions by the members of the church,	\$615.82
A special Sabbath-School Service conducted by the Rev Mr. Darling,	59.00
A magic lantern and ice cream entertainment,	45.85
Total receipts,	\$720.67

The Committee do further acknowledge with thanks, five dollars from Rev. Mr. Falconer, Port of Spain, and the gifts of Charles Mootoo, Thomas Jenney, Albert William Frances, and Bessie Richards, towards the trimming of pulpit, lamp for portico, and pots for shrubbery. Also, stained glass for new windows in front of church from the Wesleyan Church, per Rev. Mr. Smith.

Equally favorable is the report regarding the portion of our Pastor's salary which we assumed.

Sabbath collections in San Fernando Church,	\$516.52
Sabbath Collections at the Out Stations,	210.02
Total,	\$726.54

Paid Mr. Grant,	\$800.00
Current expenses in church	49.43
“ “ out Stations,	77.11

Total, \$726.54

Your Committee, thanking the congregation for its support, now tender their resignation.

Respectfully submitted,

ALBERT SAMMY,
Treasurer.

HISTORICAL SKETCH OF LITTLE RIVER CONGREGATION.

BY REV. A. B. DICKIE.

The settlement of Little River in Lower Musquodoboit is situated about thirty-six miles from Halifax on the Guysboro Road. The early settlers were adherents of the Church of Scotland and their spiritual interests were cared for by the Halifax Presbytery in connection with that body. The congregation has not an ancient history for its existence only dates back some 23 years. For several years it was occupied as a mission station when it was frequently visited by that indefatigable worker Rev. John Martin. Mr.

Martin was pastor of St. Andrew's church Halifax for 32 years, when, in consequence of ill health he resigned. He afterwards received an appointment of superintendent of missions by the Colonial Committee in Scotland. Though then advanced in life, yet for seven years he earnestly devoted himself to ministerial work in the remoter and more destitute localities. He frequently visited Little River and nurtured the mission station until it eventually became a congregation. For three years he was laid aside by increasing infirmities and died at Elmsdale on the 22nd of February 1865. The Colonial Committee in the Report to the General Assembly of that year allude to Mr. Martin's services in such terms as these. "Throughout a long life the ardour of his attachment to the parent church was balanced by his unswerving constancy, and crowned by a measure of professional activity which may be justly characterized as prodigious. Undeterred by any distance of place, by any inconvenience of time he was incessantly employed about the Great Father's business. Of few men since the days of the Apostles could it be more truly said than of John Martin that he was instant in season out of season."

After the visits of Mr. Martin ceased, the Rev. James Wilson was sent out as a missionary from Scotland in the year 1837. He was at once appointed by the Presbytery of Halifax to Little River where he laboured for three years. His services were highly acceptable to the people and though but a short pastorate, yet there was growth under his ministry. He removed from Musquodoboit to Lanark, Ontario, where he still labours.

After Mr. Wilson's departure Rev. G. W. Stewart was sent out from Scotland to Nova Scotia. He was appointed as an ordained missionary to this station in 1860, and during a period of five or six years dispensed ordinances. He also gave a monthly supply to Truro, where a preaching station had been first opened up by the Rev. John Martin. Previous to the settlement of Mr. Stewart there was no church in Little River. In 1859, steps were taken toward the erection of a building which was finished in July 1860. It is a handsome edifice and was completed at a cost of \$2000. In August of the same year Mr. Stewart was empowered to organize a congregation and form a session. Messrs. Alexander Taylor, John Cruikshank, and William Bruce were the first elders elected. They were ordained on the 18th September, 1860. Mr. Stew-

art continued his work until the year 1865 when he removed to the congregation of St. Peter's and Brackley Point Roads, P. E. Island.

A short vacancy now occurred when Rev. John McMillan a graduate of Queen's College, Kingston accepted a call. He was ordained on the 25th of March 1868 the first ordination held in the Musquodobeit Valley. During Mr. McMillan's six years pastorate the congregation enjoyed a period of steadily increasing prosperity. There were three sections, Little River, New Antrim, and South School House, Middle Musquodobeit contributing \$400 toward his support.

In the year 1871 there were 102 families with 145 communicants and 120 attending Bible Classes and 181 scholars in Sabbath Schools. This congregation also enjoys the honour of being the first in connection with the Church of Scotland to move in raising money in aid of the Minister's Widow's and Orphan's Fund.

In 1872 Mr. McMillan removed to Truro and was succeeded by the Rev. David Neish who was settled on the 2nd of Dec. 1873. On the 5th May 1875, Mr. Neish tendered his demission which took effect on the 30th June. He afterward accepted a call to Canard Cornwallis, but only remained a few years and has since joined the Episcopalians.

During the vacancy steps were taken to disjoin Meagher's Grant from the Musquodobeit Harbor congregation and unite it with Little River. This was accordingly done in 1875 with the sanction the Halifax Presbytery. Rev. Duncan McKinnon was their inducted over the whole congregation on the 24th October, 1876. Mr. McKinnon has now been their pastor for upwards of seven years and during that time 55 additions have been made to the communion roll and upwards of \$300 has been raised for the schemes of the church. There are three comfortable churches, one in each section, on which no debt rests. A Manse was also finished at the close of last year costing \$1020 with a small debt, and there are now 112 families within the bounds of the congregation.

In the Meagher's Grant section there are two aged elders ordained by Mr. Sprott, the fathers of the Session. One of them is a nonconformist, and though deaf yet is always in his accustomed seat at the House of God. A worthy example which others might follow.

The following is the present session roll with dates of ordination.

Rev. D. McKinnon, Moderator.

Jacob Dillman,
James Bayer,
John Cruikshank, "ordained 15 Sept. 1860.
Charles Sprott, " 11th July 1866.
Samuel Green, " 20th Nov. 1869.
Samuel Burris, " 21st Jan. 1877.
Edward Cruikshank, " "
Adam Braden " "
James Milne, " 26th Sept. 1882.
William McKenzie, " "
James Serton, " 24th Dec. 1892.
Leander Logan, " "
James Dunbrack, " "

Clerk of Session, Samuel Berris.

On the 29th day of August, 1833 the following ministers of the Church of Scotland met at Halifax, and resolved to form themselves into a Synod.

Rev. D. A. Fraser, McLellan's Mountain.

" H. J. McKenzie, Pictou.

" John Martin, Halifax.

" John McLellan, P. E. Island.

" John McRae, East River, Pictou.

" James Morrison, Laurencetown.

" Alexander McGillivray, Merigomish.
Mr. Martin was chosen the first Moderator, Mr. D. A. Fraser, Clerk.

Thirty-three years have now passed away since these 7 men met in old St. Andrew's Church, Halifax, and none of them now survive. Gradually the Synod enlarged until it extended over the Maritime Provinces

SERMON BY DR. TALMAGE.

Is There a Hell?

TRUST SAITH THE LORD.

The strangest thing in the history of American and European Journalism is that during the past few months it has been discussing the question of eternal punishment. The question of Turko-Russian contests, the question as to President Hayes's policy with the south—all submerged by the question, "Is there a hell?"

It makes but very little difference what Do Witt Talmage thinks about this, for it is only a little while ago he began to breathe, and in a little while he will stop breathing. It makes but little difference what Dean Stanley, or Canon Farrar, or Mr. Frothingham think about this, for they have never been into the eternal world, and can give no personal experience. The Roman Catholic Church in all its synods and through all its popes has declared its belief in a place of future retribution, but that does not necessarily settle it for me. The Methodist, Ep

tist, Episcopalian, Presbyterian churches have adopted this theory in their creeds, but that does not authoritatively settle it for me.

This morning I appeal, not to human authority or human opinion, but to that one Being who only can tell me now whether there is a hell. That Being is God. I reject every opinion except that on which is written: "Thus saith the Lord." I put one "Thus saith the Lord" against all the sermons, in all the ages. "Thus saith the Lord." "Thus saith the Lord."

You see, my friends, I start on the assumption that *the Bible is true*. If you deny it is true, some other Sabbath I will argue that matter, but not this morning. As common-sense men you know that in making any argument on any secular or religious subject, there must be some common data, some common ground where we shall start together. It would be as silly for me to try to prove to you, who reject the truth of the Bible, that there is a place of future retribution as it would be for me to discuss fraud and crime and their penalties with a man who denies Blackstone and the Statutes of the State of New York. Our common-sense tells us that there must be some common ground where we can start.

Now, in passing, I have to ask those who reject the Bible some questions. "Is there a God?" "Yes," you say. "Is he good?" "Yes," you say. Now, I ask you, is it not reasonable that a good God should give us a revelation of some kind? Is it not reasonable to suppose that such a Being, starting our race in this world, should give them some guide, some directory, some written help? "Of course," you say, "that's so." Well then, which is it? The Vedas, the Talmud, the writings of Confucius, the Koran of the Mohammedans, or the Bible?

WHICH IS GOD'S REVELATION TO MAN.

If you will show me a book which seems to be a more reasonable and a better revelation from God than the Bible, I am willing to accept it. I like anything new and unique. By the constitution of my nature I prefer the new to the old. If you can hand me up a book this morning that seems to be a better revelation from God than the Bible, I will take it, and I will preach from it. Is there a man in this house who denies everything?

IT IS EASY TO DENY.

You tell me that the Turko-Russian

war is nearly over. I may deny there has ever been such a war. Moreover, I may deny for the sake of argument a moment, that there are any such places as Russia and Turkey.

"But," you say, "you will admit that there are such places as Moscow and Constantinople?" No; I never saw them. "But," you say, "you must have seen the submarine telegrams in all the news papers, coming from the seat of war?" Yes but those telegrams were not sworn to, and I do not know but that all those telegraphers may have made a conspiracy to deceive me. In other words,

I MAY DENY EVERYTHING.

"Well, you say, "that is foolish." I admit it; but you are doing in regard to the Bible just what I am doing in regard to geography. You deny the geography of the eternal world, and I for the minute deny the geography of Europe.

Good-bye my brother. I have no time this morning to talk to you who reject the Bible. Some other Sabbath I will see you. I must turn now to those who believe the Bible to be true. Eternal Spirit of Almighty God, fall upon us now while with fingers of dust we turn the sacred leaves, and with lips of ashes recite the most stupendous truths that ever shook the human soul.

Now if we are honest men we will come to this subject as we would in the midst of a great firestorm if at midnight we were on the Erie express train and were to say to the Conductor, do you think any of the bridges are down to-night?—with something of the feeling I had after our last lifeboat had been crushed to pieces in the midst of the ocean cyclone, when I said to the officer, "Officer, do you think we will ever get to New York?" He shook his head, as much as to say, "Don't ask me."

