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

The Maritime Presbyterian.

CONTENTS.

PAGE

State of the Funds	355
Augmentation Notes	356
Augmentation, Allotments to Presbyteries	367
Romish Intolerance	357
Farewell to Mr. Robertson	358
Presbyterian Congregation of Economy and Five Islands ..	360

THE NEW HEBRIDES MISSION :—

Letter from Rev. J. W. Mackenzie	362
Letter from Rev. Dr. Steele	362

THE TRINIDAD MISSION :—

Bloodshed at the Hosein Festival	364
Letter from Rev. John Morton	366

PRESBYTERY MEETINGS :—

Pictou, Miramichi, St. John, Halifax, T.uro, and P.E. Island	373
Wycliffe, by Rev. Andrew Thompson, D.D., Edinburgh ..	360
Lange and Dörner, by Rev. Dr. Schaff	379
Answering to Roll Call, by Rev. T. L. Cuyler	361
Positive Preaching	362
Praise your Children ; How to Kill a Prayer Meeting	363
Science and Religion	363
A Temperance Sermon	364

THE CHILDREN'S PRESBYTERIAN.

Letter from a Pastor ; An Angels Touch	369
A Christian Spirit ; The Jesus Teaching	370
Can a Child have Faith ? What it costs	371
Letter from Anceityum	371
Preparation for Death	372
Scenes of Darkness Let your Light so Shine	372

DECEMBER, 1884.

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HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

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HOW IT CAME ABOUT, by Mrs. A. K. Dunning, Author of "Letting Down the Bars," &c.; "Consequences;" "Duncan Gibbs Enemy," &c., by the Presbyterian Board, is a narrative of a girl who was a cripple from birth. She never walked, and might offer a good excuse for idleness but although she only lived to about the age of eighteen, and was very delicate, her life work and its after results were truly great. By God's blessing upon her gentle, unselfish, useful, cheerful life, her companions who visited her were drawn to live and work for Christ, and after she had passed away the good work went on fraught with blessing to many. It shows the power of Christianity when the life reflects the image of the Master. —**MACGREGOR & KNIGHT**, price 85 cents.

A GOOD CATCH, of Mrs. Emersons whaling cruise, by Mrs. Helen E. Browne is one of the latest publications of the Presbyterian Board. It is a narrative of a whaling cruise of several years in the Pacific in which the captain was accompanied by his wife and little daughter. Its title, "A Good Catch" is not connected with the vessel's work, but refers to the "Catch" made by the captain's wife and little daughter in their work for Christ among the ships crew, their success in winning souls to Christ. It is not often that one gets in such books a true story, they are too often made to point a moral. This is given as true, the narrative being taken from Mrs. Emerson's diary. It is very healthful, very entertaining, and instructive, and is entitled to stand in the first rank of the narrative works published by the Board. Sold by **MACGREGOR & KNIGHT**, Halifax. price \$1.15.

If each of the 20,000,000 evangelical communicants of Christendom should convert one soul each year, the whole human race would be converted in seventy-five years. If each new convert should do the same each year it would be done in less than seven years.

The Maritime Presbyterian.

VOL. IV.

DECEMBER 15th, 1934.

No. 12

STATE OF THE FUNDS DEC. 1st, 1934.

FOREIGN MISSIONS.	
Receipts to Dec. 1st '34	\$5624 55
Expenditure " " "	11643 19
Bal. Due Treas. Dec. 1st '34	\$5378 74
DAYSPRING AND MISSION SCHOOLS.	
Receipts to Dec. 1st '34	\$1156 45
Expenditure " " " (including Bal. May 1st. \$257.25)	2378 70
Bal. due Treas. Dec. 1st '34	\$1122 25
HOME MISSIONS.	
Receipts to Dec. 1st '34	\$1800 20
Expenditure " " "	2349 19
Bal. due Treas. Dec. 1st '34	\$666 30
SUPPLEMENTS.	
Receipts to Dec. 1st '34	\$4676 45
Expenditure to " " "	2450 45
Bal. on hand Dec. 1st 1934	\$2226 00
COLLEGE.	
Receipts to Dec. 1st '34	\$3380 08
Expenditure to Dec. 1st '34 (including Bal. May 1st 1934 \$4482 00)	\$10084 34
Bal. due Treas. Dec. 1st '34	\$6605 16
AGED AND INFIRM MINISTERS FUND	
Receipts to Dec. 1st '34	\$437 20
Expenditure " " "	1223 55
Bal. due Treas. Dec. 1st '34	785 85
RECEIPTS FOR THE MONTH OF OCT.	
Foreign Missions	\$ 216 40
Dayspring and Mission Schools	349 23
Home Missions	376 25
Supplements	636 38
College	95 11
Aged Ministers Fund	75 07
French Evangelization	101 02
	\$3449 08

P. G. MCGREGOR, Treasurer.

"I have been a member of your Church for thirty years," said an elderly Christian to his pastor, "and when I was laid by with sickness for a week or two, only one or two came to visit me. I was shamefully neglected." "My friend," said the pastor, "in all those thirty years how many sick have you visited?" "Oh," he replied, "it never struck me in that light. I thought only of the relation of others to me, and not of my relation to them."

The Maritime Presbyterian closes with this issue its fourth volume.

We wish to thank those who have taken so much trouble in aiding its circulation. Your kindly help has been the means of whatever measure of success it has reached. To that same kindly help we look and trust for continued and increased success in the future.

We would ask of our readers two favors small to them but great to us.

1. Please renew your subscriptions at once so that your agent may without delay send in the order.

2. Try and get another subscriber.

If each reader would do so, the circulation might in this way be easily doubled. The first duty of every Presbyterian family is to take "The Presbyterian Record" After that, the duty is to provide the family as far as possible with good reading matter, with news of the progress of our own church and of Christ's kingdom throughout the world. The Maritime Presbyterian gives more letters from our missionaries than any other paper. Through the kindness of our Church Agent the State of the different Funds is kept constantly before the Church. It is so cheap that all who wish may have it and the aim as in the past will be to make it useful.

It is mailed regularly on or before the 15th of each month. If agents do not receive it on or before the 29th they would confer a favor by sending a card giving notice.

Please remember that in parcels to one address, the term are 25cts. per year in advance, that all subscriptions whether for a whole year, or part of a year, must end with December, and that single copies in separate wrappers are forty cents per annum.

The expenditure and receipts for the past year will be published as soon as possible and the balance handed over for missions.

AUGMENTATION OR SUPPLEMENT

TRURO PRESBYTERY.

Springdale, has raised the salary of its pastor from \$700 to 800 this year, and has given \$60, its allotment, to the Fund.

Upper Stewiacke, allotted \$100, Session asked for a collections of \$70 intending to raise the \$30 in some other way. Collection was taken and amounted to \$109. In all they give \$115.

Middle Stewiacke and Brookfield, raised its pastor salary this year from \$725 and manse to \$800 and manse. Allotted \$120 gives \$125.

Chilten, allotted \$70, Session thought it better to make two collections asking half now, and half at another time. The first collection was taken a few days since, and \$68, nearly the whole amount, was given. The people are now talking earnestly of raising their pastor's salary from \$700 to \$750

PICOUV PRESBYTERY

Merbrooke, allotted \$75 and paid.

Merigomish, allotted \$50, and paid, and the next step will no doubt be raising their own pastor's salary to the minimum from \$700 and a manse to \$750 and a manse.

James Church, New Glasgow, allotted \$200, and paid.

United Church, New Glasgow, allotted \$300, paid \$300.

HAMBURG PRESBYTERY.

Parish St. Church, allotted \$100, and paid.

Annapolis allotted \$30, and paid.

PRESBYTERY OF ST. JOHN.

Chipman, a scattered charge where Rev. Samuel Johnson has been laboring for eight years receiving but \$400 per annum from the people and \$100 from the Supplementing Fund, was allotted \$75. It has within a few weeks raised the amount, and added \$50 to its pastor's salary.

Rev. J. D. McDonnell in his address to Synod, urged that as ministers were to be specially benefitted, their brethren who were receiving better support should give liberally to the Scheme.

The Agent of the Church has acknowledged receipt of \$100 from one minister.

We know of another whose salary is but \$900, who is giving \$50 to the congregational contribution for the Fund, and others, receiving ore, but by no means the largest salaries, who are giving \$40, \$36, &c.

PRESBYTERY OF P. E. I.

The Presbytery of P. E. I. met at Cardigan on the 25th Nov. for the induction of the Rev. E. Gillies into the pastoral charge of Cardigan and Dundas. Rev. A. W. Mahon preached, Rev. W. P. Archibald narrated the steps taken in connection in the call, put the usual formula of questions, led in prayer and inducted Mr. Gillies. The minister was addressed by Rev. J. M. McLeod, and the Congregation by Rev. William R. Frame. Mr. Gillies was welcomed in the usual way, introduced to the Session, his name added to the roll of Presbytery, and took his seat accordingly. At this stage, the trustees, paid Mr. Gillies his first quarter's salary in advance.

A very cordial and unanimous call from Murray Harbour to Rev. A. Roulston was laid on the table, accompanied with a guarantee of an annual salary of \$760, and a Manse and Glebe. The call was sustained and the Clerk instructed to forward it to Mr. Roulston. Mr. R. having intimated his intention to accept the call, his induction was appointed to take place on the 9th Dec. in the Church on Peter's Road at 11 o'clock A. M., Rev. W. H. Spencer was appointed to preach the induction sermon, the Moderator to preside. Rev. Geo. McMillan to address the Minister, Rev. N. McKay to address the congregation. Mr. Spencer was instructed to exchange with Mr. Roulston on Sabbath 30th inst., and serve the edict in the three churches at Murray Harbour.

The congregation of Valleyfield and Brown's Creek asked for moderation in a call to Rev. Alexander Ross of Woodville, Ontario, guaranteeing an annual salary of \$900 with a manse and glebe. The Rev. E. Gillies was appointed to

preach, and moderate in a call in said congregation on 16th Dec. at 11 o'clock a. m. and Rev. Mr. Roulston to preach in that congregation on the 7th Dec. and give notice of said moderation.

Having learned that the Rev. J. G. Cameron of Souris had met with a serious accident, by which he must for some time be laid aside from public duty the Presbytery agreed to record their sympathy with their brother, and appointed Rev. M. Mahon to preach on Sabbath.

Rev. D. McKinnon was appointed to preach in Richmond Bay West, on 1st Sabbath Dec., and in Valleyfield on the 2nd and 3rd Sabbath same month.

Rev. Charles Fraser was appointed to supply Lot 16 and adjacent stations until the next quarterly meeting.

Arrangements were made for visiting supplemented congregations with the view of stimulating them to increased effort to reach the minimum salary of \$750 with a manse.

J. M. MACLEOD, Clerk.

A gentleman in Newfoundland wishing to enter our Pine Hill institution, Halifax, but being precluded on the score of ill health, has very generously offered to assist any young man anxious to study for the ministry but whose resources are limited.

On the 30th October, Mr. and Mrs. Charles Murray left Scotland for New Hebrides. Mr. Murray will be supported by the Presbyterian Church of New Zealand, North, and after his ordination will spend some two or three months in visiting some of the principal congregations in New Zealand. He will likely go down to the islands in the Dayspring with Mr. Robertson. Mr. Murray is a brother of the Rev. W. B. Murray who is now leaving the Mission field at Ambrym on account of ill health, and will probably take up the work in the island which his brother is compelled to leave.

On Sabbath the 19th of October, Rev. A. B. Dickie dispensed the sacrament of the Lord's Supper at Mount Uniacke, Gold Diggings. The day was favourable and a large audience gathered at the Hall. A little over twenty years ago this mining region was an unbroken for-

est, now there are 40 resident families and a large number of young men. Nineteen persons sat down at the table of the Lord, and ten were admitted for the first time.

During the past summer, Mr. Frank Coffin catechist, laboured in this field with great acceptance and his labours were abundantly blessed.

\$200 were raised for his support, and nothing was drawn from the Home Mission fund. An organ was also purchased costing \$83. Three Sabbath Schools were efficiently conducted, two of which are still open. The prayer meeting at the Diggings has not been closed since the catechist left the field, and not less than five take part in the exercises. Supply is being provided for this mission station during winter.—COM.

ROMISH PERSECUTION.

The spirit that animated the Church of Rome in days gone by, when the thumb screw, and boot, the dungeon, the rack and stake were its agents for converting men, is still unchanged where it has the power.

Three or four weeks since there was a brutal attack on Father Chiniqay as he was preaching in one of the French Presbyterian churches in Montreal. Stones flew thick and fast. The windows of one of the churches were smashed, and the old man narrowly escaped with his life.