I have no sympathy with the flippancy of discussion of this truth, nor with that manner on the part of a preacher which seems to say, "You impenitent people will be lost and you deserve it!" I feel that I am a sinner, and because of the millions of transgressions of my heart and life I must perish unless some one can show me a way out from under the condemnation. The platform on which I now stand may be two or three feet higher than the paw in which you sit; but I realize that I am not raised one thousandth part of an inch above the level on which we must all stand in judgment before God.

I do not know how people can joke about this subject, and yet it is the subject of more puns, more caricatures, more jokes in your stores and offices and shops than any other subject. Why do they not joke about the broken bridge at Ash-tabula? or the Atlantic steamer going down off Mars Head with five hundred passengers for about the Indian Famine? or about the earthquake that crushed Liabon? There is more fun in all those subjects than in this. Let us come to this subject not as critics, not as cavillers not in a polemic spirit. Let us come to it as a question of *personal safety*. Let us empty ourselves of all previous impressions, and without any disposition to twist things, or explain them away, find out what is the announcement of the only authority on this subject that is worth so much as a pin.

1. In the first place, I group together all those passages which represent the *suffering of the lost by fire*. In Matthew xiii. 41-2, it is said, "The Son of man shall send forth His angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Can you explain it away? O, yes. I could make these angels fairies; I could represent this fire as only something looking like fire; I could represent this furnace as a casket with a crimson lining; but what is the use of explaining away a furnace of fire when God says there is one? What is the use of an imprisoned criminal trying to explain away the existence of such a place as a prison?

But you say, "Isn't there some mistake about it?" If there is, then the Almighty Christ made the mistake, for the passage I quoted is part of His sermon. I appeal to Paul on this subject. He was no coward. Instead of his trembling before governments, governments trembled before him. A small invalid, but the most magnificent man of the ages. What does he say? He says to the Thessalonians, "The Lord Jesus Christ, who shall be revealed from heaven with mighty angels in flaming fire, taking vengeance on those who knew not God." I appeal to St. John the inspired. In one place he says of the lost,—"They shall be tormented with fire and brimstone." In another place he says,—"The adulterers, the sorcerers, and all liars shall have their place in the lake that burneth with fire and brimstone." And in another place

he says,—"They shall both be cast alive into the lake of fire."

The last book of the Bible closes with a dark scroll on the sky. What is it? Smoke. Where there is no fire there is no smoke. "The smoke of their torment ascendeth for ever and ever." "But," you say, "Were not they men who wrote this?" Yes, but they were inspired men. If you do not want to take even inspired men, then I go back to Christ again, and as my first quotation on this subject was from Christ, so my last quotation under this head shall be from Christ as He says—"Depart from Me, ye cursed, into everlasting fire."

"But," you say, "isn't this figurative?" I am not opposed to saying it may be figurative; but I know very well that if it is not fire it is something as severe as fire. Christ and His apostles were not lacking in illustrative power, and when they say a thing is morning, I know it is as bright as it can be; and when they say anything is a fire, I know it is torment unmitigated. I often hear people explain these fiery representations of Scripture as metaphor, and as soon as they make metaphor out of them, they seem to think they have soothed the whole subject.

No; if there be a mental state as sharp and severe as fire, it might as well be fire. Christ and His apostles use the figure of fire, and I know from that there is nothing more painful or more agonizing. But if you want some other figure, take it. Say it is penitentiary, iron-bolted, iron-barred, iron-locked, the doors opening in and not out. If you will, say it is a maelstrom which dashes and breaks to pieces and swallows down all those that come within the sweep of its foaming circles. I will not dispute with you. If you prefer those human similes, take them. I prefer God's comparison, because I know God is right, and human comparisons may be wrong. God says it is fire, and a furnace of fire.

Besides that, my brother, I do not know that it is figurative. *It may be literal*. The Bible sixteen times says it is fire. You say, "I don't believe it, and I won't believe it." Then be consistent, and pitch your Bible into the stove, or throw it into the East River. Thomas Paine was consistent in denying the doctrine of eternal punishment, for he rejected the whole Bible, although in his last moments he howled with so much terror that his nurse fled from the room. He was consistent nevertheless. Voltaire was consistent in rejecting the doctrine of future punishment, because he rejected the

whole Bible, although he did not seem to be so very well persuaded of the non-existence of perdition, for when his friend wrote to him. "I have found out for sure that there is no hell." Voltaire replied, "I congratulate you; I am not so fortunate as you are." But still he was tolerably consistent, for as well as he could he rejected the whole Bible.

But, my brother, you have a Bible in your hand, you have a Bible in your bedroom, you have a Bible in your parlor. Your children have Bibles, and all these Bibles say that there is a world of fire for those who do not escape on a certain condition which I shall in a few moments mention. Now, overboard with your Bible, or overboard with your unbelief. Keeping both your Bible and your unbelief you stultify yourself beyond all other possibility of stultification.

II. The next thing to do is to group all those passages which show the *indignation of God against sin and the sinner*, and hence, the possibility of such a place as I have spoken of. Out of a hundred of our sermons, ninety-eight of them are on the love of God, the mercy of God, the kindness of God, and if we preach two sermons, out of the one hundred, in regard to the indignation of God we are styled "sulphuric." Our American preaching needs to be reconstructed as to this doctrine of God's indignation. So recreant are we, the American clergy, on this subject, that the vast majority of you people here today do not know that the Bible speaks of the *wrath of God as truly as of the love of God*. Not because God has more wrath than mercy, but because he knew the world would be slow to believe it.

We have not enough backbone of moral courage to preach the whole Bible. So we go preaching a one-sided God, with a character which we would despise in ourselves. Do you ever get angry? Suppose a ruffian should knock your little girl into the gutter—would you smile about it? would you reward him for it? Suppose, passing down the street, you saw three or four masons, with hods of brick on their shoulders, going up a long ladder, and some one should come to the foot of the ladder and hurl it away, and the three or four masons should dash down and lose their lives—would you smile about it? would you reward him for it? No. There are a hundred things in your life that excite your indignation, and if you are never aroused in that way it is because you are imbecile.

Yet, what do men say of God; Why

that the whole race can go on denying Him, breaking His laws, murdering His only-begotten Son, striking in the face the Lord Almighty, and He will smile on them through all eternity. Bible-holders, I want you to recognize the fact that God in the Bible more often speaks of His indignation than He does of His mercy. Twenty-eight times does the Bible speak of the love of God. Sixty-one times does it speak of His wrath and His indignation. Here is Cruden's "Concordance." I brought it along with the passages all collated. I will lay it at the foot of the pulpit. It is quite an expensive book, and some of you may not have it or be able to get it. I lay it at the foot of the pulpit, and you can count the passages for yourselves at the close of the service.

Oh, can we preach the whole Bible without preaching the indignation of God as well as the love of God? I will recite to you some of the passages which show the Lord's indignation, and hence the possibility of such a place as I am speaking of. In Thessalonians: "Taking vengeance on them that know not God." In Revelation: "They shall drink of the wine of the wrath of Almighty God, poured without mixture into the cup of His indignation." The figure, you see, is a pitcher and a bowl. Into the pitcher are compressed the clusters that have grown under the hot sun of indignation; and then the wine, seething, bubbling, is poured out from the pitcher into the bowl, and the lost soul, putting trembling hands to that bowl, presses it to the lips and drinks the draught until all the contents are drained. (Rev. xiv.)

You do not like the figure? It is not mine. "Thus saith the Lord. They shall drink of the wine of the wrath of Almighty God, poured without mixture into the cup of His indignation."

In another place the Bible says, "The children of the kingdom shall be cast out into outer darkness." In other words, the darkness of the Mamertine dungeon, the darkness of Egypt. All the darknesses of the earth are not thick enough to symbolize it, and so the Bible seeks for something beyond all these darknesses. "The children of the kingdom shall be cast out into *outer* darkness;" and over that abyss we are all suspended, unless we escape on one condition, to be mentioned at a later point. It is too early to mention it.

What does a man want to know of a life-raft when he is sure of no shipwreck? Not persuaded yet? Revelation; "The wine-press of the fierceness and wrath of

Almighty God." Not yet persuaded that there is a wrath-side to the Almighty? Isaiah xxxiii.—and this passage perhaps you have never heard quoted; "And the people shall be as burnings of lime; as thorns cut up shall they be burned up in the fire. Hear ye that are afar off, what I have done, and ye that are near acknowledge My might." Not yet persuaded? I quote once more Isaiah, sixty-third chapter; "I will tread them in My wrath and trample them in My fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment."

Does that quotation irritate you with me? I did not say it. "Thus saith the Lord." Not persuaded with what Samuel says, and Micah says, and Daniel says and Jeremiah says, and Ezekiel says, and Paul says, and Christ says, and Jehovah says? Not persuaded? Then I shall have to leave you to be persuaded by your own experience, when the truth of God's burnished throne shall flame on you. The fact is that all the Bible-holders in this audience by this time, through the influence of the Holy Spirit, are persuaded that there is a hell. How long shall it last? I will answer that question to-morrow night. How do you accord this with the love and mercy of God? I will answer that question to-morrow night. What do you think of the theories of Canon Farrar, and Dean Stanley, and Mr. Frothingham. I will answer that question to-morrow night.

This morning I have nothing to do with objections. I will simply state to you that God, fifty-six times, in the plainest, most unspeakable, stupendous, and overwhelming way, declares that there is a hell. It is burning now. It has been burning a long while. Yea, I will go further, and say there is a possibility, ay, there is a probability, that there are some in this house to-day, who will spend eternity in the lost world. Nothing but the hand of an outraged, defied, insulted long-suffering, indignant, omnipotent God keeps this whole audience this moment from sliding like one avalanche into it. O God, what a crisis!

III. Has not the time come for me to tell this people that, *though there is a hell,*

THERE IS NO NEED THAT ANY ONE SHOULD GO THERE.

I am going to announce to you that five or ten may escape—yea, a *hundred*—yea, a *THOUSAND*—yea, **ALL**. You say, "Tell me just now." Oh, I do not want to

tell you the glad tidings too suddenly. I want to tell you that there is no more need that you go to that world than that you leap into the Cotopaxi. Tell the people, gentlemen of the press, tell them that I said there was no reason that anybody should go there; that if any goes there he is

A SUICIDE OF HIS IMMORTAL SOUL.