In Mexico a few weeks ago, a new station was to be opened by missionaries of the American Presbyterian Church. On Sabbath the bell rang for mass. The people went. The priest preached a sermon appealing to their worst passions, telling them that at whatever cost the Protestants must be prevented from celebrating their services, for they were heretics, enemies of their country, abandoned in their moral character, and ought to be destroyed. After mass was over the men, some 500 in number, armed with stones,

dub, knives and wooden swords, rushed like demons to the house where the missionaries were staying. They attempted to escape amid a shower of stones and blows. One though sorely wounded managed to escape. Another, Rev. Nicamor Gomez; did not fare so well. A large stone thrown with great violence, struck him on the mouth, crushing in his teeth and inflicting a dreadful wound on all the lower part of his face. Another stone struck him on the back of the head and a blow from a wooden sword gashed the whole length of his face. He fell to the ground and was left for dead. He was afterwards removed but soon passed away to wear a martyr's crown. His two sons, one of them a minister, escaped, terribly bruised.

Such is the spirit of Rome. As an organization it is the bitter foe both of civil and religious liberty. With the serpents cunning it insinuates itself into the institutions of a country, and with a serpent's might, as it constricts its folds it crushes out the spirit of life and liberty.

FAREWELL TO MR. ROBERTSON.

The Board of Foreign Mission met in James Church, New Glasgow Nov. 28. Mr. Robertson was present.

The following resolution was passed:—

"The Board at the close of Mr. Robertson's furlough express gratitude to God for the work which our missionary has been enabled to do, in visiting many congregations in the Maritime Provinces, Quebec and Ontario, and rehearsing what the Lord has done by the Gospel, in the conversion of savage tribes from heathenism to christianity. They would give thanks for the health and strength of their missionary, after his fatiguing journeyings and toils; and for the welfare of Mrs. Robertson and family. They would commend them to the affectionate remembrance of our people at the throne of the heavenly grace; and would

now in prayer invoke the protection and guidance of God, in their journeying and voyages to their field of labour.

Dr. Burns by request offered prayer, embracing thanksgiving for the past, with petition for the continued presence of God. The chairman suitably addressed M. Robertson. who spoke in reply, of benefits manifold resulting from his visit to his home and native land; of kindness experienced, and of his desire now to return to his charge.

Mr. Robertson then visited the Ladies Society, which was in session in the United Church. Mrs. Robertson was present. A pleasant social tea was enjoyed. The missionary and his wife addressed the meeting, and a most enjoyable hour was closed by singing and prayer.

THE FAREWELL MEETING.

In the evening a farewell missionary prayer meeting was held in James Church. The rain poured heavily, but there was a large gathering.

Dr. MacGregor presided, Dr. Patterson Mr. Jack, of Maitland, Messrs. Murray, McCurdy, and Scott of New Glasgow, Mr. Meikle preacher all contributed by prayer or speech, to the interest of the meeting. Mr. Robertson's closing address which the people heard with deep attention was followed by the "Sweet by and by" sung with exquisite pathos. The singing of Psalm 136 was followed by a prayer in the same strain from the pastor of the Church. The collection amounted to \$38,71, and the whole service proved impressive and refreshing.

They were to take their departure on Wednesday 3d inst. holding meetings on the way at Amherst, Campbellton, St. John, Montreal, Kingston, Toronto, and Hamilton, and Sarnia, thence to San Francisco, to take steamer for New Zealand, but on the morning of departure three of their children were down with measles. Mr. Robertson went on to hold the meetings which had been appointed and will if all goes well be joined by the family on the road.

PRESBYTERIAN CONGREGATION
OF ECONOMY AND FIVE
ISLANDS.

The first settled minister of that congregation was the Rev. Andrew Kerr. Occasional supply had been given by Rev. John Brown and others, but Mr. Kerr was the first to take Pastoral oversight. In the *Missionary Register* of the Presbyterian Church of Nova Scotia, Nov. 1853 there was published an obituary notice of Mr. Kerr. From that paper we learn that his parentage belonged to that class of Scottish peasantry, which constituted the *pith and marrow* of the early Scession Church.

Mr Kerr was licensed to preach the gospel by the Presbytery of Edinburgh, about the year 1800, and was shortly afterwards married to Mary Neilson, daughter of Mr. George Neilson, merchant, Dunbar, a town in East Lothain, a sister of Mrs. Kerr's was also married to Rev. Andrew Bayne, minister of Dunbar and father of the late Rev. James Bayne, D. D. of Picton N. S.

At that time earnest appeals were sent from the church in Nova Scotia to Scotland for ministers, and Mr. Kerr was appointed by the General Associate Synod. At first he refused to accept the appointment. For a lengthened period, his mind appears to have been so powerfully prejudiced against the appointment of his ecclesiastical superiors, that he abandoned the ministerial and adopted the mercantile profession. In business he was a failure. One effort after another was made at Dunbar, Edinburgh, Leith Walk and Allea, but each successive step was downward, until, under strong apprehension of the path of duty, from which he was vainly endeavouring to flee, he yielded himself to his original designation as an American Missionary,

He sailed from Leith in the year 1817 for Halifax and shortly after his arrival in the Province he was called to the Congregation of Economy and Five Islands, and was soon settled. In common with all the ministers throughout the country at that time, he found it necessary to procure a small farm and to devote to farming, energies that should have been employed in his ministerial labors. He was a good farmer and he succeeded in accumulating a considerable amount of property. His pulpit qualifications were of a high order. In literary, and still more in theological attainment he occupied a high position. He was an instructive and acceptable preacher, and was

gladly listened to, not only by his own people, but by other congregations. Even now many of the old inhabitants of Economy often speak of Mr. Kerr's exhortations and sermons, while they feel for himself and Mrs. Kerr with the profoundest respect. Her death occurred on the 4th of June 1845 and with the result of a sudden and violent overturn of her earriage, in which she and her husband were returning from the Sabbath services. Their union had been long and happy, but their separation exercised a most depressing influence upon the survivors of the left no family.

Mr. Kerr laid the demission of the congregation upon the table of Presbytery in January 1847, when his colleague and successor was mandated to the oversight of the congregation of Economy, Five Islands, Parson's and Sturgeon, but his demission was not accepted till January 1848. His last discourse was delivered at Economy shortly afterwards, amid the deep and apparently universal regrets of the flock, who had enjoyed his labors for nearly half a century. He moved to Halifax and spent the remainder of his days in the hospitable mansion of his nephew, Andrew MacKinlay Esq., and died there in the 92nd year of his age.

Rev. James Watson was Mr. Kerr's colleague and successor. He was born in Glasgow, Scotland, on the 23, Feb. 1808 was licensed to preach by the Relief Presbytery of Glasgow in 1826 and was called to the parish of Waterbeck in 1830, resigned his charge there and sailed for Nova Scotia in 1842. He taught Grammar School in Musquodoboit for a few years, when he accepted a call to the congregation of Economy &c. After five years faithful labor here he resigned and in 1852 he was settled at West River in 1857 he was settled in New Annan in 1858 and then died on the 12th December 1881, aged seventy-nine years. Mrs. Watson still lives.

Rev. James Thomson succeeded Mr. Watson at Economy, and labored here for about a year. He was afterwards settled at West River where he still lives.

The congregation was then vacant for some time. Looking over the minutes of session we find the names of Rev. Daniel McCurdy, A. L. Wiley, John McLeod, Henry Crawford and Hugh Ross, as moderators of Session *pro tem*. At a meeting of Session under date July 30th 1856 attention was called by some of the elders to the prevailing dejection of the Lord's Day by fishing operations, and a resolu-

tion was accordingly passed and ordered to be read from the pulpit condemning such operations. That resolution did not deter all the inhabitants of the place from further transgression.

The Rev. James McG McKay, then minister of Parrsboro, Southampton &c. was called by the congregation of Economy, and Five Islands and in due time was settled. The minute in the Session book, in which his name first occurs, is under date of September 15th 1858. After a faithful and successful ministry he resigned his charge on December 31st, 1877. He is now minister of Shediac and Shemogue, N. B.

Rev. A. F. Thomson, having labored at Mabou, C. R. for four and a half years was called to Economy, and was inducted to the pastoral charge on March 18th 1873. He labors among a warm hearted people who are loyally attached to the Presy. Church. At present there are 120 families, 253 communicants and 43 Elders in the congregation. During Mr. Thomson's Pastorate seventy names have been added to the roll, but the removals nearly balance the additions. Removals from the roll arise chiefly from the Exodus from the country. Few other congregations have suffered so severely from emigration. Financially the congregation is prosperous. The grace of liberality is developing. There is a good staff of Elders. There is a large number of persons who take an active and efficient part in the prayermeeting, four of which are maintained.

A.

WYCLIFFE.

BY THE REV. ANDREW THOMPSON, D. D.,
EDINBURGH.

The last day of the present year marks the Quincentenary of the death of John &c. Wycliffe.

On New Year's Eve 1384, this greatest of our early Reformers, ascended from a long life of noble toil, heroic endurance and usefulness for his own and later ages which it would be difficult to over-estimate, to his heavenly reward.

Wycliffe was unquestionably the greatest of the Reformers before the Reformation—sowing the seeds whose fruits the leaders of the Reformation, so many generations afterwards, were to reap,—even at this day, becoming greater in men's estimate, as historical research has made

him better known,—standing before us more distinct than ever in his colossal proportions, as we look back upon him through five centuries,—fit to occupy an equal platform of preeminence with Tyndale, and Calvin, and Knox,—second only, in gifts and influence, to 'the solitary monk who shook the world.'

Wycliffe was born somewhere near Richmond in Yorkshire in 1324. He seems to have belonged to the class of yeomen who farmed their own lands—a vigorous and independent part of the community even in those times. In his boyhood, he gave unmistakable signs of superior mental gifts, and there were even gleams of genius which gave promise of future greatness. In his University life in Oxford, upon which he entered at an unusually early age, he achieved rapid distinction rising at length to be Master of Balliol College, and soon after to be Warden of Canterbury Hall. His great learning and diligent study of the Scriptures, in which from his youth he had found congenial delight, won for him, among the men of his University, the honourable designation of the "Evangelical Doctor."

It is not our intention, however, to write a biographical sketch of Wycliffe; our one object is to mention some of those eminent services by which this singularly great and noble-hearted man made England and the Church his debtor.

One of his greatest and most arduous services was his assisting in delivering the kingdom from the payment of a heavy annual tribute to the Pope, which, some ages before, had been pledged to Rome by the abject pusillanimity of King John, as well as the recovery of the revenues of many of the richest benefices which had been alienated from England to the Papal treasury. The money annually abstracted from this country to enrich the Pope, exceeded five times in amount that which flowed into the national exchequer. By his tracts and speeches, as well as by his acting as a commissioner to the Papal court, Wycliffe did not a little, along with John, Duke of Lancaster and many of the barons of England, in ridding the kingdom of this monstrous grievance, which was at once impoverishing and degrading, and in securing that Rome should never again receive tribute from 'this free realm of England.'

One of the most distinguishing facts in Wycliffe's action as a Church Reformer, was his fearless assertion of the sole and

supreme authority of the Word of God, and the inalienable right of each individual to judge for himself in all matters of religion. These two doctrines, it is scarcely necessary to say, are the fundamental principles of all true Protestantism, and lie at the very basis of religious liberty. I suspect it is a very general impression that these principles were not wrought out and announced until the Reformation. But this is a mistake. We find them not merely hinted at in Wycliffe's writings, but brought into prominence in his instructions to the people and in his conflicts with the Papacy. The belief of them made him bold and firm, and their announcement struck a chord in many prepared hearts among the people, who had become restive and conscientiously humiliated under their long ecclesiastical bondage.

Wielding in his firm grasp the 'sword of the Spirit which is the Word of God,' and refusing deference to the authority of Pope, or king, or prelate, where God had spoken, Wycliffe did not shrink from assailing the Romish doctrine of the Mass, which concentrates in itself all the worst and most characteristic elements of papal error. It was a bold thing to do in his days, but his brave heart did not quail from utterances, which, while true, were dangerous to speak. His great intellect saw more clearly on this matter, even than Luther's. He had no quarter for unscriptural mysticism, whether in the form of transubstantiation or of consubstantiation. The bread and the wine were emblems, and nothing more. The 'real presence' was a spiritual presence. The Puritan formula on this matter could scarcely be more simple and spiritual than that which has been spoken and written by Wycliffe six centuries before.

Those who have studied with average diligence the life of Wycliffe, will agree with us in regarding as one of the most important services of his public life, his fearless and persistent exposure and opposition to the various orders of preaching friars. These men, under a vow of poverty, travelled in great numbers over every part of the kingdom, begging for alms, and often obtaining large sums of money, by which they enrich the monasteries and convents, whiled, by various expedients they also succeeded, in some degree, in restoring the waning popularity and influence of the Papacy. Their voluntary poverty seemed to many to relieve them of all suspicion of selfishness, while the gifts which they received were often the price of indulgences for sin, or

the people were taught to regard them as so many steps to salvation and heaven.

Wycliffe saw the certain tendency of all this, and hastened to unmask and counteract these mischievous workers. But like a true reformer, he met and drove back the tide of error, by sending forth, in great numbers, the teachers of the opposite truth. These were his 'poor priests,' who wore a simple uniform to distinguish them as his evangelists. They were poor without the vow of poverty, coming with no promise of indulgences as the barter for alms, or teaching that donations to the monastery would be a passport to paradise, but preaching the doctrine of forgiveness on the ground of the righteousness of Christ, which, whensoever it is believed, becomes the root and germ of holy affection and of a Christ-like life. And this message spread like lustral fire. It awakened a revival over large districts of England, resembling in depth, extent, and influence that which was produced by the preaching of Whitefield and Wesley in the eighteenth century.

One who was uniformly to the work acknowledged that, were you to meet two men on a road, it was almost certain that one of them would be found to be a disciple of Wycliffe. The influence spread into Scotland, especially into its western countries, such as Ayrshire, where his disciples were known under the name of 'Lollaris,' and continued from generation to generation, until the trumpet of the Reformation sounded, and they became part of the great Protestant communion.

And far over into Eastern Europe, especially in Bohemia and neighbouring regions, the health giving power was borne, for although Huss and Jerome did not receive their first kindling from our Reformer, his writings, and probably also his correspondence, quickened the flame and supplied much of the fuel. Huss translated many of Wycliffe's writings into the language of Bohemia; and Jerome, on his second trial, with the martyr's stake and the faggots almost in sight, confessed, himself to be a disciple of Wycliffe.

The last public act of Wycliffe was not his least. The two closing years of his life, spent by him in his quiet rectory at Lutterworth, to which he had retired, were employed in translating the Scriptures into the English language. It was his high and unique honour to have been the first to give to his fellow-countrymen the whole Bible in their native tongue,

in which they might read the wonderful works of God. He was indeed assisted in translating some parts of the Old Testament by two true and qualified friends, but his hand and spirit were in it all, and essentially it was Wycliffe's work.

It is true that it was translated from the Latin Vulgate, and that it carries with it some of the defects of that ancient version. But he who would do the work of a translator well, must not only know the language from which he translates, but be master of that into which the book is rendered, and in this respect Wycliffe has shown preeminent qualifications. He is in sympathy with the divine thoughts of the Bible, and puts them into English dress and form with a manly vigour and distinctness, and not least, a felicity of diction which is the combined effect of devotion and of genius.

It was not until considerably more than a century later, that the art of printing was given to the world. But as soon as the great work of translation was finished, nimble writers who loved the service, were ready to transcribe it, and so it was multiplied and circulated, and copies descended as precious heirlooms from generation to generation, until the printing-press appeared, and seemed to repeat in a new form the miracle of multiplying by thousands the bread of life.

Wycliffe gave to the English people their first English Bible, but he and his great contemporary Chaucer, might also be said, the one by his English Bible and the other by his poems, to have done much to form the English tongue. Wycliffe was permitted to live long enough to finish this sacred work, and then, as if he had 'fulfilled his course,' a stroke of palsy loosened the cords of the earthly house of his tabernacle, and set his noble and saintly spirit free.

It is remarkable that while, because of his opposition to error and superstition, injustice and wickedness, he had many enemies who even thirsted for his life, no one was permitted to injure him, of 'so much as a hair of his head.' John of Gaunt had been his powerful friend and protector, so long as he was contending with Papal presumption and rapacity, and in his later years, his disciples became so numerous in every rank of the community, that no man durst lay his hands on him to touch him, because they feared the people.

His body was buried in the quiet churchyard of Luttreworth, near to the

banks of the rapid stream of the Swift. But the rancour which did not dare to touch him while he lived, fourteen years after his death, vented its impotent rage upon his dust. By command of the Pope, his bones were disinterred, and cast into the neighbouring stream. This is a kind of honour which has befallen some of the world's greatest worthies. Base natures have loved to trample on the dead lion, that had often made them tremble when living. And 'thus,' says Thomas Fuller, in that often quoted passage which is alike remarkable for the beauty of its thought and the music of its language, 'Thus, this brock did convey his ashes into the Avon, Avon into Severn, Severn into the narrow sea, and this into the wide ocean. And so the ashes of Wycliffe are the emblem of his doctrine, which is now dispersed all the world over.—*U. P. Miss Record.*

NEW HEBRIDES MISSION.

Letter from Rev. J. W. MacKenzie.

Erakor, Efate, July 26th 1884.

My Dear Dr. MacGregor,—

Your favours of Dec. and January came duly to hand, the latter by way of Noumea, being too late for the Dayspring. We are glad to hear that there are some mission goods on the way for us. They will be most acceptable. Ah, sorry they were too late for the Dayspring. Will you kindly thank the donors on our behalf. I hope to be able to acknowledge them myself when they come to hand.

The Dayspring is now due from the North and I am very much behind hand with my letters, consequently I fear I shall not be able to tell you much about our work, nor to write those parties who are so kindly assisting us with their contributions. But as there is frequent communication between this Island and Noumea, I hope to write them soon. But for the present let me say we are exceedingly gratified and encouraged.

You have probably before this received a communication from Dr. Steel agent the land here purchased by Capt. Fraser. I cannot tell you how thankful I am that the matter has been settled. I think it highly probable that had I not providentially learned that Mr. Cronstadt was about communicating with the manager of the French Company about land, it would have fallen into their hands before this. Dr. Steel thought it

better that the land should be purchased by the agent of the N. H. Mission and held in trust for the christian natives, so I presume he has asked our Board to pay for it. I think however that the natives should pay for it themselves, for of course it does not matter to them in whose name the land is held, so long as they can plant on it. My proposal to Dr. Storl was, that he should purchase it out of my salary, and that the natives should raise what money they could, and make up the rest with proceeds of arrowroot. They have collected between eight and nine pounds, which sum I intend paying into Dr. Steel's hands, for our church, that is, provided you have purchased the land, and part of the balance, if not the whole of it, I intend taking out of the proceeds of this years arrowroot, when it is sold.

I am ordering my house this trip, hoping to hear that the Board has sanctioned its payment.

We feel much encouraged in our work. During the past year about seventy have renounced heathenism. About half of them belong to a mountain away inland, and have moved down near the shore, expressly for the Gospel. They have built a neat grass church, and have a teacher living with them. Some half dozen of them now attend the candidates class. The Fila people have also built a church and about a dozen of them attend the above class. Fifteen church members were admitted, two of them from Fila.

I am enclosing a schedule which was prepared for our Mission Synod. It contains the statistics of our station at the end of May.

The 70 yds of print are a contribution from Erakor to the people of Intang where teachers have been settled recently, and where they have but small means of getting clothing. I may also add that the christian natives at Pango gave nearly all the natives of Fila who recently came in, a present of a shirt or dress. This they did of their own accord.

I have much satisfaction with my class of young men. They render valuable assistance in many ways, such as teaching in the children's school, holding service on Sabbath at the nearer villages, itinerating with me &c. When we went to the annual meeting I sent four of them to stay with teachers and assist them at their outstations. But although we are gaining ground from the enemy in so many directions, some strong holds still offer determined resistance. Not long ago two teachers went to Meli, a small island in Pango Bay, about six miles dis-

tant. They intended remaining till the next day, which was Sabbath, in order to hold service but they were told they would be cut in pieces if they remained, and they were shown the tomahawks with which they would be murdered.

Since I returned from the meeting I have been busy getting my translation of St. John's Gospel ready for the press. I hope to get it printed when the Dayspring is in Sydney first trip.

Although there is considerable difference of dialect, Mr. MacDonald and I have decided to make one translation for the island. By taking alternate books we hope to give our people the whole New Testament before many years. Our health continues good, except that Mrs McKenzie complains of feeling a little languid at times. This no doubt is owing to overwork.

With kindest remembrances to you all
I remain, Yours faithfully,
J. W. MCKENZIE

Letter from Rev. Dr. Steele.

Sydney N. S. Wales 8th Oct. 84

My Dear Dr. McGregor, —

I am happy to inform you that the Dayspring arrived safely in this port on the 8th Sep. and sailed again on the 4th Oct. You would receive the letters brought from the New Hebrides. The vessel brought 41 casks of arrowroot, more than ever before and more than we know what to do with. Several of the missionaries have friends in the churches to which they belong who undertake the sale, but Messrs. Annand and McKenzie are not so well provided in that way owing to the distance from all their constituents. The market in Australia and New Zealand is pretty well stocked by the missionaries from these parts. Little can be done for the sale of arrowroot here owing to the great supply from other Islands of the Pacific and to the fact that it is being made in the Northern part of the Colony. I have sent Mr. McKenzie's casks to Glasgow in hope that by the influence of Dr. Inglis it may be sold.

Mr. McKenzie has forwarded Mrs of St. John's Gospel in Fat-se for the purpose of being put through the press in Sydney. I have at his request applied to the British and Foreign Bible Society in London to pay the expense, about £64 for 1500 copies.

The Rev. W. B. Murray who had co-

cupied Ambrym as the missionary of our church in New South Wales has returned invalided and the medical examination pronounces him *permanently incapacitated for the work*. This is a great trial after our long waiting for a missionary. His brother is coming out as a missionary to be supported by New Zealand church, and we hope he may take up the fallen standard on Ambrym.

I have sent down the addition to Mr. McKenzie's house by the Dayspring.

With kindest regards,

I am, Yours faithfully,

ROBERT STEEL.

DEPARTURE OF A MISSIONARY AND HIS WIFE FROM SCOTLAND.

On Friday the 3rd of October Mr. and Mrs. Charles Murray sailed from the Clyde for Port Chalmers, New Zealand, on route for the New Hebrides in the *Margaret Galbraith*.

Mr. Murray is an A. M. of the Aberdeen University, and passed his curriculum of theological study in the Free Church College of Aberdeen. He was licensed on the 4th of July last by the Free Church Presbytery of Deer. He is engaged and will be supported by the Presbyterian Church of New Zealand (North).

He will be ordained (D. V.) at the first meeting of the General Assembly of that Church, and will spend two or three months in visiting and addressing some of the principal congregations in New Zealand.

He will then proceed to Sydney and go down to the Islands in the mission vessel the *Dayspring*.

His elder brother, the Rev. W. B. Murray, A. M., and his wife, went out to the New Hebrides Mission two years ago, and are supported by the Presbyterian Church of New South Wales.—*Free Church Monthly*.

The Rev. W. B. Murray above mentioned is the one referred to in Dr. Steel's letter in another column, who has been compelled to give up the work from ill health.—*Ed.*

THE TRINIDAD MISSION.

Our Trinidad Mission is to the Coolies. Whatever concerns them is of interest to our readers. We give below an extract from the *Witness*, the *San Fernando Gazette*, and the *New Era*, Trinidad, from which a pretty clear idea of the trouble will be gathered.

The Government passed a resolution, affecting the manner in which the festival of the *Hosain* was hitherto celebrated by our Coolie immigrants, and made certain restrictions and conditions by which their conduct should in future be regulated in the carrying out of their festivities. In consequence, a memorial was drawn up by several of the heads of the Coolies, and addressed to His Excellency the Administrator, praying that the matter might be reconsidered by the Government, and that the festival should be allowed to go on as hitherto, they becoming responsible for the behaviour of their people. In course of time, the reply was sent to the petitioner, which, as might be expected, was unfavorable. A considerable time elapsed between the receipt of the Government's reply, and the festival day; the interval was occupied in giving the best assurances that the Government was irrevocable, and in conciliating the Coolies to the obedience of the Regulations. The precautions taken by the Government were simply in support of its supremacy, which would have been seriously compromised if a superior force did not protect it. The Coolies were warned of the Government's intentions, and strong indications of them were ostentatiously paraded before them for some time before the eventful day; a considerable stir was made in the matter, and measures were not wanting to make "assurance doubly sure." Despite all warning, all entreaty and all counsel, the Coolies came forward in a hostile advance on the Government, and behold the consequences—consequences which we do not defend, and which it were well if they did not follow—but which are the outcome of a rebellious and unjustifiable defiance of law, and which, as such, should receive due consideration from those interested in the general prosperity of the Island. It has not been attempted to gainsay this, nor has an interpretation been offered for the conduct of the Coolies throughout this very unpleasant affair. It seems therefore that either the authorities should

have maintained the supremacy of Government, or have yielded in impotent passiveness to the merciless arrogance of the largest section of our laboring population.

This was the position in which matters stood at about mid-day of Thursday the 30th October last, when, as time passed on, three processions of Coolies with their tadjas from opposite parts of the country advisedly, defiantly, and of their own will and intention entered on the commission of a serious offence against the law, and despite all advice to the contrary came within the margin of the Town: and nearly in contact with those who were armed to prevent the carrying out of their purpose. Warning, entreaty remonstrance availed nothing: the intimation that some of their comrades had fallen under the fatuity of their determination availed nothing to others who were stimulated by the sad tidings to rush into the town that threatened. They came, defied, and defiant they fell. In all the dead and wounded number 110—a terrible penalty for so avoidable but no less serious an offence.—*San Fernando Gazette.*

From the (Trinidad) New Era.

On Thursday morning last, the Coolies of the Naparimas in the spirit of scepticism which moved the Imperial Roman, when he derided the augury of danger attending the Ides of March, proceeded also to tempt their fate in upholding their national Hosein, but they fared no better than that hero of ancient history. Before the Ides of March had passed, the fate of Cæsar had been decided by the daggers of his friends; and ere the last rites of Mohurram had concluded its tradition of Hindoo mythology, numbers of votaries had paid for their temerity with their lives; they fell victims—or martyrs—to religious frenzy.