I turn to the same old book and I find out that the Son of Mary, who was the Son of God, the darling of heaven, the champion of the ages, by some called Lord, by some called Jesus, by others called Christ, but this morning by us called by the three blessed titles, Lord Jesus Christ, by one magnificent stroke made it possible for us all to be saved. He not only told us that there was a hell, but He went into it. He walked down the fiery steeps. He stepped off the bottom rung of the long ladder of despair. He descended into hell. He put his bare foot on the hottest coal of the fiercest furnace.

He explored the darkest den of eternal midnight, and then He came forth lacerated, and sacrificed and bleeding, and mauled by the hands of infernal excommunication, to cry out to all the ages,—“I have paid the price for all those who would make Me their substitute. By my piled-up groans, by my omnipotent agony I demand the rescue of all those who will give up sin, and trust in Me.” Mercy! mercy! mercy! But how am I to get it? Cheap. It will not cost you as much as a loaf of bread. Only a penny! No, no. Escape from hell, and all the harps and mansions and thrones and sunlit fields of heaven besides in the bargain, “without money and without price.”

Now I ask you as common-sense men and women, if one has a choice between heaven and hell, and he may escape the one, and he may win the other, and he refuses to do so—I ask you, as men and women of common-sense, if he does not deserve to be lost? He does. You know he does. Oh, by the free salvation of Christ, by the voices of the eternal groan which we have heard this morning, I beg all this audience to flee the wrath to come. Do not, my friend, make it a controversy between you and me; it is a controversy between you and God. Do not go away talking of what I said; go away talking of what God said.

My dear brother, my dear sister, you may shuffle this whole subject off your attention, but that does not change the

fact. Your impenitent course is as certainly leading you to that last world as Fulton Street leads to Fulton Ferry; as certainly as Montague Street leads to Wall Street Ferry; as certainly as Atlantic Street leads to South Ferry.

You are on the road to hell! Turn around, and start on the road to heaven. Oh, it seems as if my pulses never beat so swiftly as they do this minute, and it is in emotion lest some of you be lost!

My heart seems as if it would break. God knows that I have never prayed over any sermon as I have prayed over this; and yet how powerless I am to make you see things as you will see them on your dying bed to make you see things as you will see them when the front gate of eternity swings open upon your amazed spirit. With one more quotation I will leave this whole subject between you and God's arousing, convicting, converting Spirit. (Isaiah xxxiii. 14:) "Who of us can dwell with devouring fire? Who of us can dwell with everlasting burning?" Who? Who?

[Between five and six thousand people were present at the delivery of this sermon, and thousands could not get inside the doors. It has already had a large circulation in pamphlet form.]

HOME MISSION REPORTS.

IN THE PRESBYTERY OF ST. JOHN,

There were *twelve* student workers employed last summer within the bounds of the Presbytery of St. John, N. B. All of these sent in Reports consisting of replies to questions sent down under direction of the Board of Home Missions.

Besides the filling up of this paper of questions with figures, *remarks* are asked for, and the greater number have complied with this request. Subjoined will be found a number of these brief reports, the Secretary having marked the number of Sabbaths and the amount paid by the people, as additional information of interest. The Student whose reports are confined to figures probably did quite as good a work as those names appear, appended to their reports.

HAMMOND RIVER AND HAMPTON VILLAGE.

18 Sabbaths. Received \$144.00,

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

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

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

J. S. ALLEN.

KIRKLAND, OAK MOUNTAIN, ETC.

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

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

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

JAS. F. BLAIR.

WELSFORD, NEREPIS, AND CLARENDON.

26 Sabbaths. Received \$61.00 besides board.

Welsford, Nerapis. We have just 8 families in these two places, but others who attend our services very regularly and who also assist in raising money. As for *Clarendon* it is hard to decide just how many we can claim, they have been so much neglected that they scarcely know themselves what they do or would like to belong to, however if they are attended to we can I think call these our own. There may be some exceptions. They never had any regular services prior

to my going among them. They are also very anxious that our services should be continued.

JOHN HAWLEY.

LOWER SOUTHAMPTON, TEMPERANCE VALE,
MILVILLE AND MAPLE RIDGE.

21 Sabbaths' Received \$54.50 besides
ocard.

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

More light is the requirement. Feel sure that a good deal more money would be raised another summer. The Bible class made me a present of \$35.00 which they said I was not to put in my report, but our rules require me to report it.

DANIEL FISHER.

ST. GEORGE, PENNFIELD, MASCARENE, AND
CUPPER MILLS.

14 Sabbaths. Whole amount collected \$77.34.

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

J. A. CAHILL.

QUACO, BLACK RIVER, AND CROSS ROAD.

16 Sabbaths. Received \$95.00 and board.

The field is very encouraging and

should be made at once a regular preaching station with services through the entire year. The people are willing, ready and eager for a minister and it is of vital importance not only to the growth but to the existence of the church that one be secured at once. The summer's work is not enough for these Stations; they need and demand continual and steady services. And there is a great promise of a large and flourishing church being established if the blow be struck at once. A Presbyterian church is needed greatly in the place, especially Quaco, to fill a niche that no other church can fill there, and the Church cannot afford to let the opportunity pass unimproved if they can by any possibility prevent it.

A. C. MCGIFFERT.

BAILLIE AND TOWER HILL WITH OUT-
STATIONS.

19 Sabbaths. Received \$122.00 and board.

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

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

F. C. FRISBIE.

A sceptic, once [asserting his unbelief before Sir Isaac Newton, and shortly after seeing a new and magnificent globe in the philosopher's study asked him "Who made it?" "No one," was the reply. The sad irony of the philosopher silenced the cavillings of the infidel.

THE Children's Presbyterian.

A BOY'S RESOLVE.

I will not swear ;
I will not dare
God's holy name to take ;
I will not lie,
But I will try
The truth my guide to make.

I will not steal,
For I should feel
Degraded and ashamed ;
I will be kind,
My parents mind,
Nor as a fighter named.

If I begin
In youth to sin,
My misery is sure ;
No peace of mind
Can I thus find.
No pleasure good and pure.

But if I love
The God above,
My friends and parents kind,
My teacher true,
And schoolmates too,
Much happiness I'll find.

LETTER FROM A PASTOR.

Dear Children :—

Since the beginning of this year what an amount of suffering and disaster has occurred. In the one month of January what a sorrowful tale has been recorded, and February opened with a no less sad tale. You have been reading and learning of the terrible floods that have been prevailing in the Western and Southern States. Many lives has been lost and much property has been destroyed. Heavy rains caused the river Ohio to rise rapidly and thus a good deal of country has been deluged. You should feel thankful that our own land is free from floods, and as you read the tale of suffering, pity the distressed and show your gratitude to God for his goodness.

The river Ohio is one of the tributaries

of the Mississippi the largest river in the United States. It is said that it takes its origin in a fountain among the Alleghany Mountains and is so small that an ox can drain it at a draught. And so children, mighty movements sometimes find their origin in the prayers of one.

The Ohio however as it flows along gains volume and is a great river when it reaches the Mississippi. At the time of flood it rose to the height of 54 feet and three days after to 64 feet. In one place 5000 persons were camped on the hills and 150 houses floated away. Another town containing 1000 houses was all under water. One day a house was seen passing along on the stream and a woman sitting on the gable end. At once, some men rowed out to the house and appealed to her to get off but she refused saying that she had four babies below. The glass of the window was broken and the children were seen floating around dead. How many homes have been made desolate and hearts rendered sad by this destructive flood. The situation of a great number of people must have been terrible.

Of such floods as the newspapers have of late been telling us we know nothing in these Maritime Provinces. No doubt your hearts have been touched as you listened to the tale of suffering and you remembered the sufferers at a Throne of Grace. You have not been affected by these floods and perhaps none of your friends have been drowned. The Bible however tells us of a mighty flood into which all must enter and by which we must be swept away. In the 90th Psalm it is said thou carriest them away as a flood. Death is ever rushing along sweeping destruction before it. We are being hurried off gliding away like water. Soon, and we know not how soon we shall enter this flood in which earthly friends can give us no help. As death's cold waves roll over us none but God can sustain and comfort us. To Him we must go and this same 90th Psalm tells us what to say, 'So teach us to number our days that we may apply our hearts unto wisdom.' To number our days right we require our

Lord's teaching and if thus taught the flood of death will not alarm us. May you all when carried away with this flood be landed safely in the haven above.

D.

LIKE MOTHER.

We have all read and been touched by the story of the little boy who told his mother that when he grew up he was going to marry a lady just like her. I think the following incident is equally touching and beautiful.

Little Arthur B——, a three-year-old child, watching his mother at her household work, and looking up affectionately at her remarked:

"I hope I'll grow up to be a lady!"

"Why," said the mother; "do you like ladies better than men?"

"Ye-es!" was the answer.

"Well," said the mother, "if you grow up to be a man perhaps you can get some nice lady to come and live with you; that is the way men do."

He looked up with a bright face and said:

"Will 'e come and live with me when I see a man."

Tunapuna, Trinidad, B. W. J.
January 18th 1884.

My Dear Friends:

I thought to have written you before, but have been much occupied since our return. We landed at Port-of-Spain on the 21st December, just eight months from the day we left. Our passage was, as to the first part of it, a most uncomfortable one. The weather was not bad but the sea ran high, and the vessel dipped very low, so that tons of water rolled over the deck coming in first at one side and then at the other, frequently to the height of four feet, the fore cabins having a foot of water in them for days at a time with a more than comfortable allowance in the saloon and some of the first-class state rooms. It is all very well to sing "Rocked in the cradle of the deep," but the rocking that we endured in the "Muriel" was not at all conducive to health, and our party landed quite in a weather beaten condition, but with thankful hearts for our preservation. We greeted the palms and sugar-cane as old friends; two arches had been erected on our premises in expectation of our arrival, and we were happy to see all the old faces, as they were to welcome us. The weather since our arrival has been

very cool and wet, and my husband is not at all so well as when we left New York. The dry season is now setting in which will probably be favorable for him. We returned in time to close the schools for Christmas. The clothing and *clothes* came in nicely for rewards. We shared with all the missionaries and still had enough left for ourselves.

Our field of labour has been divided part being assigned to Rev. Mr. Hendrie of the U. P. Church of Scotland, laboring in connection with our mission. This arrangement will relieve Mr. Morton very much, and is also very pleasant as Mr. and Mrs. Hendrie reside at St. Joseph, only two miles distant from us. Caroni and Curepe schools have fallen to Mr. Hendrie's share. We have but two schools left.—Tunapuna taught by Miss Semple in the basement of our own residence, and Arouca, taught in a room kindly loaned by Rev. Mr. Dickson but in such bad repair that a building must be provided before next wet season. There are no funds on hand for this school-house and a heavy debt on the Tunapuna buildings. Blunt tools are a great hindrance to the workman, but we are almost in the position of having no tools at all; instead of taking up openings that are waiting for us, it looks as if we would have to save on schools to pay off the debt on buildings. The work is not ours, it belongs to the Church, and if the Church is satisfied with this rate of progress we must be too, but it is depressing to the mind and saddening to the heart to live in the midst of so much ignorance and vice and not be able to wage more effective war against it. I often wonder how "righteous Lot" endured life in Sodom.