For days past, public opinion had oscillated as to the intended conduct of the Coolies. There is no denying the fact that, recently, they had been in a state of ferment from causes other than religious sentiment; there had been a tension in the relationship between them and their employers: they had not scrupled to take the law into their own hands; and many timid minds had pictured the possibility of the atrocities of another Cawnpore being re-enacted here; the approaching Hosein, which in itself is always a most exciting cause to the Indian mind, added much to the gravity of the situa-

tion, and, we think, without being called alarmists, that the Government would have been wanting in duty if they had not with folded hands after the premonitory symptoms of Coolie rebellion during the past fortnight. It was said, and as had been proved afterwards, that they had been secretly arming themselves for a bold resistance to legal authority, and had openly uttered threats quite in harmony with the character of these children of the East. The Government, therefore, took measures in case of necessity; the inevitable war-ship put in an appearance in the gulf; a fresh detachment of troops had a few days before marched into St. James' Garrison with all the pomp and circumstance which strikes a beholder with the irresistible strength which authority can wield to maintain its power; the Coolie saw, but simply went on with the preparation for his *fete*.

But the Ordinance which was passed to confine the Hosein within limits did not intend to suppress the religion of the Indians. In the suburbs of Port of Spain, the regulations under the Governor's Proclamation were put in force, and the *fete* had been observed within the limits prescribed, without any infringement of the law. In the Naparimas, where the number of Coolies is stated at something like 50,000, detachments of the troops and squads of police had been dispatched there a couple of days before the appointed time. At Chaguanas they attempted by way of a feeler on Wednesday evening to pass the boundary, but, on a determined show to maintain the law, they gave in. Nothing of note further occurred until Thursday, about 3.30 p. m.

The following details are from eye-witnesses of the scene which took place on the entrance to San Fernando: the Coolies with their ornamented pagodas marched in from the estates counting several thousands in procession extending about three miles; the authorities being apprised, the police were marched out to see that they did not pass the boundary; one party confronted them at the approach to San Fernando, at Bushy Park—the nearest point to the town,—then the procession was ordered to stop; but the people still persisted to press forward, beating drums, gesticulating, flourishing their sticks, and shouting in the throes of a religious, or superstitious enthusiasm; as they passed the boundary of the town the order was given to fire, which was promptly obeyed by the police: when the smoke cleared off, the forms of Coolies were seen—some writhing on

the ground wounded—others motionless—dead. There was then a general stampede, they turned and fled in the wildest terror; they then massed on *Union Hall* bridge, and after a short consultation, dispersed.

On the eastern part of the town another band moved forward in a similar procession as already described, and although warned not to proceed further, they took no heed and met the detachment under the Inspector-Commandant; as the procession passed the boundary the police fired, as our informant says, *with telling effect*; fortunately, he adds, the order was given to fire low and the rifles of the front rank were loaded with buck shot, otherwise the carnage would have been greater than it was; there was no resistance—they turned and fled. The northern approach was guarded by a squad of police under Sergeant Giblin, but the news of the fate of the others effectually stopped this band; they threw their temples into Guaracara river and into the sea at Tarouba Bay and dispersed.

At Princess Town, we are told, they were very quiet and orderly, as well as at other large centres—*New Era Trinidad.*

Letter from Mr. Morton.

Tunapuna, Trinidad.
Nov. 1st., 1884

In your issue of October 5th, you published a letter from Rev. J. W. MacLeod on the "Hossey and Carnival." Our Hossey came on the 30th ult., with riot and bloodshed. As the telegraph has probably told you this much, I write at once that the facts of the case may be laid before your readers.

Last year, there was rioting and bloodshed at the Carnival on account of certain regulations laid down by the government to restrain lawlessness, and protect peaceful citizens. The question at once arose were Coolies to be allowed a license denied to creoles. It was felt that the march of some five or six thousand coolies armed with sticks, into San Fernando was a source of grave danger—that the throwing of over one hundred Tazzias into our shallow gulf at the wharf was a nuisance, and that the cutting of the telegraph wires (including the Intercolonial wire to Demerara) to let the Tazzias pass, on a day when they might be very especially needed, had been tolerated quite long enough. The Execution therefore, after consulting with its

own chief officers throughout the country and with some of the Missionaries, decided to regulate the Hossey—as it had been regulated in Demerara for years past. Two years ago some 500 Mohammedans of the Sonnite Sect, who are opposed to the Hossey, petitioned that it might be stopped. But as there are a few Siites here and as the Hindus join in it as a national holiday the government decided merely to regulate it. The regulations besides being extensively circulated in English were translated into Hindustani, and printed in the native character most commonly read. These regulations absolutely prohibited (1.) Any Tazzia being made, till six headmen had taken out a license from the Stipendiary Justice of the Peace for the district (2.) Any Tazzia from being brought into the incorporated towns of Port-of-Spain and San Fernando. (3.) Any one but East Indians and their descendants from joining in the procession. (4.) Any sticks, weapons or torches from being carried in the procession when passing on any public road. Where necessary the Magistrate could allow a procession to pass on a public Road; but he had to define in writing the bounds to which it might pass. There were other details but these were the principal points, and care was taken that no conscientious scruples should be interfered with.

After the passing of these regulations, sugar which had been very cheap, fell still lower. Wages had to be cut down—tasks increased, and work could not always be got. This produced hardship and discontent. One riot occurred on an Estate in Mr. Hendrie's field and one in my own while uneasy symptoms appeared in various directions. The Hossey regulations were made a ground of complaint and creoles fostered this in revenge for the restrictions set on their carnival. It was alleged that the government would never allow a coolie to be shot.

In this district and Princetown the place was not disturbed. At Couva when the processions came out on the night of the 29th, some Estates broke the law, and were met by armed police not far from Mr. Wright's house, when some 20 men were taken prisoners and the Tazzia carried to the Police Station. After that all was quiet in Couva. Around San Fernando the resistance was held in reserve for the 30th the day on which the tazzias were to be thrown away. The government taught by the experience of the Carnival had made ample preparations. A man-of-war lay off San Fernan-

do. Marines, soldiers and armed Police were skillfully distributed. At Port-of-Spain, St. Joseph and San Fernando special trains stood night and day with steam up at the order of the authorities. On the 30th Coolies began to leave Estates and march towards San Fernando by three roads. Those coming by one road were met without trouble. Those from the South resisted the Police, and were fired upon when two or three were killed and several wounded. The third division coming from the East and headed by the Coolies of Petit Morne Estate were several respectable persons, told of what had already happened and warned of what would take place if they persisted. But they answered only with defiance apparently not believing what was told them. Capt. Baker, Chief of Police, commanded the force against which this mob threw itself. The Police were in front and the soldiers in a reserve line. Only the Police fired but the volley told with deadly effect. So far as at present known the result of this supreme folly on the part of a misguided people is that 10 were killed on the spot and about 80 wounded of whom two have since died and several others are not likely to recover. Those who recover and many others will of course be tried for riot. Had the government a right to regulate the Hossay? On this point there seems scarcely room for a difference of opinion. Was it prudent to do so at this time? The conduct of the people on this occasion seems amply to justify the government. Would it have been right to allow some 6000 such people armed with heavy sticks (long clubs in fact) to continue to march into San Fernando trusting simply to their forbearance?—*Presbyterian Witness.*

Augmentation or Supplementing Scheme.

This Scheme of our Church which has been moving along at a slow, but sure and progressing rate, for the last twenty-two years, as our Supplementing Scheme has this year taken a great step forwards. This year it is proposed to raise nearly three times as much as on former years, and the proposal has met with a most cordial welcome throughout the Church.

The following are the sums, so far as we have been able to gather them, apportioned by the different Presbyteries to the congregations within their bounds.

The congregations are named in alphabetical order.

Presbytery of Halifax.

Annapolis	\$ 30
Bermuda (Warwick)	40
do (St. Andrew's)	25
Carlton and Chebogue	10
Cornwallis and Kentville	40
North Cornwallis	30
Dartmouth	100
Elmsdale and Nine Mile River	35
Gay's River and Milford	65
Gore and Kennetcook	30
Chalmers	100
Fort Massey	500
Park Street	100
Richmond	25
St. Andrew's	150
St. John's	200
St. Matthew's	500
Kempt and Walton	25
Lawrencetown and Cow Bay	15
Little River and Meagher's Grant	20
Maitland	200
Musquodoboit Harbor	20
do Middle	50
do Upper	50
Noel	20
Newport and St. Croix	50
Shubenacadie and Lower Stewiacke	100
Sheet Harbor	25
Windsor	150
Wolfville and Horton	15
Yarmouth	60

Presbytery of Pictou.

Antigonish	\$ 100
Blue Mountain and Barney's River	90
East River and Sunny Brae	120
Glenelg, Caledonia and E. River, St. M	75
Hopewell	40
James Church, New Glasgow	200
Knox Church, Pictou	130
Little Harbor & Fisher's Grant	20
Merigonish	50
Prince St. Church, Pictou	250
Sharon Church, Stellarton	140
Sherbrooke	75
Salem Church, Green Hill	30
Scotsham and Saltsprings	25
United Church, New Glasgow	350
United Congregation, West River	90
Union Centre and Lochaber	75
Vale Colliery and Sutherland's River	60
Westville and Middle River	90

Presbytery of St. John.

Bocabec and Wawering	30
Buctouche and Scotch Settlement	45

Chipman.....	75
Carleton, (St. John.).....	50
Calvin, (St. John.).....	45
Fredericton.....	120
Greenock, (St. Andrew's).....	50
Glasville.....	35
Harvey.....	60
Moncton.....	100
Nashwaak and Stanley.....	50
Prince William.....	60
Richmond.....	60
Spring Hill.....	50
Shediac.....	50
Sessex.....	46
St. Stephen's, (St. John).....	160
St. John's, (St. John).....	80
St. David's, (St. John).....	200
St. Andrew's, (St. John).....	200
St. James.....	40
St. Stephen.....	75
Woodstock.....	25

Mission Stations.

Baillie and Tower Hill.....	25
Hammond River and Hampton.....	25
Kincardine and Tobique.....	25
Quaco and Black River.....	40
South Richmond & Canterbury.....	30
St. George.....	20
Waterford, Londonderry and Campbell Settlement.....	50

PRESBYTERY OF P. E. ISLAND.

Alberton.....	91
Belfast.....	91
Bedeque.....	69
Cavendish, &c.....	69
Clifton.....	69
Cardigan and Dundas.....	37
Cove Head.....	37
East St. Peter's.....	46
Georgetown and Montague.....	37
Long River.....	37
Malpoque.....	91
Murray Harbor.....	64
Mount Stewart.....	46
Montrose.....	23
Richmond Bay East.....	23
Richmond Bay West.....	18
Summerside.....	91
St. James'.....	55
St. Peter's Road, &c.....	37
Strathalbyn.....	26
Souris.....	23
Tryon.....	23
Valleyfield.....	24
West River, &c.....	69
Woodville.....	26
West Cape.....	23
Zion Church (Charlottetown).....	91

PRESBYTERY OF WALLACE.

Amherst.....	58
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Earlton.....	46
New Annan.....	43
Pegwash.....	58
River John.....	58
Spring Hill.....	58
Tatamagouche.....	58
Wallace, Knox Church.....	46
Wallace, St. Matthew.....	46

PRESBYTERY OF LUNenburg AND SHELburne.

Bridgewater.....	85
Clyde and Barrington.....	30
Lunenburg.....	140
LaHave.....	50
Lockport.....	30
Mahone Bay.....	50
New Dublin.....	25
Riversdale.....	25
Shelburne.....	50

—A writer in a Unitarian journal illustrates the power of hymns to enforce theological truth by recalling a remark made long ago "the custom of singing a Trinitarian doxology at the close of each service of the orthodox churches had done more to impress that doctrine on the minds and hearts of the people than all the utterance of it in creeds and expositions of it in pulpits."

"If you stand a quarter of a mile off from your father, you will be sore puzzled to know what he says, or what he means; but if you go within five feet of him, everything will be plain. So, my christian brother, if you stand off and away from God, your heavenly Father, in the midst of earthly absorptions, you will undoubtedly be much at a loss to know what is His will; but if you live near to Him, walking with God, as the Scripture expression so significantly gives it, you will have no difficulty of this sort,—, Sel.

THE FIRST ARRIVAL AT THE MEETING.—At a very crowded meeting of Mr. Moody's once there were thousands present, and there was perfect stillness in the vast concourse when Mr. Moody said, 'Do you know who was the first person to enter this building?' If one's eyes had been shut one would have thought the place was empty so intense was the silence during the slight pause ere Mr. Moody answered his own question. He then said, 'It was the devil! In every meeting the devil has an emissary trying to destroy the work of the Holy Spirit, and endeavouring to hurry men down to perdition.'

THE Children's Presbyterian.