We have just been enjoying a visit from Rev. Mr. McLeod, Mrs. McLeod and their two little ones. The church at Princetown is to go on at once. I am beginning to go out on my usual rounds among the women. On Sabbath I teach in the school here at half-past ten; the service follows lasting till about one o'clock. At two I start with Mr. Morton for Arouca and after that Laurel Hill or Orange Grove, where I teach the children to sing and go round the barracks gathering the women for service. I never forget as we are driving home between five and six o'clock that that is the appointed hour for many handmaids of the Lord to plead for a blessing on the Missionary's work.

You will be glad to hear that Miss Semple is well notwithstanding her extra

work and great loneliness in our absence. She not only brought on her own school well, but exerted herself in every department to make our absence as little felt as possible. Miss Blackadder's school at Princetown is prospering. Mr. Wright and family at Couva are well. The mission Council had a pleasant meeting there on January 2nd. We have been cheered by news from Kingston, Ontario, that Rev. Mr. Craig's S. school intend to give us a yearly contribution also Rev. Mr. Burrow's Sunday school, Truro; N. S. These will be nice large drops in our very empty bucket. The Governor sent Mr. Morton \$38.00 this week.

I am now going to tell something very sad that happened at Tunapuna this week, and this part of my letter is intended chiefly for the children to whom I promised to write.

A little boy about nine years old named Ram Samrigh, one of Miss Semple's scholars went to a neighboring shop to buy some bread he said, but instead of buying bread, he bought four cents worth of rum at two different shops and two cigars. He gave a taste of the rum to a little boy who was with him, put a cigar in his mouth and reeled back to school, for he became drunk almost immediately. As soon as Mr. Morton saw the state he was in he called a policeman to see him, and seek for the two shop-keepers who sold him the rum. There is a fine of \$5.00 for selling to a child. The poor little fellow soon became very ill. When I went down stairs to see him, he was stretched out on the study floor quite senseless, the policeman and one of the shopkeepers bending over him trying to get him to swallow something that would enable him to relieve himself of the rum. He afterwards took a long sleep and seemed all right the next day, but it was a pitiful sight and one which I hope none of you will ever see.

Dear children will you not make haste to "rescue the perishing"? Will it not soon be too late those boys who begin at eight and nine years old to get drunk?

What we need is more money for schools that the poor little Hindoo children may be tenderly gathered in and taught to know and love the right.

SARAH E. MORTON.

ONLY ONE FAULT.

I was riding through a bowery country town in Vermont, when I chanced to notice a concourse of people in the church-yard evidently encircling an open grave.

It was a warm day and I had ridden ten miles, and I drew the rein under some trees that arched the road, to allow the horse to cool and rest.

Presently a villager came towards me, and I said:—

"There is a funeral to-day in your town?"

"Yes—Stephen. He was one of the largest hearted men I ever knew. We all owe something to Stephen." Then he added in a tone of regret, "He had but one fault."

The light fell in the pencil rays through the trees. I sat in silence enjoying the refreshing coolness.

The man resumed the subject: "He had great ability, Stephen had. We sent him to the Legislature three times. They thought of nominating him for Governor. But," he added sadly, "Stephen had one fault."

I made no answer. I was tired and watched the people slowly disperse, leaving the sexton to his solitary work.

"A very generous man Stephen was. Always visited the sick—he was feeling—when any one was in trouble. The old people all liked him. Even the children follow him in the streets.

"A good man indeed," said I indifferently.

"Yes, he only had one fault."

"What was that?" I asked.

"Only intemperance."

"Did it harm him?"

"Yes, somewhat." He didn't seem to have any power to resist it at last. He got behindhand and had to mortgage his farm, and finally had to sell it. His wife died on account of the reverse; kind of crushed and disappointed. Then his children, not having the right bringing up, turned out badly. His intemperance seemed to mortify them and take away their spirit. He had to leave politics; 'twouldn't do, you see. Then we had to set him aside from the church, and at last his habits brought on paralysis and we had to take him [to the poor-house. He died there; only forty-five. There were none of his children at the funeral. Poor man, he had only one fault."

"Only one fault!"

The ship had only one leak, but it went down. The temple had only one decaying pillar, but it fell.

"Only one fault." Home gone, wife lost, family ruined, honour forfeited; social and religious principles abandoned; broken health, poverty, paralysis and the poor-house.

One fault, only one.

Miss Blackaddar's Report.

Princetown, Dec. 28th 1883.

To the Women's Foreign Mission Society.

The eighth Report of your Agent is respectfully submitted.

The past year has been spent as usual, hard at work in the school-room, the home, and in the neighbourhood. Our day-school has been in a very prosperous condition this year, one hundred and eighty-three children have been in school during the year.

The usual studies of a common school have been taken. Some have done well, others have been careless, and so did not take as good standing as with care and attention they might have done. At the visit of the Government Inspector thirty-five passed the Examination. The examinations are all written, the questions are prepared for the Board Schools in England. These questions are often hard to be understood by the little Coolies, yet they make brave attempts to answer. I will give one or two examples.

Question, 'What is a Cape and a Promontory? Distinguish the difference between them.'

The poor child looked alarmed and exclaimed, 'oh! oh! Sir, I never heard that.'

Question.—'What is the bed of a river?'

Ans.—'The something it lies on.'

Question.—'Where or in what direction is the sun-rise first seen?'

Ans.—'Behind Mr. Palmer's house.'

One poor child wanted to know if Adam was still alive.

The minds of these children are bright and active, and they really do very well. We have devoted an hour a day to Bible study, and religious instruction. We have read from Genesis to Ezekiel, learned the small Catechism, the Commandments, the Creed, the Lord's Prayer, a number of Psalms, thirty hymns, some good poetry, and, Bible stories.

Planters often say, "You people spoil the Coolies, when they can read they get proud and lazy and are ashamed to work." This year we have done what we could to meet the objection by having the children do work. The boys have made and planted a garden; cut wood, carried water, kept the yard and garden neat and clean, and swept, washed and dusted the school house. The girls helped in the washing, ironing, cooking and other domestic work. At first some did grumble and say they came to read, and not work, but now all do as they are told without grumbling.

The sewing has gone on every week.

The patchwork, all prepared by Miss Fairbanks, and sent out last year has been a great source of pleasure to the girls and it greatly lessened the labour of cutting, on the part of Mrs. McLeod and myself. Garments, patchwork, sheets, and many other useful articles have been made. We intend to have a sale of work some time in April, the money will be given to the new church.

Charles Ragbir taught the primary school for a short time, then he went to College in Port of Spain. He is now at Auburn Theological Seminary, and is doing well. Ed. Ramaryan then took the department. In a short time he was removed to teach one of Miss McChar's new schools, then Alex. Murray took the school and has done remarkably well with the children.

Lame Annie Mena is the only one of the girls now with me, all the rest are out in good places. Jessie has been with Mrs. McLeod; Jane and Amelia are now with their Brother; Clara is with a good woman; Jumnee is with Joseph Anagee; Mrs. Brown our good friend has taken Ellen, a dear little girl some seven years old. Ellen can read nicely and every day she takes her Bible and reads to the cook, a black woman who cannot read.

This is one very encouraging instance of the spread of good influence, even babies can praise the Lord. Five of the boys have gone out this year, one is in a lawyer's office, one in teaching. Mr. N. Brown a prosperous European Merchant has taken one of the boys as a clerk in his store, and at the first of the year he will perhaps take two more as clerks.

Our good friend and elder C.C. Sudeen has taken Boodoo, one of Mr. McDonald's boys in his store, Vishnath the destroyer of idols is in a Chinese shop; we hope that Somera will go next year to the Normal School in Port of Spain, to be trained for a teacher.

Thirty boys and girls have gone out from school during the years past, and all are doing well, with one sad exception. A lad who had been trained in the Mission Schools, since his childhood, whose family has received a great deal of help and kindness from the missionaries, has turned out to be a disgrace to all. We must not forget that even among the twelve, one was false.

One of our girls Bella Martin, who held a situation as teacher in the E. C. School was married last week, she was just sixt teen, very pretty she looked in her bridal robes, as she stood by the side of her husband, a tall big policeman; she has gone

to a comfortable home, and we hope a happy one. At the close of the school we had a great feast of cake, candy and fruit; the books and cards sent out last year did us good service on the occasion.

Master I. Heathington of Halifax, sent a number of interesting books, Mrs. Palmer and Miss Palmer also sent books for the children, Mr. N. B. Darling sent buns, the Rev. C. Darling, Rector of the E. C. sent us some nice hymn books; Mr. and Mrs. McLeod also sent in contributions. We have had visits from Rev. W. Smith and Franklyn, Wes., Rev. C. Darling, E. C., Revs. Hendrie, Grant, Morton, Wilson, also from Bishop Raule and Mrs. Raule.

On the evening of Dec. 14th we had a very pleasant entertainment given by the school in aid of the new church. We had sacred songs, recitations, the latter taken from the Presbyterian Witness, Some of the boys had neatly written, and well delivered essays.

Sara Anajee recited the Childs Prayer. As the little maid knelt, and distinctly repeated the beautiful words, tears came to the eyes of some of our visitors. Miss Morrison a young lady from Scotland played and sang. Miss Yearwood sang, Mrs. W. Smith sang very sweetly, "O, Rest in the Lord." Rev. C. Darling, Mr. T. Warner, Mr. Ch. Hobson also sang. Mr. Hobson, the District Judge and Rev. W. Smith made some very happy remarks. We had a large number of visitors present, we find our school room far too small for any public gathering, we feel more and more in need of our Church. Many who never attend religious meetings came out that evening.

Miss Palmer presided at the organ and kindly came to the school house, to teach the children the beautiful hymns, that gave so much pleasure to our friends. Miss Palmer has a class on Sunday afternoon for young girls, a number of our young people go and enjoy the meetings very much.