LETTER FROM A PASTOR.

Dear Children:—

You all know that in Utah, United States dwell a people called Mormons. Sometimes their missionaries visit these Lower Provinces and try to lead our people away to their land. They are very zealous, but it is zeal in a bad cause. But may we not learn from them, and catch some of their spirit as we work for Jesus.

Twice a year the Mormon Church gathers her followers together at Salt Lake City. The people bring their tithes with them, and listen to an address from their President. They are warned, exhorted and taught deadly error. He promises them eternal salvation, if they take as many wives as possible. If they wish a high seat in the next world they are urged to be baptized for dead relatives, and the duty is pressed upon all to be active on behalf of the Church.

Now perhaps you would like to know what kind of training and teaching the boys and girls of Utah receive. A great deal of attention is given to the training of the children. At their last conference held in October, their President said to them, "Give me your children the first eight years of their lives, and I will answer for the years to come." They have Sabbath Schools as we have, but no sweet hymns are sung, no golden texts are learned, God's Word finds no place. They are taught very foolish things. Let me give you a verse of one of their hymns, that you may see the kind of teaching they receive.

The seer the seer, Joseph the seer,
I'll sing of the prophet ever dear ;
His equal now cannot be found
By searching the wide world round ;
With Gods he soared in the realms of day
And men he taught the heavenly way.

The Earthly Sun, the Heavenly Sun,
I love to dwell on his memory dear,
The chosen of God and the friend of man,
He brought the Priesthood back again.

He gazed on the past, on the present too,
And opened the heavenly world to view.

This is a specimen of the teaching Mormon children are receiving. Do you not feel for them? And so great is their zeal that they have lately sent forth missionaries to heathen lands. This year four men went forth to Japan.

Now let me tell you before I close of a little girl living in Utah. I know you will pity her and feel thankful that you can worship God without any fear.

The father of this little girl was once a Presbyterian Minister in England. She was an only child and three years of age when he died. After his death her mother with a number of relatives removed to Utah, taking the little girl with her. She soon married a Mormon, and her child was carefully taught the new religion. Her father's God, however, she still loves and having his Bible, sermons and diary, she often reads them. Delicate in health she remains with her mother who charges her nothing for board, and being poor, earns a living by sewing. If she attended a Presbyterian Church in Utah she would be turned into the street, and perhaps come to want. One day she brought some work to a good Christian woman, and looking round upon the happy home she burst into tears and said, "Oh that I lived in a happy Christian home."

Feel thankful children for what you enjoy. Prize your privileges, and do not forget those living in error and darkness. You are taught the truths of the Bible God has favoured you. Unto whomsoever much is given of him shall be much required.

D.

AN ANGEL'S TOUCH.

Rough natures and careless lives often show surprises of redeeming kindness. An instance of this victory of the better feelings, in the presence of innocent want, is related in the *San Francisco News Letter*. A little girl of nine or ten years old an-

tered a place which is a bakery, grocery and saloon combined, and asked for five cents' worth of tea.

"How's your mother?" asked the boy who came forward to wait on her.

"She's sick and aint had anything to eat to-day."

The boy was then called to wait upon some men who entered the saloon, and the girl sat down. In a few minutes she was sound asleep and leaning her head against a barrel, while she held the nickel in a tight grip between her thumb, and finger.

One of the men saw her as he came from the bar, and after asking who she was, said:

"Say, you drunkards, see here! Here we've been pouring down whiskey when this child and her mother want bread. Here's a two-dollar bill that says I've got some feeling left."

"And I can add a dollar," observed one.

"And I'll give another."

They made up a collection amounting to five dollars, and the spokesman carefully put the bill between two of the sleeper's fingers, drew the nickel away, and whispered to his comrades—

"Jist look here—the gals dreamin'!"

She was, a tear had rolled from her closed eyelid, but on her face was a smile. The men went out, and the clerk walked over and touched the sleeping child. She awoke with a laugh, and cried out:

"What a beautiful dream! Ma wasn't sick any more, and we had lots to eat and to wear, and my hand burrs yet where an angel touched it!"

When she discovered that her nickel had been replaced by a bill, a dollar of which loaded her down with all she could carry, she innocently said,—

"Well, now, but ma won't hardly believe me that you sent up to heaven and got an angel to come down and clerk in your grocery!"

We would like to believe that those men, who let the angel in them speak, went away resolved never to drink whiskey any more.—*Youth's companion.*

A CHRISTIAN SPIRIT

A gentleman walking, along the wharves of the city of Buffalo, came to an aged lady richly dressed, and having the air of great culture and refinement, who was bending over the prostrate form of a young man who was insensible from the

effects of intoxication, with his clothes ragged and his features bloated and disfigured. The tears were streaming from the old lady's eyes, and the gentleman said to her, "Is the young man a relative of yours? I see you are weeping." "Oh no sir," said the lady. "He is no relative of mine, but he is some mother's boy. He was so far gone I could not talk to him. All I could do was to pray for him."

It was the same spirit that prompted the writer who wrote:

No matter how wayward
His footsteps have been,
No matter how deep
He is sunken in sin,
No matter how low
Is his standard of joy,
Though guilty and loathsome
He is some mother's boy.

That head has been pillowed
On tenderest breast,
That form has been wept o'er
These lips have been pressed;
That soul has been prayed for
In tones soft and mild;
For her sake deal gently
With some mother's child.

Sol.

THE JESUS-TEACHING.

At a meeting in Japan where a number of Christian girls were gathered together, the subject was—"How to glorify Christ by our lives." One of the girls said:

"It seems to me like this: One spring my mother got some flower seeds, little, ugly, black things, and planted them; they grew and blossomed beautifully. One day a neighbour coming in and seeing these flowers said, 'Oh, how beautiful! I must have some too; won't you please give me some seed?' Now, if this neighbour had only just seen the flower seeds, she wouldn't have called for them; 'twas only when she saw how beautiful was the blossom that she wanted the seed.

"And so with Christianity; when we speak to our friends of the truths of the Bible, they seem to them hard and uninteresting and they say: 'We don't care, to hear about these things; they are not as interesting as our own stories. But when they see these same truths blossoming out in our lives into kindly words and good acts, then they say, 'How beautiful these lives! What makes them dif-

ferent from other lives" When they hear that 'tis the Jesus-teaching, then they say, "We must have it, too!"

"And thus, by our lives, more than by our tongues, we can preach Christ to our unbelieving friends."

CAN A CHILD HAVE FAITH.

Yes, a child can have faith. There is not one of our readers so young as not to be able to believe in the Lord Jesus Christ and be saved.

Every one knows how to believe in father or mother, in an older brother or sister. Children naturally believe. We say to all the boys and girls that they believe Him in the same way as they believe their parents. When they promise anything, no matter what, their children expect them to keep their promise. So when God promises anything the smallest child may expect Him to keep His promise. And certainly he will do it. God never disappoints those who put their trust in Him. The earlier that children can be taught to remember their Creator the better for them.

We once knew a most excellent man at college. One day, in talking upon religious matters, we asked him when he became a christian. His reply was:—"Ever since I can remember, I have loved God and loved the Lord Jesus Christ."

WHAT IT COSTS.

Do you know where Lucknow is? A way off in India. The Rev. Mr. Craven, a missionary there, wrote a letter to a certain Sabbath school in America, and among other good things in it he paid a compliment to the boys in the mission school of Lucknow.

A rich heathen merchant told Mr. Craven one day that he liked to get his clerks from the mission-school because they were honest and truthful; and a railroad man told him there was one thing about Christian boys that he liked—you could trust them.

Ah! but it costs something to be a Christian boy in Lucknow. What would you think of seeing a crowd in the street following a young man, hooting at him, throwing stones, and among them his own mother! What! throwing stones? Yes; just that you might have seen in Lucknow one day last year. What had the young

man been doing? Why, he was on his way to be baptized and to confess that he meant to love and serve the Lord Jesus.

It takes another kind of courage too. One day a boy came to Mr. Craven and said:

"Here is a dollar and fifty cents; it is all the money I have. I stole two dollars and fifty cents from you once, but I am a Christian now, and I want to bring it back."—*Kind Words.*

THE NEW HEBRIDES MISSION.

Letter from Mr. Lawrie to North Leth Free Church Sabbath School

Anietyum, December 6th, 1883.

My Dear Young Friends,—

It always warms my heart to hear about you, because it was while trying to do a little work for Jesus in the Sabbath school that I was being in some measure prepared for my work among the poor natives of Anietyum.

I know that you have an interest in the *Dayspring*. To show what a blessing she is to us missionaries, I may mention that, apart from visitors brought by the *Dayspring*, we have only been visited at our own house by three strangers during our residence of nearly five years. The first was a German, the second was a Dutchman, and the third was an Englishman. By this you can see the great benefit you confer by helping to keep the *Dayspring* afloat, bringing new missionaries, new stores, new books, and ever-welcome letters.

While there has been a great deal of sickness and death among the natives this year, as a family we have been kept in good health by a loving Father whom we trust.

On Sabbath last, when I came out of the church, a fine young man, whose name is "Natanarau," came to me and said, "I have taken a sore head; I wish you to give me some medicine." He then laid his Bible on the veranda, and said he wished me to speak to him. He continued saying that he had been secretly indulging in bad habits, and he wished to give them all up; and he finished by asking me to "*Ampiteinaig cheien nefalaig an sobatag*;" literally translated, "Tell me the way to heaven."

I was delighted. I spent nearly two hours with him, and took him over the

same ground that Jesus led Nicodemus (John iii.). He seemed to go away happy, trusting in his Saviour. This is the second case of the same kind which I have had recently. These are not common, and so are the more welcome and encouraging when they do come.

Praying that you may all become happy Christians, I remain your sincere friend,

JAMES H. LAWRIE.

PREPARATION FOR DEATH.

The best preparation for dying is to be living a holy life, for, as has well been said, "There is nothing terrible in death which has not been made so by our life." To be diligent in every duty, to be faithfully serving God and our generation, this is the best preparation for going hence whenever the Master shall call.

A lady once said to Mr. Wesley, "Suppose you know certainly that you were to die at twelve o'clock to-morrow night, how would you spend the intervening time?" "How would I spend it madam? Why, just as I intend to spend it now. I should preach this evening at Gloucester, as I have appointed; and then again at five o'clock to-morrow morning; and after that I should ride to Tewksbury, and preach there in the afternoon, and then go and meet the societies in the evening; and then I should go to the house of the person who is to entertain me, and converse and pray with the family as usual; and then retire to my room at ten o'clock, and commending myself to my Heavenly Father, lie quietly down to rest and sleep, and at twelve wake up in heaven!"

What a blessed and Christian view of both life and death! Does it not meet Christ's description of the faithful and wise servant who is attending to every duty in its due season, and of whom it is written, "Blessed is that servant whom his Lord, when he cometh, shall find so doing?" Live the life of the righteous, and you will surely die his death, and then go to his blessed reward.

SCENES OF DARKNESS.

Not far from Albuquerque, Mexico, is one of the strongholds of an order of the Jesuits called 'Les Flagellants' or 'Les Penitentes.' This sect of wild fanatics

had its rise in Italy in the year of 1260. Both sexes walk in procession with shoulders bared, which they lashed till the blood ran down, in order to obtain mercy from God, and appease His anger against the wickedness of the age. In New Mexico to-day, this horrible method of self-punishment is carried to a hideous and revolting extent by the order referred to.

A few weeks ago, in one of its little adobe churches, a most fearful scene was witnessed. The edifice was filled by the devotees and curiosity-seekers. After singing and other exercises, a procession was formed, escorting three young men to a hill called The Calvary, about a mile away. A heavy cross, weighing some 200 lbs, was placed upon the shoulders of one of the men. Behind was an irregular line of disciples, armed with every kind of instrument which could be devised—swords, daggers, chains, barbed wire, cactus, being utilised. With them they beat, stabbed, bound, and gashed themselves as did the followers of Beal on Mount Carmel. Behind them a tall Penitente, straight as an Indian, walking, playing a sort of flute.

At this strange motley procession neared the hill—taking an hour in the journey—the tooting, the chanting, the wild chorus grew more intense. Here the doomed man was fastened to the cross, which was then planted in the ground. Again and again was he made to feel the pressure of the thorns, and the tight ropes with which he was bound caused intense agony.

The shouts of encouragement, as his pale, haggard face, with blood running down his waist, betrayed the condition of nearly unconsciousness was frantic. Shrieks, moans, and terrific cries were kept up till the sufferer fainted. Then he was taken down, and water was dashed upon him until he revived.

There have been four cases in the last six years where the crucified man died after being taken from the cross; such a result being courted and desired, as leading at once to Paradise and glory."—*Sel.*

LET YOUR LIGHT SO SHINE.

Rev. Spencer Compton relates the following incident: "During a voyage to India I sat in my cabin, feeling thoroughly unwell, as the sea was rising, and I was but a poor sailor. Suddenly the cry of "Man overboard!" made me spring to

my feet. I heard a trampling overhead, but resolved not to go on deck, lest I should interfere with efforts to save the poor man. 'What can I do? I asked myself, and instantly unhooking my lamp, held it close to my window, that its light might shine on the sea as near the ship as possible. In half a minute I heard the cry 'It's all right.' The next day, however, I was told that my little lamp was the means of saving the man's life; it was only by the timely light which shone upon him that the knotted rope could be thrown so as to reach him. Christian, never think there is nothing for you to do in the dark. Look in unto Jesus, lift up your light; let it so shine that men may see, and in the resurrection morning, what joy to hear the 'Well done!' and to know that you have saved some soul from death!"

MEETINGS OF PRESBYTERIES.

THE PICTOU PRESBYTERY.—VISITATION AT LITTLE HARBOR.

An adjourned meeting of the Presbytery of Pictou was held at Little Harbor, on the 25th inst. There were present, besides Mr. Donald, Moderator *pro tem*, Messrs. R. Laird, E. A. McCurdy, E. Scott and C. S. Lord, Ministers; and G. W. Underwood and John Ferguson, elders.

The principal business was the visitation of the congregation. Mr. Donald conducted public worship and preached from Isa. 33:16. On examination it was found that the pastor is diligent and abundant in labor, that the elders and managers are faithful and painstaking in the discharge of their duties, that domestic worship is generally observed in families of which the head is a member of the church, that prayer meetings are regularly held and fairly attended, that there are three Sabbath schools during the summer months in that section of the congregation with about 85 scholars enrolled, and an average attendance of about 50, that during the past year collections have been made for nearly all the schemes of the church as follows:—

Foreign Mission Fund.....	\$29.00
College Fund.....	4.00
Supplementing Fund.....	7.00
Assembly Fund.....	1.50
French Evangelization.....	5.00
Dayspring and Mission Schools.....	14.00

Total \$60.50

And that during the current year, in view of certain difficulties in the congregation, collections had not been asked for some of the schemes.

The Session was not able to give an encouraging report with reference to the state of Religion in the congregation. Difficulties had existed for some time, some of which though of a trifling character had been the occasion of disquietude, discomfort and friction in the working of the congregation.

The managers reported the salary promised as \$600 and a manse, of which Little Harbor section is responsible for \$360, and that about \$90 of arrears have accumulated, but that an effort is in progress to wipe them off.

After the whole situation had been considered and suitable counsels given, the following resolution on motion of Mr. Scott, was unanimously adopted.

The Presbytery having heard the answers of minister, elders, session and managers, and having made full and careful inquiry into all the circumstances of the congregation would record their gratitude for whatever progress there has been in the various departments of congregational work, their sympathy with the office bearers and congregation in the difficulties with which they have to contend, and the hope that these difficulties may soon pass away.

They deeply regret that the recommendations made by Presbytery at their last meeting in this place and agreed to by all parties were not carried out.

They would recommend to the Session to accept the offer of the trustee, to give up to them the custody of the key. They would recommend them to assist procedure in the effort recently made to add to the number of the elders and to ask members of the congregation to begin anew, and to elect at least three or four of their number to the eldership.

They would earnestly press upon the Session the duty of giving to the congregation an opportunity to contribute to all the schemes of the church.

They would urge upon the managers the duty of paying off the arrears due their pastor and in view of the augmentation movement throughout the church, the desirability also of increasing the amount of stipend.

They would earnestly pray that God would bless pastor and people, and guide all in the discharge of duty.

VISITATION AT FISHERS GRANT.

In the evening the Presbytery met again at Fishers Grant, and were cheered by the presence of a good congregation. Mr. Scott preached a sermon from Eph. 1: 4-6.

The information elicited by the examination of the congregation in that place was of the most gratifying kind. The session is about to be strengthened by the addition of two elders, recently elected. Family worship prevails, the attendance upon ordinances is good, prayer meetings are well attended and maintained with much interest; a Sabbath School with 60 young people enrolled, and an average attendance of nearly 40 is kept up all the year round.

Collections are made for all the schemes of the church, and last year were as follows.

Foreign Mission Fund	\$28.00
Home " "	10 00
French Evangelization Fund	5.00
College Fund	5.00
Day-spring and Mission Schools	5.00
Assembly Fund	1.50
Total.	\$54 50

The session reported the state of religion as prosperous and that the interest in spiritual things seemed to be growing.

The managers stated that the amount of \$240 promised by this section of the congregation, towards the support of their pastor has been fully and promptly paid, that they do not regard the amount of his salary as a competent support, but that the effort to increase that amount had not been successful.

After members of Presbytery had tendered their congratulations and counsels, the following motion was unanimously adopted.

The Presbytery having made inquiry into the circumstances of the congregation, rejoice to find the spirit of harmony that controls all its workings, and the prosperity that has attended it. They would recommend to the consideration of the session, managers, and people the advisability of taking some measures for the increase of the amount now given for the support of ordinances in their midst, and would commend pastor and people to the guidance and care of Him whose they are and whom they serve.

With reference to the proposal anent mission stations laid over from last meeting, it was agreed that the Presbytery do not see their way clear, in the meantime

to group their Mission Stations under the charge of an ordained Missionary, but that efforts should be made to give occasional supply during the winter months by members of Presbytery, and others who may be available.

Mr. George was appointed to preach at Wine Harbour at his convenience on some Sabbath in December, he himself to give due intimation to the people. Mr. Forbes was appointed to a similar service at Country Harbour or Isaac's Harbour, or both, some time in December, and Mr. Ferry in the month of January.

The Presbytery directed the Committee on supply to send one of their probationers to Cape George to give them a service some time in December.

Messrs. A. McL. Sinclair, Alex. McLean, John R. McMillan and A. J. McKay, were appointed a Presbyterial Committee on Sabbath Schools with instructions to give attention to the injunction of Assembly anent using diligence in getting returns from Sabbath Schools within the bounds.

Agreed to take up the Remits of Assembly at the next regular meeting which will be held on the first Tuesday of January, 1885, at 9.30 o'clock, a. m.

E. A. McCURDY, Pres. Clerk.

PRESBYTERY OF MIRAMICHI.

This Presbytery held three meetings during the meeting of the Synod at Picton.

The principal items of business were the conditional acceptance of Mr. E. H. Burgess, of North Sydney as Catechist, for the winter supply of the Mission Fields, and the arrangement of temporary supply for Charlo during the continued illness of Mr. Nicholson.

The Presbytery of Miramichi met at Kingston, Kent Co., N. B. on Tuesday the 11th Nov.

Mr. E. H. Burgess after a highly satisfactory examination as to qualification and fitness, was received as catechist for winter work in the Mission Fields and the lumber camps, and was sent for the first few weeks to Kouchibouguac.

The reports of the catechists who had labored during last summer at Ecuminac, Q., Flatlands and Metapedia, Carquette, Tabusintac, and Kouchibouguac, were received and accepted as uniformly satisfactory.

The action of the late Synod regarding spiritual work on the part of Elders and

church members, and the resolution of the elders in conference thereon (see minutes of Synod, p. 20), was considered, and a resolution sent down to the various sessions with a view to stimulate and encourage fresh efforts on the part both of the eldership and the membership, in the various departments of church activity.

It was left to a Committee consisting of Messrs. Waits, Russel and MacKenzie to prepare the questions which shall form the basis of the Presbytery's report on the state of Religion.

The next regular meeting was arranged to be held in the Hall of St. John's Church Chatham, on the 2nd, Tuesday, of January next at 11 a. m.

The Augmentation Scheme was taken up and the various recommendations of the Synod considered *seriatim*. A Presbyterial augmentation committee was appointed, Mr. Herdman convenor.

Deputations were appointed to visit as many of the congregations as was judged expedient, all the visitations to be held on the Lord's Day through exchanges with the local pastors. The sum of \$900 apportioned by Synod to this Presbytery, was apportioned among the various congregations.

Mr. Waits was appointed to be in the meantime moderator of the congregation of Kouchibouquac in place of the late lamented Mr. Boyd.

Mr. McKenzie having been appointed by the Home Mission Board, (Western Sect.) to an important field of labour in the North West, Mr. Aitkin was instructed to exchange with Mr. McKenzie on Sabbath, the 16th Nov., and cite the congregation of Richibucto to appear for their interests at a special meeting of Presbytery to be held in the Hall of St. James, Newcastle on Tuesday, the 25th Nov. at 2 p. m., when this matter shall be finally issued.

JOHN McCARTER, Clerk

PRESBYTERY OF ST. JOHN.

This Presbytery met in St. Andrew's church, St. John, on Tuesday, 18th, Nov.

The call to Rev. Mr. Love, St. Stephen, from St. Andrew's church, Quebec, was placed in Mr. Love's hands, and the congregation ordered to be cited to appear at a meeting to be held at St. Stephen on Dec. 2nd.

Rev. C. McKay reported the ordination and induction of Rev. George S. Allen at

Woodstock. His report was sustained.

Mr. Love reported having visited Baillie and Tower Hill and having baptized 41 persons of 37 of whom were infants. Mr. McLeod, formerly a laborer on the Labrador Coast, was appointed to labor in this field during the winter.

Mr. Bruce presented the claims of the Augmentation Scheme. \$1800 were allocated to St. John Presbytery—about five times as much as they had raised last year. But the Presbytery would probably require to draw \$3,000 out of the fund. He gave details as to amount required of each congregation. The amounts are given in another column.

The following is the plan of visitation of congregations in the interest of the augmentation fund:—

By exchange—Rev. Mr. Bruce, Rev. Mr. Love; Dr. Smith, Rev. Mr. Mowat; Rev. Mr. Hogg, Rev. Mr. Fotheringham; Dr. Macrae, K. McKay; Rev. Mr. Ross, Rev. Mr. McDougall.

Visitation—Springfield and Eng. Settlement, Dr. Smith; Bocabec, etc., Rev. Mr. McDougall; Shediac and Shemogue, Rev. Mr. Hogg; Sussex, Dr. Macrae; Nashwaak and Stanly, Dr. Smith; St. James Rev. Mr. Bruce; Buctouche and Scotch Settlement, Rev. Mr. Fotheringham and Mr. Forbes; Glassville and Florenceville Rev. K. McKay; Carleton, Rev. Mr. Hogg and L. W. Johnston; Calvin Church, Rev. R. McKay; Woodstock, Rev. Mr. Bruce Harvey, Mr. Forbes.

Home Mission Supply Scheme.—Sackville, Rev. Mr. Shore; Riversdale, Rev. Mr. Fotheringham; Pettitcodiac, Dr. Macrae; Waterford, student at Christmas; Mechanic's Settlement, J. D. Murray; Hampton, Dr. Smith; St. Martins Rev. Mr. Bruce; Pisarico, Mr. Calder; Nerepis, Mr. Cahil; Baillie, Rev. A. Love; Canterbury, student at Christmas; Kirkland, Mr. Blair; Stonehaven, Rev. K. McKay; Tilley Settlement, Rev. G. Allen; St. George, Rev. Mr. Sutherland.

Dr. Macrae, who represented the St. John Presbytery at the recent session of the Home Mission committee in Halifax, reported that every application he had made for money had been granted. He had secured the consent of the Board to sustain the Presbytery's action in the event of money being needed to supplement the allowance or the mission stations.

Mr. Mowatt asked and obtained relief from all extra work as his health was giving way.

A memorial was read from Mr. W. L.

gan with respect to his claims on the property of Calvin Church, and asking the intervention of Presbytery. A committee was appointed to confer with parties.

Mr. Shore submitted a letter from Mr. A. E. Milligan, a teacher, who wishes to study for the ministry. He was directed to appear before Presbytery of St. Stephen.

Rev. Mr. Seylez wishes to resign his charge at Grand Falls.

PRESBYTERY OF P. E. ISLAND

met at Summerside Nov. 4th.

Mr. Spencer was appointed to moderate at St. Peter's road, Murray Harbor, Nov. 18, in a call to Rev. A. Robertson of the Ref. Pres. Church, N. B.

Induction of Rev. E. Gillies appointed for Nov. 25th, at Cardigan.

Revs. George McMillan, N. McKay, W. A. Mason, and Mr. James Ramsay were appointed a committee to prepare a report on the State of Religion, and Rev. Messrs. Archibald, Mahon, Grant, and Mr. James Dugbart to prepare a report on Sabbath Schools.

The additional sum required to raise the salaries of all our ministers to a minimum of \$750 and a manse being \$12000 and the Syned committee having levied on this Presbytery \$1350 of that amount, the Presbytery request their congregation to raise the following sums in aid of the "Augmentation Scheme" viz:—

Malpeque, Alberton, Belfast, Summerside, and Zion Church, \$91.00 each.

Bedeque, Cavenish, &c., West River, &c. Clifton \$69.00 each.

Murray Harbor \$74.00.

St. James \$55.00.

Mount Stewart and East St. Peters each \$46.00.

Georgetown and Montague, Cardigan and Dundas, Cove Head, Long River and St. Peters Road each \$37.00.

Woodville, and Strathalbyn, each \$28.

Valleyfield \$34.00.

Souris, Tryon, West Cape, Montrose, and Richmond Bay East, each \$23.00.