Mr. and Mrs. Palmer and Mrs. Dean are real friends to our mission, and are ever ready and willing to help. Mr. John Dresmen of San Fernando has also kindly remembered us. This is the first time that we have ever asked any of the Europeans to help us in an entertainment, they did it so kindly that I think we will ask them again. Some one may ask how many have been added to the Church? What spiritual work has been done? Well we cannot always tell we cannot always see the work of the Spirit; the evil influences around these children out of

School are many and strong, wicked heathen parents, degraded nominal Christians, bad Europeans, hard stiff Mahammedans, all keep the young people from coming out as Christians, but if the children now in the Mission Schools are spared to become men and women, we can be sure of a grand harvest.

You know that a seed takes time to grow, so in this case, the good seed, though hindered by weeds of sin, and ignorance, will spring up, and the yield will be well worth the money, toil and prayers, that have been spent in the sometimes discouraging work of preparation.

The young Mohammedans will never be so hard to influence as the parents are, the young Hindoos will not, cannot give credence to the idolatry of their fathers, then with the Bible, christian teaching, and influence, we look for great results in the future.

I do not now have to go out to hunt the children, they now come freely themselves, yet we often have to mourn over those of whom we expected better things.

The work is the Lords, and it will go on. We have not had much trouble this year with Roman Catholic Priests, or Mohammedans in Princestown, but in other places Mr. McLeod has been troubled by both parties, strange combination of Christian and Mohammedan; but the right will prevail. All the Chinese are now back again, the Priest some time ago made them leave us, but now all are in their old places once more.

There has been a great deal of sickness among our people this year, two of the school children died, one a dear little girl, the other a boy, ten years old, so young, yet for years he had been in the habit of smoking and drinking, sometimes in school he would be sleepy and stupid from the rum drinking. His people put pipes and tobacco in his coffin. One of our former pupils, Frank Davis has been very ill, but is now able to leave the hospital; his recovery is really a wonder to all. My correspondence has increased very much this year, I have written over one hundred and fifty letters. Miss McChar of Kingston has taken a great interest in the Trinidad Mission, by her exertions, some new schools in needy places have been established. That lady did a very wise thing, when writing she sent a list of questions, just the things she wanted to know, it made the work of answering the letter very much easier and more pleasant.

Friends in the United States and Manitoba are taking more interest than they

did, in the work. Newfoundland friends have been as usual kind and liberal. Mr. McGregor kindly sent a letter weight, one of the most useful things we could have. Mrs. Cornelious, sent a very interesting book, H. W. Barnes, Esq, sent us quite a library, the books are now out among the young people of the town. Kind friends sent cards, books, clothing, and a toilet outfit, the names did not accompany the gifts so I cannot thank them by name, but whoever the kind friends may be, I do thank them very much indeed, it is pleasant to know we are not forgotten. I have often visited the homes or rather huts of many of my pupils, some are so dirty, others again are clean. Some received me kindly, others with great indifference.

Part of the year I have had charge of the Sunday School, we were fortunate in obtaining the assistance of Mr. E. Gramcko a young German, he was the only outside person, who had taught in the Sunday School since it came into being. He was very much liked and respected by the class he taught, but a call came for our German friend to go and preach to his countrymen in some part of the States, and he went away.

Soon after Mr. Gramcko went away, one of our "old boys" Mr. William Brown returned to Princetown to live. He took an interest in the school at once, he has a very large class, about twenty children enjoy his instruction every Sunday.

It is very pleasant thus to have the boys come back and help their old friend and teacher. Mrs. McLeod has been our Organist in church and Sunday School, she has kindly assisted the singing in the day school, has taught sewing, visited the schools, invited the older pupils to spend some happy evenings at the Manse, she has also entertained at her pleasant home, a number of the young overseer's in our neighborhood, and has always been ready and willing to do anything she could for the cause.

The year past has been one of the most pleasant and prosperous that I have spent in Trinidad, but we must still work, watch and pray, for Satan is very much alive, and very active. I am sorry to say that my throat has been giving me some trouble and I may on that account be compelled to resign my loved occupation as a teacher.

I will now give some figures that will I hope interest and please our home friends.

Number of children on the Roll for the year 1883.

First term 169 Daily Average, 86.95.

Second "	125	"	"	93.49.
Third "	110	"	"	83.30.
Fourth "	109	"	"	87.27.

MONEY ACCOUNT FOR 1883.

Gov. Fees paid to and accounted for by Mr. McLeod.

Gov. R. Fees	\$191.04
Fees from Chinese and others	70.80
Collection at Entertainment, For Church	26.00
Sale of Books. For Church	5.00

Total amount raised for the Mission by the Princetown school for the year 1883. \$292.84

ANNIE L. M. BLACKADAR.

FOG AND GROG.

Arthur was walking along the beach with his father one fine afternoon. He had been watching the bathers bobbing up and down, their red caps or flapping straw hats shining in the water like shoals of buoys in the ocean. Here and there he picked up a cork or a wine bottle, and at length his father pointed out to him a great hulk of a vessel that had recently been wrecked. It had on an immense load of coal—several hundred tons. You could now look into it and see piles of coal, but no one could get at it. And it would cost more to get it out than it was worth. So at last the coal was sold for eleven dollars.

"How did it happen to get wrecked?" asked Arthur.

"I asked that question," replied his father, "of a gentleman with whom I walked to the wreck the day after the accident, and I said to him, 'I suppose it was caused by fog.' He replied in one word to my question, and that word was 'grog.' So upon my inquiry, I learned that this was true; that the crew had been drinking, and of course with unsteady heads they could not steer the vessel in a straightforward course. So with many wrecks in life. Men make mistakes that end in ruin, and they often find that there is more danger in grog than in fog."

—*Tem. Banner.*

THE BRADLE ON THE TONGUE.

"How have you prospered to-day, my son?" said Mrs. Stone.

"First-rate, mother; and I think it is because I remembered the verse you gave to Sadie and me this morning. You see

we were playing at blindman's buff, and the boys would peep so as to see us. I was so provoked that I wanted to speak right out sharp, but every time I began I could see that verse real plain, 'He that is slow to anger is better than the mighty and he that ruleth his spirit than he that taketh a city,' and I did not say a word. It was hard work, though, to keep from speaking."

"I do not doubt it, Willie; but I am very glad that my little boy was so brave. I think it often requires more true courage to hold the bridle of the tongue than that of a horse."

"That verse helped me too," said Sadie. "I was hurrying along so as to call on Julia Howard before school, but just as I turned the corner old Mrs. Lane opened her window and asked me if I would go to Mr. Pinkham's store and get a bundle. I was so disappointed that I wanted to say, 'No,' but the verse came into my mind so quick I said, 'Yes'm,' and ran along."

"You did quite right, my children," said Mrs. Stone, "and have each gained a victory that is better than taking a city."
—*Well Spring.*

Letter from Mr. Lawrie.

The following letter from Mr. Lawrie Anaitum addressed to a Sabbath School in Scotland will we trust be of interest to the young. We hope their example will stimulate our young friends to labour more zealously in the cause of Christ.

£25 WORTH OF ARROWROOT.

Anaitum, New Hebrides,
August 1883.

My Dear Young Friends,—

I have to thank you very much for the very substantial way in which you helped to fill the "mission box" which we received in April last. You can easily understand how much cheered we were to find so many tokens of kindness from our Leith friends, and how such encourage us to go on in our work with renewed vigor, especially when we know that the gifts are followed by your prayers. You know that we have a prayer-hearing and a prayer-answering God: and who can tell but that some of these brown-skinned, frizzly-haired New Hebridean boys and girls, may be brought to the Saviour through your prayers.

You have doubtless heard that *example* is better than *precept*, so I must tell you that your example has had a good effect upon our children here. Some months ago I told them how the boys and girls of the Free Church Sabbath schools make contributions for the Indian and African Missions; and also for the *Dayproving*, our gallant mission ship that sails in the South Pacific Ocean. I told our Anaitum children that they should do something to help in spreading a knowledge of the gospel which they themselves have received, and at the same time told them the blessing that attends the cheerful giver. The matter was considered, and it was resolved that after the general contribution of *arrowroot* was made, the children should have a special making of their own.

I was much interested to know what would be the result of our experiment, our children never before having made any special contribution of their own. A day in June was appointed, when all the boys and girls met on the banks of two fine-flowing rivers, the water clear as crystal. Some of the village teachers were present, to superintend operations. Each party came with a nice basket of arrowroot. This was washed, grated, and strained into large tubs. When thoroughly freed from impurities, the whole quantity of arrowroot was brought to the mission station, where it was dried in the sun, and packed into casks ready for export.

When I weighed the children's contribution, it amounted in all to *five hundred pounds best arrowroot*: which, if sold at one shilling per pound, will realize the handsome sum of £25. This is being sent home to the Foreign Mission Committee of the Free Church, to be spent entirely for mission purposes.

Our children were quite enthusiastic over their first year's effort, and hope to do even better next year, provided the crop is not destroyed by summer hurricanes.

We have two intelligent young girls on our mission station, whom Mrs. Lawrie is endeavouring to teach the useful art of housekeeping. Their names are *Seimata* and *Tupid*. They came one day in great anxiety to Mrs. Lawrie, and said that the *pigs* had destroyed all the arrowroot which they had planted, and they would be ashamed when all the other children brought in their contributions, and they would be absent. When the day came to gather the root, they both went to the stream and gave their hearty assistance to manufacture the raw material, and as

shared in the honor of helping the contribution.

Go on, dear young friends. Do all you can to help and encourage missionaries in their trying work. We have been called the advanced guard of the Christian army, but we need recruits; and it is to you we look as the worthy successors of those already in the field.

May Jesus bless you all, is the prayer of your friend,
JAMES H. LAWRIE.

PRESBYTERY MEETINGS.

Presbytery of Lunenburg and Shelburne.

This Presbytery met at Mahone Bay on Tuesday Feb. 19th.

Present, Messrs. John Cameron, A. Brown, H. Crawford, I. S. Simpson, E. D. Millar, and the Clerk, ministers, with Dr. Calder, and Alfred Kedy, elders.

The attention of the Presbytery was first directed to the consideration of the new scheme for augmentation of stipends when Mr. Millar, on behalf of the committee clearly explained the matter, pointing out the advantages to be derived and showing the amount necessary to be raised, and what proportion should be raised by this Presbytery. In the table sent down by the Committee, La Have and Mahone Bay were marked to be visited.

Resolved, "That the Presbytery having heard Mr. Millar's statement of the new supplementing scheme, heartily approve of the same, and resolve to make every possible effort to carry it out in accordance with the recommendations of the Assembly's Committee."

The Clerk stated that the matter had been brought before the Mahone Bay Congregation, and that the managers were prepared to report their present position, when Edward James Esq., reported that at the annual meeting it was resolved to make a thorough canvass of the congregation, which had been since done, and they were now prepared to guarantee \$540 as a beginning. It was then, on motion, unanimously agreed, That the Presbytery having heard the statement of the managers of Mahone Bay congregation regarding the efforts already made, consider no further visitation in the matter necessary, accept the guarantee for \$540, and put the congregation on the list to be aided by the scheme.