Richmond Bay West \$18.00.

Rev. Messrs. Archibald, McKay, Carr and Grant were appointed a committee to take charge of the above Scheme.

Next quarterly meeting to be held in Zion Church Charlottetown, on first Tuesday of February, 1885, at 11 o'clock a. m.

The Presbytery adjourned to meet at

Cardigan, on 25th inst., at 11 o'clock, for the induction of Rev. E. Gillies, and for general business

J. M. McDEOD, *Presby. Clerk.*

PRESBYTERY OF TRURO.

Presbytery of Truro met Nov. 11th Nov. 11th.

The trial exercises of Mr. Dustan occupied the whole of the afternoon sedrunt, and were cordially sustained by the Presbytery.

Arrangements were made for the induction of the Rev. Thomas Cumming to the congregation of St. Andrew's, which was appointed for Nov. 25th.

Rev'd. James Sinclair and E. Smith with Messrs J. E. Blanchard and J. K. Blair were appointed the Presbytery in connection with the Scheme were attended to.

St. Paul's Church was filled in the evening its utmost capacity by an expectant congregation, who had assembled to see the ordination services of Mr. Dustan. The introductory prayer was offered by the Rev. Mr. McMillan. The sermon, an exceedingly appropriate one, was preached by the Rev. Alex. Ross. Dr. Bruce narrated the steps leading to the settlement, after which Mr. Dustan was by the prayer of the Moderator, the Rev. A. Cameron, and the laying on of the hands of the Presbytery, ordained to the office of the ministry. Suitable addresses were given to minister and people by the Revd. A. F. Thompson and James Sinclair.

The exercises were interesting throughout, and the large congregation listened attentively till the close, welcoming Mr. Dustan as they passed from the Church. In addition to the members of Presbytery the former minister of St. Paul's was present and took part in the ordination.

The settlement of Mr. Dustan in St. Paul's seems every way harmonious and satisfactory, and we trust that the union which has been thus formed may be long continued and productive of much good. The Presbytery adjourned to meet again in St. Andrew's Church on the occasion of the induction of the Rev. T. Cummlag.

St. Andrew's Church was well filled at the Induction of the Rev. T. Cumming, on Tuesday evening Nov. 25. In addition to the members of Presbytery, the Rev. B. K. McElmon was present, and invited to sit and correspond. Public worship

was conducted by the Rev. J. F. Dustan, who delivered an impressive sermon from Rev. 19: 12. The steps leading to the settlement were narrated by the Rev. E. Smith, the clerk offered the induction prayer, the Rev. J. D. McGillvary addressed the newly inducted minister, and the Rev. S. C. Gunn, the people.

Mr. Cumming brings ability and experience to his work in Truro, and receives a warm welcome from the Presbytery and the congregation of St. Andrew's; the former rejoicing among other reasons in this that the full number of its settled ministers is now again made up and that every organized congregation has its own pastor; the latter in that the man of their first and unanimous choice during their present vacancy has accepted their call. The settlement on Tuesday was entirely harmonious and it is confidently believed that it, with that recently effected in St. Paul's, will tell effectually in the interests of religion and of our Church in Truro.

A pleasing incident connected with the induction was a preliminary in the form of a social given by the ladies of the congregation at which the pastor elect, his family, the brethren of the Presbytery and their wives were invited guests. The spacious Basement of the Church was filled for two hours previous to the Induction with a cheerful company and the discussion of the good things so bountifully provided appeared to be an excellent preparation for the exercises to follow.

The Presbytery had a short meeting for business at the close of the Induction.

Blank forms for Sabbath School reports were distributed, and the Revs. James Sinclair and J. A. Logan with J. F. Blanchard Esq., elder, were appointed the Presbytery's Committee on S. schools. Sessions will please forward the S. S. reports to Mr. Sinclair not later than the middle of February.

It was agreed that the members of Presbytery give fortnightly supply to the Maccan Mission station during the winter months.

The Rev. A. F. Thomson was appointed to visit the congregation of Parrsboro, and the Rev. E. Smith, the congregation of Cold-Stream in the interests of the Augmentation Scheme.

It was also agreed to inquire at the next meeting into the progress made by the Presbytery in raising the amount allotted to it by the Augmentation Committee.

The Presbytery adjourned to meet again in the Presbyterian Hall, Truro on the last Tuesday of Jan. next at which meeting the remits of Assembly are to be considered.

J. H. CHASE, Clerk.

PRESBYTERY OF HALIFAX

The Hx. Pres. met in Park St. Church Schooeroom, on Tuesday at 10 o'clock. There were twenty-three ministers and one elder present. Arrangements were made for visiting all the congregations within the bounds for the purpose of holding missionary meetings in them. There is to be a general exchange of pulpits on the second Sabbath of January in connection with this matter. The amount asked of the Presbytery by the Synod, for the Augmentation Scheme—\$2,700,—was apportioned among the different congregations, as given in another column.

The movement was commenced well, All that is needed now is that each minister and congregation do the part assigned them. The Presbytery's Committee on this subject is Dr. McGregor, Convener, Dr. Burns, Robert Laing, Morrison, McMillan and McPherson.

Mrs. Burns, President of the Woman's Foreign Mission Society, asked and obtained the countenance, and support of the Presbytery in the work of the Woman's Society. Mr. Rogers was appointed to preach at an hour which will suit all parties. It is hoped this spirited little congregation will succeed this time in securing a pastor.

It was agreed that a meeting be held in Chalmers Church, Dec. 16th at 10 a. m., specially to deal with the call from Chebogue and Carleton.

The next regular meeting was appointed for January 15th at 3 p. m. in Chalmers Church.

ALLAN SIMPSON, Clerk.

EUROPE.

The Swedenborgians are building a new church in Paris.

Of 4,000 Jews in Marseilles only seven died of Cholera, the result of their obedience of wise sanitary laws.

There are nearly one thousand Romanist converts in the Protestant churches of Rome, as the result of ten years mission work.

Christian women in Paris have undertaken the novel mission of going to the washing boats on the Seine and singings reading and talking to the laundresse, while busy at their work.

The Old Catholic Church in Switzerland has a bishop, Dr. Herzog, fifty clergy and over fifty thousand adherents. The same body in Germany has a bishop, Dr. Keinkens, forty five clergy and nearly fifty thousand adherents.

According to some of the reliable journals of Rome, the Jesuits are again making their way into that city, and acquiring property for their accommodation under an assumed name. The ancient and famous palace on the Pincian Hill, has just been purchased, it is believed by them, and transformed into an educational institution, which is said to be the seventh Jesuit establishment now revived in Rome, of course, under the wing of the Vatican. The holy pontiff seems to be working away with a vigour that indicates great hope for the future. In the present month a consistory is to be held, in which it is said that thirty bishops and twelve cardinals are to be appointed.

—C. P.

BRITAIN.

The Revised Old Testament is now ready for publication. Twelve of the twenty-seven members of the revision committee have died before completing the work.

The Episcopal Church in Scotland shows an increase during the last thirty years of 133 clergymen, 20,000 members, three cathedrals, 120 churches, and 90 parsonages.

It is noted by the *Christian World* that the three last Lord Chancellors of England, the eminent lawyers Earl Cairns, Lord Hatherly, and the Earl of Selborne have all been Sunday school teachers, and well known for their Christian character.

The "David Williamson," a new mission steamer, built by subscriptions of the children of the children of the United Presbyterian Church for the use of the missionaries of Old Calabar, West Africa has been launched at Dumbarton, Scotland. This increases the number of the mission fleet to eleven.

ASIA.

In 1871 the number of native protestant teacher in, India was 2,594; in 1881 it was 4,345, having almost doubled.

Dr. Jess up, of Beirut, Syria, estimates that twenty years ago there were scarcely twenty females in that country of a population of 2,000,000, who could read. There are now 7,149 girls attending Protestant schools in Syria.

On appeal from the Jews in Jerusalem the Sultan has annulled the sale of a part of the Mount of Olives, which contains the graves of the prophets Haggai, Zachariah and Malachi. The purchasers were the Russian priesthood. The burial-place of the prophet has been secured to the Jews in perpetuity.

The *Indian Mirror* observes that the custom of widow-marriage among the Hindoos is fast taking root in most parts of India, where but a few years ago the idea of such remarriages was repugnant and considered tantamount to apostasy from the ancestral religion.

CALCUTTA'S CHRISTIAN POPULATION.—Of the entire population (about 700,000) of this Capital of British India, more than 30,000 are professing Christians. Of these 11,000 are Roman Catholics; 8678 belong to the Church of England; 1869 to Scotland; 857 are Baptists, and the same number are Methodists. Thousands of these Romiah converts in Eastern Bengal are now reported to be coming into Protestant Churches.

The revival in Japan still goes on. In some places it has roused strong persecution. In Komatsu a number of natives bound themselves by an oath not to become Christians, and if any one violated his pledge he was to give his property to others. The leader of the band has, however, become a Christian. The church at Akashi (American Board) has a daily prayer meeting at four o'clock in the morning. In Osaka, ten years ago, there were seven baptized Christians. Now there are 350 in the Congregational churches alone.—*The Independent*.

A meeting of the Northern Presbytery of Japan, one of the three now existing in that country, was held lately. The membership reported was 1,061.—an increase of 150 in half a year. The amount of money contributed for Church purposes by the native Christians was yen 1,344—a sum nearly equal to \$1,344. This is an average of about \$1.24 for each member for the time covered by the re-

port—that is, six months. One young man was examined, ordained as an evangelist, and has since gone to his field in a distant part of the country. One new church of forty-seven members was reported as organized since the previous meeting in Hakodate.

LANGE AND DORNER.

BY THE REV. PHILIP SCHAFF, D. D., LL. D.

(From the "New York Observer.")

STOCKHOLM, JULY 21, 1884.

The two greatest divines of Germany, the last of a rare constellation beginning Schleiermacher and Neander, have been called a few days ago from the church militant to the church triumphant. Dr. Lange of Bonn, and Dr. Dörner of Berlin, died on the same day, the 8th of July.

Dr. Lange died peacefully at his home, having attained a green old age of eighty-two.

He was born under the shadow of a large walnut tree in Souborn, near Elberfeld, of reformed parents, April 10, 1802. In his early youth he drove the produce of his father's farm to market in Elberfeld, and became acquainted there with his future wife, who encouraged him to study. He was converted in the year of the famine, 1817. He passed through the college at Düsseldorf and the University of Bonn. In 1826 he became pastor of the Reformed church at Langenberg, and in 1832 at Duisburg.

He first attracted public attention by poems and a brilliant series of articles in Hengstenberg's *Evangelical Church Gazette*, at that time the leading orthodox journal in Germany.

When Strauss published his famous "Life of Jesus," Lange wrote in reply an able defence of the historical character of the Gospel accounts of the infancy of our Saviour. Soon afterwards, in 1841, he received a call as Professor of Theology to the University of Zurich—a position to which Strauss had been called before, but which he was prevented from occupying by a rebellion of the people against their infidel government. It was there that Lange prepared his great work the *Life of Jesus*, in three volumes (1844—47,) which is a positive refutation of the infidel work of Strauss, and one of the most original and ingenious among the many biographies of the son of man. It

has been made known to the English reading public by a translation published by Clark in six volumes. It is a rich store from which Godet, Pressense, Farrar, Geikie, and others have drawn inspiration.

In 1824 Dr. Lange was called to a professorship in the University of Bonn on the Rhine, where he continued to lecture and to write for the public to the last year of his laborious and useful life.

Dr. Lange was small of stature, of a serene and genial face, with bright eyes, full of wit and humour, hospitable, and a most agreeable companion.

He was one of the most faithful authors. He wrote a system of Christian Dogmatics in three volumes (new edition, 1870), a life of Jesus, *Biblical Hermeneutics* (1878), *Christian Ethics* (1878), *Bibelkunde* (1881), and several volumes of poems and miscellaneous essays on a variety of religion and literary topics. But the work by which he is best known and has made himself most useful is his *Theological and Homiletical Biblework* (1857—2868, in sixteen volumes). Lange conceived the plan, and wrote the Commentary on Genesis, Exodus, Leviticus Numbers, Matthew, Mark, John, Romans, James, and the Apocalypse. The other books were prepared by a number of German and Dutch divines, the late Dr. van Oosterzee of Utrecht being among them. By this work his usefulness will be continued in Europe and America. It has not yet been superseded, and is now passing through a new edition in German and English.

DR. DORNER.

Dr. Dörner was a native of Wurtemberg (having been born near Tubingen, June 20, 1809), and a graduate of the University of Tubingen. His first production was a history of Christology, which appeared in a quarterly periodical, and was afterwards enlarged and elaborated into an exhaustive work, in two volumes, and translated into English in five volumes. It is by far the most learned and valuable work on the doctrine of the Person of Christ, and will long remain the chief standard. Whoever wishes to make a thorough study of that subject must resort to Dörner, who will furnish him with reliable and well-digested information from all sources, and with calm, wise, and just criticisms of the various theories concerning the divine-human constitution of the Saviour.

of mankind.