Agreed that the Clerk be authorized to

draw on the Treasurer of the Presbyterial Fund for amount due Assembly Fund for the current year.

Report of Dr. Calder, Treasurer, was approved with thanks, and the Clerk directed to notify congregations in arrears to Presbytery Fund.

Report of Rev. A. Ross of services in Lockeport and East Jordan during January, adopted as very satisfactory, and Home Mission Board asked to pay balance of \$2 a week; and the Clerk's action regarding further supply was approved.

Rev. J. A. McLean was appointed to supply Lockeport and East Jordan on the third Sabbath of March, and Rev. James Rosborough on the first Sabbath of April, and that collections be taken at all their services for Foreign and Home Missions.

Riversdale Session reported that the congregation had paid for the quarter ending Feb. 1st, the sum of \$75. The report was approved and the Clerk directed to forward it to the Home Mission Board and ask for payment to Riversdale of \$75 according to agreement.

Mr. Millar made a statement regarding the condition of the people at settlements near Lunenburg, known as the Blue and Black Rocks, showing that at least 25 families can be classed as Presbyterian, and that most of the remainder was open missionary ground. The people have taken steps to secure a church building. He then, sustained by the Lunenburg congregation, made application to have those 25 families erected into a mission station, to be known as that of "The Rocks," to be placed under charge of the Lunenburg session. The application was heartily granted. Mr. Miller further explained the position of the proposed site, and submitted sketch plans for the new church, and stated that the people had voluntarily subscribed \$356, half to be paid before the end of March, and the other half in August of the present year, and asked the Presbytery to make application to the Hunter Church Building fund for a grant of \$500, (\$150 to be paid this year and \$150 next year.) Presbytery cordially endorsed the action taken by Mr. Millar and agreed to make the desired application.

Blanks for Sunday Schools and financial returns, and copies of petitions regarding the Sabbath law were distributed, and the following were appointed to prepare reports for the Presbytery:—1. Mr. Simpson on Sabbath Schools; 2. Mr. Cameron on temperance; 4. The Clerk on statistics.

In the evening there was a large con-

gregation present to hear the conference on the State of Religion. After devotional exercises, Mr. Millar read an excellent report for which he was thanked. The several members of Presbytery followed in short, practical, pointed addresses on the prominent parts.

The following recommendations were adopted: 1. That the members of this Presbytery unite at 8 o'clock on every Saturday evening in seeking for the outpouring of the Holy Spirit on ourselves, our church members, and the unconverted in our pastoral charges.

2., That we encourage bands of earnest members in our congregations to seek the same blessing, and especially that they should pray for the conversion of individuals in our congregations; and 3 That, following the recommendation of the General Assembly we all hold special services during the past year, in which we may aid each other as may be possible.

Already special meetings have been held in Lunenburg congregation with gratifying results, and hopeful indications for the future. Quite an interest is also being manifested at Bridgewater, where special services are now being held; and at Mahone Bay, where the outlook is very hopeful, and the interest deep. Special meetings are to be held during the next two weeks. Before the meetings have begun some have made application for admission to full communion. This spirit of the meeting seemed to be taught up by other members who are arranging for special work in the near future. Mr. Millar moved, and it was agreed that the Clerk be directed to ask the committee on the Book of Forms to place in the new editions a formula for the admission of candidates into full communion with the church.

Messrs. Brown (Convener), H. Crawford, and E. D. Milliar were appointed as a deputation to visit La Have congregation on Tuesday, 26th inst., at 7 o'clock p. m., in the interests of the Augmentation Scheme, and of the Mission Schemes in general, and report to next meeting of Presbytery, which was appointed to be held at Lunenburg, on the 15th of April, at 2.30 p. m., and at 7 p. m., for conference on Temperance and Sabbath Schools.

D. STILES FRASER, Clerk.

Presbytery of Truro.

The Presbytery met at Great Village on the 4th inst.

Eight ministers and three elders were present.

Two hours of the afternoon were spent in conference on the Sabbath school work. Rev. James Sinclair read a very full and interesting report, which the Presbytery agreed to print and distribute throughout the congregations. Practical addresses were delivered by Rev. E. Grant, Messrs J. F. Blanchard, J. K. Blair, J. B. Calkin, Geo. Fulton, Isaac Fleming, James Darning and others.

After the conference a large amount of routine business was transacted.

A call from the fourth Presbyterian congregation, Boston, to Rev. A. Burrows of St. Andrew's Truro, was read—when it was agreed that the Rev. Mr. McMillan exchange with Mr. Burrows on the morning of the 16th, and cite the congregation of St. Andrew's to appear in their own interests at a meeting of Presbytery to be held at Truro, on Wednesday 26th inst., at 11 o'clock. A. M.

The following commissioners were appointed to the General Assembly, viz., Revd's Jas. McLean, John McMillian, Jas. Sinclair, A. F. Thompson, ministers; and Messrs. J. K. Blair, J. F. Blanchard, Robert Gammell, and Hon. Samuel Creelman, elders.

Rev. A. F. Thompson applied for and obtained three months leave of absence.

In the evening a large congregation assembled, and a very interesting missionary meeting was held. Rev. A. Burrows spoke on congregational work; Mr. Thompson on Foreign Missions; Mr. Sinclair on the scheme for Augmentation of stipend; Mr. Grant on Home Missions; Mr. McMillian on the College, and Mr. Logan on French Evangelization.

The Presbytery were delighted to find the congregation of Great Village in such a prosperous condition.

JOHN McMILLIAN, Clerk pro. tem.

Presbytery of Pictou.

The Presbytery of Pictou met at New Glasgow on the 4th inst. There were present Messrs D. B. Blair, Dr. Murray, R. Laird, Mr. Donald, E. A. McCurdy, A. McL. Sinclair, R. Cumming, E. Scott, J. T. Carruthers, A. W. McLeod, and C. T. Lord, Ministers; and George Laurie, G. W. Underwood, Hugh Ross, and Alex. Grant ruling elders. Dr. Patterson was also present as a corresponding member.

A petition was presented from the Presbyterians of Glen Bard and neighborhood,

situated between Barney's River and Antigonish, intimating that they had subscribed nearly \$200.00 towards the erection of a church, and praying the Presbytery to recommend them to the Committee on the Hunter Church Building Fund for a Free Grant. It was agreed to allow the petition to lie on the table till next meeting, and in the meantime to ascertain the views of the sessions of Barney's River and Antigonish upon the subject.

A call from Stellarton was laid on the table, but owing to the want of unanimity on the part of the congregation, it was not sustained.

The Committees on Sabbath Schools and State of Religion submitted reports which were received and adopted.

The Committee on Statistics presented a report which was approved and directions were given to correspond with a view to obtain explanations with reference to certain discrepancies noted, and to take such steps as may commend themselves to their judgement to secure reliable and complete statistics.

Mr. McCurdy by appointment of the Assembly's Committee on Supplements brought the new Augmentation Scheme before the Presbytery, when the following resolution was unanimously and most heartily adopted.

"The Presbytery having heard with great pleasure the Rev. E. A. McCurdy, the representatives of the Committee on Supplements, agreed

1. To express approval of the Supplementing Scheme adopted by the General Assembly of 1883.

2. To take immediate steps to have all stipends within its bounds raised to the minimum of \$750.00 and a manse.

3. To send delegates to the congregations which are not paying the minimum aimed at by the Assembly with the view of urging them to increase the stipend paid, so far as may be possible.

4. To send deputations also to the congregations which pay at least the minimum sum, with instructions to meet, in the first place with the sessions and managers and bring the nature and claims of the Supplementing Scheme to their notice, and in the next place with the congregations for the purpose of deepening their interest in the subject and of securing liberal contributions in aid of the weaker charges.

In terms of this resolution the following arrangements were made.

Green Hill: to be visited by Messrs. Donald, A. W. McLeod, and H. Prim-

rose.

Blue Mountain, Garden of Eden and Barney's River; by Messrs. J. F. Forbes, Dr. Murray, and Alex. Grant, New Glasgow.

Merigomish; by Messrs. J. T. Carruthers, R. Cumming, and J. D. McDonald. Little Harbour and Fishers Grant; by E. A. McCurdy, A. McLean Sinclair, and G. W. Underwood.

Scotsburn and Saltsprings by A. M. McLeod, and J. T. Carruthers.

Sherbrook and Goldenville; by J. F. Forbes and D. Sinclair.

Lochaber and Goshen; by J. L. George, and J. A. McDonald.

Antigonish; by E. A. McCurdy, and J. D. McGregor.

Vale Colliery, and Sutherlands River; by A. W. McLeod and John McKenzie.

East River; by Messrs. Alex. McLean, and Alex. Grant, Stellarton.

Hopswell; by A. McLean Sinclair, and D. C. Fraser.

Westville and Middle River; by Mr. Donald, and John Fraser.

Stellarton; by J. T. Carruthers and Hugh Ross.

United Church, New Glasgow; by E. A. McCurdy, and G. W. Underwood.

James Church; by E. Scott, and J. D. McGregor.

Prince St. Church Picton; by E. Scott and D. C. Fraser.

Knox Church Picton; by A. McL. Sinclair, and Alex. Grant, Stellarton.

West River; by Dr. Murray, and John D. McDonald.

In each case the first mentioned person was appointed Couvenor of the Committee. The deputators were instructed to effect the visitation at their earliest possible convenience, and to report their diligence and its result to the next meeting of Presbytery.

The following persons were appointed commissioners to the next Assembly, viz. Messrs. Wm. Stewart, E. A. McCurdy, E. Scott, and A. McL. Sinclair, ministers, and J. D. McDonald, G. W. Underwood, J. D. McGregor, and H. Primrose, ruling elders.

A communication was read from the Presbytery of Maitland, intimating that Mr. Sutherland had declined the call from the congregations of Scotsburn and Saltsprings. It was agreed to express sympathy with the congregation in their disappointment and to appoint Mr. Carruthers to preach at Scotsburn on the 23rd inst. and to call a meeting of the congregation on the 24th, with instructions to the Interim Moderator of the Ses-

sion, and himself to confer with the congregation with reference to provision for supply and other matters connected with its prosperity.

Mr. Stewart and Mr. McLeod were also appointed to preach at Saltspings at their convenience some time during the present month, the intimation of the time to be given by themselves.

Dr. Patterson, on behalf of the committee appointed to draw up a suitable minute with reference to the late Mr. Walker, submitted the following which was adopted.

"The Presbytery in removing from their roll the name of their venerable and beloved father, Rev. George Walker, would place upon their records an expression of their sense of his personal excellence, and of his service to the Church.

He was born at Greenock on the 15th of Sept. 1804, and studied at Glasgow University, and Secession Hall. After teaching successfully for some years at different places, he was licensed by the Presbytery of Falkirk, ordained at Muirkirk in 1838, where he laboured for about three years and a half, when he was called to Johushaven, Presbytery of Arbroath, July 18th 1842, in which place he laboured for about six years.

In these places his ministry was highly appreciated and blessed. But in consequence of earnest appeals from this Province for ministerial labour, he resolved to cast in his lot with the Church here, and arrived at Pictou in May 1848. On Sept. 20th of that year, he was inducted pastor of the congregation recently organized and subsequently known as Primitive Church. In this congregation he laboured till 1874, during which time the congregation increased and flourished. But in that year a fire having destroyed their church which had just been enlarged, a union was formed with the congregation of Knox Church, of which he continued pastor till Nov. 6th 1877, when he resigned the active work of the ministry, retaining the position of Pastor Emeritus. During all the time of Mr. Walker's connection with this Church, his intercourse with his brethren was characterized by the spirit of brotherly love, and was thus uniformly pleasant and profitable. As a member of Presbytery he was punctual in his attendance upon its meetings, attentive to its business, and always ready to bear his share of the labours devolving upon him in that capacity, which for some time were unusually heavy, involving travel over the whole field from New Annan to Mason, while in addition he

served for several years as Presbytery clerk.

In the general work of the Church, he took a lively interest; to all her Schemes he gave his best advocacy, and in her Committees as he was called he freely rendered of his time and best thought to promote their success.

The Presbytery feel it their duty specially to recognize the superior qualifications which he manifested as a pastor. His preaching was the result of careful labour. All his sermons were imbued with the Spirit of the Cross, and in style were practical and pointed. His manner was fervent and impressive, so that it might be said that he "so spake that a multitude believed." The more private portions of the pastoral work he discharged diligently, not as duty to which he was bound, but as a pleasure to which he was drawn by all the impulses of his heart. In his intercourse with the people of his charge, his genial warm hearted manner, his deep Christian sympathy and his skill in dividing the word of truth rendered him to each and all the faithful pastor, the devoted Christian, and the true personal friend, while beyond his congregation he won the heartfelt esteem and affection of all classes in the community.

The Presbytery would record their devout gratitude to the Great Head of the Church for the long years of active service which he was permitted to render, for the old age in which he was still enabled to bring forth fruit, by occasional ministerial services, and by the light which his mellowed Christian character shed around him, and for his calm and peaceful end in which he glorified God by his death, and for the evidence around us that while he now rests from his labours, his works do follow him."

The Presbytery agreed to apply to the H. M. Board for two Catechists to labour within the bounds for the summer.

Dr. Patterson was appointed to supply Stellarton, and Mr. Ferry, Antigonish on Sabbath the 9th inst. Further arrangements were left to the Committee on supply.

Read a letter from Dr. Reid intimating that only six congregations within the bounds of this Presbytery had remitted contributions to the Assembly Fund for the current year. It was agreed to bring the matter to the notice of the Sessions and to request that each Session which has not yet contributed should forward a contribution at their earliest convenience.

The Presbytery closed to meet again at

New Glasgow on the first Tuesday of May.

E. A. McCURDY, *Pres. Clerk.*

Presbytery of Wallace.

This Presbytery met at Amherst on the 5th and 6th of February. All the ministers were present and Messrs. T. Davidson, R. Mitchell and T. Fraser elders.

The Rev. J. Logan of Acadia Mines was invited to correspond.

An extract minute of the Presbytery of Truro was read, intimating that Maccan in their judgment should be transferred to the Presbytery of Wallace and giving reasons; also that Mr. Logan had been appointed to appear on their behalf. Mr. Logan was heard.

After reasoning, it was unanimously agreed that the Presbytery being of opinion that the Presbyterial connection of Maccan is part of a larger question, i. e. the Presbyterial connection of all the congregations and stations in the County of Cumberland at present within the bounds of the Presbytery of Truro, regret that they are in the meantime precluded from assenting to the proposed transference.

The Clerk as representative of the Supplementing Committee, brought before the Presbytery the Assembly's new Supplementing Scheme, and explained the provisions of the same, when arrangements were made to reach all the congregations of the Presbytery in behalf of the scheme.

The congregation of Spring Hill, by letter, conveyed their thanks to the Presbytery and the Supplementing Committee for aid received in the past, and intimating that in the future they would be self-sustaining. It was agreed to minute the great gratification of the Presbytery with this communication.

Applications for Supplements from Amherst, Pugwash, New Annan and Earlton, were received. The consideration of these were meanwhile deferred till they had been visited as above appointed.

It was agreed to apply to the Home Mission Board for a grant of \$100 for the congregation of Linden.

The Rev. J. M. Robinson stated in behalf of the congregation of Spring Hill, that their church having become too small, they had resolved to build a new one, and asked the leave of the Presbytery to sell the present building. On motion the leave asked for was given.

Excellent and encouraging reports on the State of Religion and our Sabbath Schools, were given in by Revs. D. McGregor and A. Gray. The reports were adopted, and the cordial thanks of the Presbytery were given to these brethren.

The Clerk read a letter he had received from Dr. J. M. King, calling attention to the claims of Manitoba College, when it was agreed to commend the College to the sympathy and liberality of the congregations within the bounds.

Forms of petitions to the Dominion Legislature in the matter of Sabbath observance were received and distributed.

The Revs. H. B. McKay, T. Sedgewick and J. M. Robinson, and Messrs. J. B. Sutherland, F. B. Robb, and T. Davidson, were appointed Commissioners to the General Assembly; and the usual collection was appointed in aid of their expenses.

The next meeting was appointed to be held at Earlton, for visitation and other business, on Tuesday, Feb. 26th, at eleven o'clock a. m. Mr. McGregor being appointed to preach and the next regular meeting at Wallace on Tuesday, May 6th.

An interesting meeting was held on the evening of Tuesday, when addresses on Missionary subjects were given by members of Presbytery.

THOS. SEDGEWICK, *Clerk.*

Presbytery of P. E. Island.

* The Presbytery of P. E. Island met in Zion Church on the 5th Feb.

Arrangements were made for the visitation of the congregation under the Presbytery in the interest of the Augmentation Scheme, as follows viz:—

Messrs. Bayne, & M. McLeod and J. G. Cameron to visit the congregations in King's County—Mr. Bayne, convener, Messrs. Archibald, Grant, McMillan and Mahon to visit the congregations of Queen's County—Mr. Archibald convener. Messrs. McKay, Scott, Carr and A. B. McLeod to visit the congregations of Prince County—Mr. McKay, convener.

Rev. Messrs. McMillan, McKay and Scott were appointed a committee to receive returns on the state of religion, and to prepare a report on the subject. Mr. McMillan convener of the committee.

Messrs. Archibald, Mahon and A. B. McLeod were appointed a committee to receive returns on Sabbath Schools, and prepare a report on the subject for the

General Assembly—Mr. McKay convenor of the Committee.

It was agreed, with the consent of the Home Mission Board, to invite Messrs. D. Currie, J. C. Martin, and M. L. Leitch and Montreal College, to labour within the bounds of the Presbytery during the ensuing summer.

The next quarterly meeting was appointed to be held in Zion Church, on first Tuesday of May, at 11 o'clock, a. m. It was also agreed to meet for general business on first Tuesday in April, in Zion Church, at 11 o'clock a. m.

JOHN M. McLEOD, Clerk.

Presbytery of Halifax.

The Presbytery of Halifax met on Tuesday Jan. 5th, in St. Matthew's Church. There were twenty-five members present, five of whom were elders.

Dr. McGregor called attention to the death of Rev. George Walker, of New Glasgow, and moved as follows:—"The Presbytery being informed of the removal by death of the Rev. George Walker, of New Glasgow, desires to record its sense of his great worth as a man, and usefulness of a minister of Christ, and resolves to mark respect for his memory, and desire that the dispensation may be blessed, by devoting the time from half past two to three this afternoon (the time of the interment) to special prayer for the bereaved family, the afflicted Pastor, and Church, and his brethren in the ministry." Being seconded by Dr. Burns, the resolution passed unanimously, and the half hour specified was devoted to special prayer accordingly.

Moderation in a call was granted to Chalmers' Church, Halifax; Prof Forrester to preside at Moderation on Feb. 20th, at 7.30, p. m.

A call from Middle Musquodoboit to Rev. E. S. Bayne, of Murray Harbor, P. E. I., was sustained and forwarded to the Island Presbytery. The call is very satisfactory and is accompanied by a promise of \$700 and a manse.

Dr. Pollock, Dr. McKnight, and Mr. Morrison were appointed a committee to examine the book of Rules and Forms, and suggest such changes and amendments as they may regard desirable.

Rev. Duncan McKinnon tendered the demission of his charge of Little River, Musquodoboit. The usual steps were taken to notify the congregation and cite them to appear for their interests at the

next meeting of Presbytery.

Messrs. Logan, McPherson, Henry, and the Clerk were appointed a committee to receive the returns respectively on Sabbath Schools, state of religion, Temperance and Statistics, and prepare reports on these several subjects for conference to be held at next meeting of Presbytery.

The principal matter before the Presbytery was the assembly scheme for the augmentation of stipends. It was fully explained by Dr. McGregor. The Presbytery on motion decided to bring the scheme, which aims at securing \$750 and a manse for every settled minister of the church, before all the congregations of the bounds, and remitted it to the following committee to make arrangements for carrying out this decision. Dr. Burns, Dr. Pollock, Messrs Morrison, Prof. Forrest, McPherson, Laing, A. Gunn (Windsor) and Simpson, ministers; with Elders James Potter, R. Baxter, and J. K. Munnis.

Dr. Burns called attention to the appeal recently made on behalf of Manitoba College, and on motion the congregations of the Presbytery were earnestly recommended to respond to that appeal as liberally as possible.

The desirability of having evangelistic services, as last winter, was affirmed, and wherever practicable congregations are recommended to hold such services before the spring opens.

ALLAN SIMPSON, Clerk.

Gladstone's heart and mind is strongly imbued with genuine National Reform principles. He recently said; "If I am asked what is the remedy for the deeper sorrow of the human heart—what a man should chiefly look to in his progress through life as the power that is to sustain him under trials and enable him manfully to confront his affliction—I must point to something which in a well known hymn is called the "the old, old story," told in an old, old book, and taught with an old, old teaching which is the greatest and best gift ever given to mankind."