Dorner was early called to a chair of theology in Tübingen, then to several other universities, until at last he occupied the chair of Schleiermacher in Berlin till his death. In 1881 and 1882 he published his "System of Theology," translated into English in four volumes. It is likewise a classical work which can never die. He was *facile princeps* among the philosophical divines of the age, and one of the profoundest expounders and defenders of the Christian faith in all ages. He was a pure, humble, modest, and amiable man—one of the best I ever knew.

Dr. Dorner's health had been failing for the last few years. In June he visited his son, who is professor in the theological seminary at Wittenberg, and went with him and his wife to Wiesbaden for his health. On a visit to the great monument of Germany's victory over France at Niederwald, he was seized by a hemorrhage and died soon after his return to Wiesbaden, just as he was to be carried from the cars to a cab to drive him to a hotel. He was well prepared for the great change, and now sees Him face to face whose person and character he devoutly studied and traced through the ages as the central object of theology and piety.

THE CONGO CONFERENCE.

About the middle of last month there gathered in Europe a Council of explorers, diplomatists and men of official station, who are to solve the question, now urgent, how the civilized States are to stand related to the barbarous tribes which people the heart of Africa. One of the marvels of our time is the unveiling to the world, a gaze of the vast interior plains and broken hills through which the Congo river flows.

It is just about a quarter of a century since the real explorations of Central Africa began, and it is only fourteen years since Dr. Livingstone stood on the bank of a great river sending down its floods, and supposed that he was looking upon the upper course of the Nile.

Seven years later Mr. Henry M. Stanley followed the course of the same river westward and southward until, after immense difficulties and trials, he saw its waters pouring themselves into the Atlantic Ocean. Since that time Mr. Stanley and many others have entered this stream from the ocean, and passing up-

ward have measured its breadth and gauged its depths, floated over its calm waters and battled with its rapids. It begins to be known as one of the great rivers of the world.

The country through which it flows also begins to be known. The rocky hills through which its rapids flow, and the ravines which run among these hills, have been so far levelled and bridged that the well-defined road, though imperfectly made, now opens the way into the interior as far as the circular expanse in the river known as Stanley Pool. But above that point we are told that "the great river can be navigated for close upon a thousand miles with steamers equal to the largest of those that ply upon the Mississippi; from hence too, its tributaries, in comparison with which many of which the Thames at London Bridge, or the Elbe at Magdeburg, is an insignificant stream, offer four thousand five hundred and twenty miles of open water, giving access to an area of nine hundred thousand square miles of country, perhaps the most fertile on the globe." In the basin of the Congo are now found, according to Mr. Stanley's estimate, nearly fifty millions of people, of countless tribes and in various stages of barbarism.

These vast and populous lands, so suddenly made accessible, have moved the curiosity, the ambition, possibly the greed of the old European nations. The "craze" of the day among the old European powers is colonial extension, and in Central Africa there is a wide and fresh field for that "expansion" of the populous kingdoms of Europe, at least for the extension of their influence and their trade. Competition has sprung up. Associations for the purpose of exploration and the establishment of trading posts have been formed, and an International African Association was organized in 1876 in Brussels, which proposed to superintend and support certain large philanthropic and scientific enterprise in the heart of Africa. This Association has become a powerful one, and has certainly been a most useful one. It has been gradually assuming political power. But national rivalries have been intensified, instead of diminishing by the progress of events, and seizures of important points have been made by agents of different European powers. The "land hunger" grows by what it feeds upon, and the Congo basin and the surrounding coasts and plains seem destined to be speedily parcelled out to the eager and jealous nations of the civilized lands.

To the church of God, and to the Christian longing for the advancement of Christ's kingdom, the chief interest of this Conference will centre upon the result which may spring from it affecting the missionary enterprises which have been already begun.

The healing of the "great sore" of Africa, so much longed for by Livingstone—the infamous and abominable slave-trade—will doubtless be accomplished by the advance of legitimate commerce and the colonization of special points on the coasts and in the interior, as well as by legal enactment.

But the entrance of the gospel, and its wide diffusion among the millions who dwell by "Africa's sunny fountains," is the main thing in the thought of the church. It is not a pleasant thing to know that missionaries of the Cross have landed upon our shores during the present autumn who were expelled from Central Africa by heathen rulers who feared their influence and the power of the gospel, and we turn, therefore, to the Conference and to its determination with the hope that the advance of European power and civilization will soon secure a free and permanent entrance to the Christian faith in the wide region watered by the Congo.—*Phil. Pres.*

ANSWERING TO ROLL-CALL.

BY REV. THEODORE L. CUTLER.

Being present at the communion-services in a Presbyterian Church lately, where new members were admitted, on confession of their faith: I observed how stringent were the vows which they took upon themselves. It was an enlistment for life, and with many solemn promises to their Lord and Master. They evidently regarded the Church as something more than a social club or a society for mental culture. The whole sacred ceremony recognized the Church as a Heaven ordained institution—a band of Christ's blood-bought followers, united for His worship, for His holy service, and the upbuilding of His kingdom. Joining a Christian Church is not a matter of whim, nor is it a temporary arrangement. It involves heart-surrender to Christ, a solemn agreement to perform certain duties and a permanent, ever-present obligation to follow Christ everywhere. The relation is as specific as wedlock; the woman I marry is *my* wife, the

church I join is *my* church. What would be thought of the soldier wearing Uncle Sam's uniform, and yet not seen at the drill or answering to the roll-call of his company? How long would his name be allowed on that regimental roll?

Yet it is notorious that thousands claim to be regular and loyal members of our Churches who rarely respond to any of its calls to social worship, or spiritual work. They would make a prodigious outcry if their names were dropped from the church-register, or if they were debarred from voting at a contested election, or if when poverty overtakes them they are ignored by the church deacons. But practically they are "dead-heads," and their tie to the flock of Christ is as brittle as a cotton thread. Why? The real secret, we suspect, is that their tie to the Lord Jesus himself is about as brittle and worthless. Having no deep soul-root in Him, they do not grow; having no specific pasturage, they are not fed; having no marked and defined province or post of Christian activity, they become as homeless as tramps, and as productive as weeds. If the pastor's heart aches when he sees them, what must the Master think of them? Solemnly ought every such church-member to face this question—Will that Lord to whom I made my vow, actually receive me when I present myself for admission to heaven.

As an actual fact, the Christian who is loyal to Christ is commonly loyal to that specific regiment or company in Christ's army in which he is enrolled. Every Christian ought to belong where he goes, and go where he belongs. His growth in grace, his comfort, his influence and his effective usefulness will depend upon his fidelity to his own church and to the sense of responsibility which he feels right *there*. His spiritual roots are there, if he has any: his influence casts its shadow—larger or smaller—there; the fruits of the Spirit which he produces are a part of the harvest of that particular field. Brother Steadfast and Brother True-as-steel and Sister Perennial are the sort of church-members that warm and cheer of a pastor's heart. "Brethren," exclaimed glorious old Pastor Paul, "my joy and my crown! so stand fast in the Lord, my beloved."

Every minister soon discovers who are his minute men who always answers to the roll-call; and he always finds out who are the dress-parade troops, and who are the shirks. In the old Theban army was a "Sacred Battalion" who swore to

stand by each other and to follow their flag until the last drop of blood was shed. Where one was, all were; their phalanx was a solid head of steel. So doth the pastor rejoice in and rely on his sacred battalion. They are weather-proof and fire proof; they consult conscience, and not the clouds on Sunday morning. If the minister can turn out to preach, they can turn out to hear him and to help him. Jesus will be there at any rate; the eye that saw recraunt Peter and absent Thomas will scan the assembly and note the absentees. God's house and the prayer-meeting are the *home* of the genuine disciple—for home is where the heart is. Work for Christ is a privilege, and not a penance. To find Christ, they do not straggle into some other place than the one appointed; where the roll of their own organization is called, there they promised their Master to be, and there they respond with their hearty "Here Lord? now what wilt thou have me to do?"

There is a certain inevitable amount of scattering among all our church-regiments during a certain season of the year. Changes of residence are frequent in our migratory American communities. Sickness disables some, and death is busy in striking names from the rolls. But this is a good time for every enrolled member of Christ's redeemed host to inquire of himself or herself—*Am I at my post?* Is the girdle tight, are the foot on the track and the eye on the Master, and the ear open to His commands, and the heart ready to answer "Here?" Some very feeble Christians will reach heaven; many there will be ashamed of past indolence and cowardice: but there will be no room there for deserters.

POSITIVE PREACHING.

The ambassador should understand the nature of the message with which he is intrusted. Without this knowledge he cannot fairly represent the government whose deputy he is, nor intelligently discharge his duties. His knowledge of the subject which he has to present, and it may be defend, should be full, accurate, in accordance with his own views, have not only the assent of his judgement but the consent of his heart. He should be himself an embodiment of his subject. In this way only will he speak with clearness, precision, force and convincing power. The apostles were men

of this stamp. They believed and therefore they spoke. Peter's sermon on the day of Pentecost was a splendid specimen of the expression of a heartfelt truth. There is no evidence in that sermon of a clouded understanding, nor of a sceptical faith, nor of half-formed conviction, nor of a qualified statement. Every utterance is clear, bold, decided, charged with fire, sent forth from a burning heart so makes an impress—irresistible, pungent, overwhelming—on hearts that needed these home truths, these positive, all conquering verities of God and of His Christ. Why should preachers in our day address immortal souls in any phraseology except that which conveys a fact that has embedded itself in the inmost recesses of the speaker's heart? Hesitancy in belief begets hesitancy in speech and cannot form the stalwart man that God's own truth is adapted to produce and which Christianity demands. Let the preacher keep his doubts and his speculations, if he has any, to himself, and preach the truth that has possession of his own soul, to his people. The arrow shot from a relaxed bow is forceless and has no piercing power.—*Pulpit Treasury.*

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PRAISE YOUR CHILDREN.

Not a few boys have illustrated the proverb:

"Give a dog a bad name and he will deserve it."

The father of Dr. Adam Clarke, the biblical commentator, seldom praised him except for his ability to roll large stones. He thought his son a dunce and said so. Of course, the boy had no faith in himself.

But one day a teacher called at the house, who knew that a little judicious praise went a great way toward making a man of a boy.

"That boy," said the father, "is very slow at learning; I fear you will not be able to do much with him."

Adam's heart sank to a lower depth. But the wise teacher, laying his hand on his head, said:

"That lad will make a good scholar yet."

Instantly the sympathetic touch and word begot in the so-called dunce the hope that he, too, could learn. The hope stimulated the unused mind. He became conscious of mental power. He learned his lessons with ease,

"I could have doubled the effort," he says, "had it been required."

That bit of judicious advice gave to the Methodists their famous biblical commentator.—*Baptist Weekly*.

SCIENCE AND RELIGION.

The one thing that struck everybody about the most distinguished members of the British Association was their modesty. A New York reporter gives this description of Sir William Thomson the President:

"A tall, well-made, elderly man, with grayish hair, a kindly, throughbred face, and a voice soft and gentle as a woman's discoursed to a *Herald* reporter yesterday evening of modern scientific achievements, and especially of the new transatlantic cable. Not with the assurance of a dilettante, but with the quiet authority of a savant, were the utterances made, though no one, judging from the unassuming modesty with which he extolled other men's labours and strove to belittle his own, would have suspected that the speaker was Sir Wm. Thompson, a Doctor of Laws of four British Universities, a Fellow of all the European Societies, an authority on physical

sciences and England's acknowledged greatest electrician."

The hearing of Sir William and other distinguished scientists at Montreal was in marked contrast with the manners of the pinohock imitation of a scientist that we meet in nearly every town and village in this country. Almost every little community has an upstart who gathers insects, looks terribly mysterious and drivels about science and Darwin and Huxley. This genius of course declares that science has destroyed revelation. He pities those people who are so far behind the age as to read and believe the Bible. It never occurred to the creature that Sir William Thompson, one of the greatest scientists of our day, is a devout Christian—and a good Presbyterian as well.—*Can. Pres.*

HOW TO KILL A PRAYER-MEETING.

1. Forget all about it until the hour arrives.
 2. Come ten minutes late and sit near the door.
 3. Drag the music. Slow, painfully slow singing is so appropriate for a dead prayer meeting.
 4. When the meeting is begun wait for others to speak and pray.
 5. When you take part occupy about twenty minutes.
 7. Be sure and bewail the low spiritual condition of the church.
 7. When the meeting closes go out as from a funeral. You can speak with your brethren and the stranger at some other time and place.
 8. If you mention the meeting during the week tell how dull it was.
- If this does not kill the prayer-meeting stay away entirely for six months or a year.

"Since I began," said Dr Payson, when a student, "to beg God's blessing on my studies, I have done more in one week than in the whole year before." Luther, when most pressed with toils, said, "I have so much to do that I cannot get on without three hours a day of praying." General Havelock rose at four, if the hour for marching was six, rather than lose the precious privilege of communion with God before setting out. Sir Matthew Hale says, "If I omit praying and reading God's word in the morning, nothing goes well all day."