God's treasury, where He keeps His children's gifts, will be like many a mother's store of relics of her children, full of things of no value to others, but precious in His eyes for the love's sake that was in them.—*Fenelon*.

THE LATE REV. DONALD McDONALD.

The late Rev. Donald McDonald who died nearly 17 years ago was in many respects a remarkable man.

Sixty years ago he left Scotland and landed on the island of Cape Breton where he laboured for two years when he removed to P. E. Island. Though somewhat eccentric yet he wrought diligently in the Master's service. His name never appeared on the roll of any Synod or Presbytery yet he was distinguished for his unswerving loyalty to the Church of Scotland. Nine years ago a short sketch appeared in the Montreal Presbyterian concerning his life and labours. We reproduce it in our columns as we know it will prove interesting to many of our readers some of whom have heard and seen Mr. McDonald. It will also serve to show some of the hardships which the pioneers of Presbyterianism underwent in the Maritime Provinces. The more we know of their labours the more highly we should prize our privileges. We now enjoy some of the results of their labours.

Mr. McDonald was born on the 1st January 1784, in the parish of Logierach Perthshire. Licensed by the Presbytery of St. Andrew's and ordained by the Presbytery of Abertaffin 1816. Mr. McDonald left Scotland in the year 1824 and landed in Cape Breton. Without a commission of any kind from any church, he devoted himself to the task of supplying the spiritual destitution he found there. The people, without ministers, had sunk into a state of religious indifference. None but the bravest heart could have faced the privations and sufferings he endured. With the zeal and heroism of a Xavier he braved the wild beasts of the forest, the indifference and degradation of the people. His feet were covered with untanned moccasins. He walked on snow shoes and blazed his way through the pathless forest with his hatchet. He had no home to shelter him, but was contented with the chance shelter of the rudest hut or shanty and with the coarsest fare. He carried no scrip and he had no money in his purse nor would he take any reward for his labours except the primitive hospitality of the people who learned to love and know him.

In 1826 Mr. McDonald transferred his field of labour to P. E. Island and commenced itinerating from one new settlement to another enduring all manner of hardness. In 1829-30 a great revival began among the people. Many were a-

wakened under his preaching and he soon gained an absolute sway over them. He parcelled them out into congregations and before his death he had erected thirteen churches of which he was the sole minister, and had the spiritual oversight of more than five thousand adherents. He ordained elders in every district to conduct the services in the several churches, while he made his circuit among them from Sabbath to Sabbath. Distinguished for the sternness of his Calvinism he was yet of a kindly disposition, with a keen appreciation of the humorous.

After a long life of heroic fortitude and endurance, in the course of which he rose from being an object of derision and persecution to a position of high consideration and influence in public estimation, one of the most remarkable men of his time, he died at Southport near Charlottetown in the end of February 1867, aged 85 years, and was buried at Orwell where is one of his churches.

After his death the western section of his congregations with De Sable as their centre gave a call in 1868 to Rev. James McColl who remained with them four years and then removed to Earltown.

In July 1875 Rev. John Goodwell, missionary on the Island of Santo New Hebrides received a call from them in Australia on his way to Nova Scotia, which he accepted. He is still their minister.

The Maritime Presbyterian,

A MONTHLY MAGAZINE DEVOTED TO
CHRISTIAN WORK,

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

TERMS IN ADVANCE :

25 cents per annum, in parcels 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., no 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 to
REV. E. SCOTT, New Glasgow, N. S.

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

BOOK NOTICES.

ECCE CÆLUM, or "*The Hand of God in Earth*," by Rev. Aaron Burr, in which the writer shows from *History, Science, and Scripture* the ever active working of God in every event and fact on earth, that "Not a sparrow falleth to the ground without Our Father." History is the record of God's dealings with men, science in the knowledge of His works in nature, and Scripture is the Revelation of His will to men. From these three as parallel authorities the Author proves his positions by "(1) Setting aside the chief apparent objections to the doctrines, (2) Bringing forward its chief points of harmony with the constitution and course of nature; (3) Insancting decisive examples of Divine Actions. "The hand of God in Earth"—a peculiar providence that regulates the minutest affairs of this world is a doctrine that cannot be too vividly realized.

HALF HOURS WITH THE LESSONS OF 1884. Being a series of 48 short sermons on the Sabbath School lessons by twenty-four Presbyterian Clergymen, e. g., Dr. John Hall; Dr. Crosby; Dr. Kittredge; Dr. Hoge; Dr. Cuyler; &c. To those whose who have tried the book in past years it needs no recommendation further than to say that this vol. is in our judgment even better than those of former years. To those who have not yet seen it and can spare a dollar and a half for such a book, we most heartily commend it.

THE WESTMINSTER QUESTION BOOK FOR 1884. Price only fifteen cents. A neat, compact comprehensive manual for Sabbath School teachers and scholars, and at so small a cost that all may get it. For the price it is unsurpassed.

THE WESTMINSTER HYMNAL. Of making many hymn books there seems no end. This one has an advantage over many others that it has the imprimatur of the Presbyterian Board of Publication. It contains the best and most honored standard hymns and a proportion of the newer favorites.

Some of the late issues of the American Presbyterian Board of Publication, for which McGregor & Knight, Halifax, are the agents, are,

FIRST THE BLADE, by Hannah More Johnson, Price \$1.00. Earnest work on the part of a young girl, who sought to follow the Saviour amid difficulties that beset her path. A very helpful story for the young. It teaches in a most attrac-

tive way the lesson that all need to learn, that the service of God consists not in seeking to do great things but in the faithful doing of that which lies to hand, in taking up our cross and following Christ.

CONRAD AND THE HOUSE WOLF, by Joy Allison, a story for boys. It tells of the earnest struggles and ultimate triumph over the house wolf, strong drink, that desolates so many homes. One of the most prominent characters is a noble hearted strong minded boy, whose father was a useless sot, but who ultimately became a reformed and saved man. It does not set before readers an ideal beyond their reach, but is a stimulating example of what earnest purpose may with God's help accomplish.

THE GREYS, by Abby Eldridge. An interesting temperance story illustrating the evils of moderate drinking and the evil that it works even where it does not lead to drunkenness.

Ten years ago the shores of Lake Nyassa in Africa presented on all sides unbroken heathen ground and little had been done to lessen the horrors of the slave trade or stay the bloodshed of tribal wars. A great change has been effected. Christianity is taking root. Congregations of native Christians meet for the worship of God and also take steps to send the Gospel to the country around. A native convert now goes out for two days a week to read the Bible in neighbouring villages. Others unite in paying for the services of an evangelist and a monthly missionary meeting is held to hear of the Lord's work in other lands. This is very gratifying progress in ten years and many in our own congregations may well blush to hear such statements as these.

At Mr. Laurie's station Anceitum the native converts recently shipped by the Dayspring 2570 pounds of arrow root of which 500 pounds was from the children alone. This when sold will realize about £150. The number of communicants at Aname is 250 and this gift will make this Anceitumese congregation in proportion to communicants the largest contributors to Foreign Missions in the Free Church of Scotland. When Dr. Geddie landed on Anceitum there was not a single Christian. What hath God wrought since that time?

THE OLD AND THE "NEW THE-
OLOGY."

The *Christian Intelligencer* is dealing with a trenchant hand with some of the stock phrases of the "New Theology." After specifying as a "huge joke" the habit of "Matthew Arnold and Newman Smyth and the Professors and critics," of calling the Old Theology "scholastic," it says:

"Another phrase with which we have very little patience, and which to us is one of the most unmeaning and absurd ever used by men of fair intelligence, is 'the Church should believe in Christ, and not in something about Christ; should believe in the Bible, and not in something about the Bible; ministers should preach Christ, and not about Christ—should preach the Bible and not about the Bible.' What thorough, out-and-out bosh and trash that is! We would like to know how any one believes in anything or anybody without knowing about them and trusting on what he knows. We would like to know how any one is to believe in our gracious and adorable Lord and Saviour without believing in what is written about Him—in what He learns about Him. Then when this utterly senseless trash takes the form of accusing the Christian ministry and Christian creeds of presenting not Christ, but something about Christ—not the Word of God, but something about the Word of God, it is guilty of giving expression to an absolute falsehood. We have read many of the sermons, essays and books of these men, and maintain confidently that in the ordinary sermons and treatises of the ministry who believe in the creeds there is not only ten times, but a hundred times more Christ—pardon the form of expression; it is very distasteful to us; we use it because it is used against us—then in the dissertations of the 'New Theology;' and as to Christian experience, or in other words, the experience of the grace of Christ, these is next to none of it in the utterance of the 'New Theology.' We have never read any other professedly Christian words so barren of Christian experience."—*Phil. Pres.*

Cardinal Manning's health since his return from Rome has become precarious. He is unable to fulfil the duties of the diocese of Westminster combined with those of the representation of Rome in England. A coadjutor Bishop will shortly be appointed.

DID I GUIDE YOU STRAIGHT?

When General Wolsley was about to undertake his march over the plains of the Nile for his last engagement with Arabi he secured the services of an educated young Scotchman, who was familiar with the course, to guide the movements of his army. Before they took up their march the General said to him: "Now I want you to guide me straight. Guide me by the star."

During the battle that followed the young man was mortally wounded. Hearing of this General Wolsley found him in his tent. As he entered, the dying soldier raised his eyes and said:

"Didn't I guide you straight, General? Didn't I guide you straight?"

And the General could only acknowledge that he did.

Is this not a most appropriate question for parents, pastors and teachers to ask as we look upon the souls committed to our trust? By our example have we led our followers only in the path of safety? In our instructions have we declared the truth, warmly, earnestly, plainly, affectionately? Have our warnings been faithful and tender and loving?

In our exhortations have we pleaded with them "as dying men with dying men?" In our supplications for them at the throne of grace have we wrestled for them as did he whose heart's desire and prayer for Israel was that they might be saved? Can it be said of us—

"He watched and wept, he prayed and felt for all;
As a bird each fond endearment tries
To tempt its new-fledged offspring to the skies.
He tried each art, reproved each dull delay,
Allured to brighter worlds and led the way?"

Can we say, as we will want to say when we look up from our dying beds, "Didn't I guide you straight?"—*Evan. Repository.*

The two men who have done more to Romanize the Anglican Church than any other now living, Cardinal Newman and Cardinal Manning, are both in very feeble health. They are old men, and each drawing nigh, evidently, to the end of his career. Not until the next generation is upon the stage will men be able to measure the vastness of the evils which they have done.