

Mr. Joseph Beer	1	0	0
Mr. Edward Thomas	1	0	0
Mr. Robert Barnes	1	0	0
Mr. P. D. Knight	1	0	0
Mr. James Hutchings	1	0	0
Mr. John Hutchings	1	0	0
Captain Debriz	1	0	0
Mr. Samuel Shaw	0	18	0
Mr. Richard Knight	0	15	0
Mr. Lewis R. Tessier	0	10	0
Mr. Richard Barnes	0	10	0
Mr. William J. Barnes	0	10	0
Mr. Charles Barnes	0	10	0
Mr. Robert Chancey	0	10	0
Mrs. Robert Chancey	0	10	0
Mrs. Jackman	0	5	0
Mr. Cruickshank	0	5	0
Mr. Hodder	0	4	0
Miss Bulley	0	5	0
Mr. Thomas Gale	0	2	6
Mr. Alexander Parsons	0	10	0
Mr. William Radford	0	10	0
Interest on Bank Deposits	0	13	9
E. U. Sabbath-school, Motherwell, Scotland (too late to appear in account)	3	12	0
	£248	7	10

Audited and found correct,

RICHARD NEYLE.

JOSEPH BEER.

J. HOWE, Treasurer.

St. John's, Newfoundland, Feb. 27th, 1878.

STRAY THOUGHTS.

TEACHING CHILDREN.—He who would teach children must study children. He must acquaint himself with their modes of thought and their manner of speech. Not only the scholars of his class in the Sunday-school, but other children should be studied by whoever would become a good teacher. To study children wisely and thoroughly a man must be with them elsewhere than in Sunday-school. He must watch them in their plays. If he can play with them, so much the better. He must talk with them familiarly, and draw them out to talk with him. He must get them to tell him what they have read and heard and thought. He must question them and let them question him. If he does this, he will be surprised at the new lessons he is learning continually. He will come to teach differently and to teach better. If he fails to study children, a man will not be a successful teacher of children, whatever else he may be able to do well.

I AM VERY WELL SATISFIED.—One evening, during a series of religious meetings in the town of B.—there being interest manifested upon the subject of religion—a busy man of the world, a blasphemer, stepped into church. Toward the close of services, after a most powerful appeal from the preacher, he was asked if he would not come to Jesus. His reply was, "I am very well satisfied." That evening he left the house of God apparently unconcerned, but afterward he regularly attended the meetings, and could have been seen with others bowing for the prayers of Christians, being under deep conviction of sin. He soon found that he was not satisfied. Reader, if you have not already, I ask you now, with all earnestness of my soul, to come to Jesus. Will you, or will you not respond that you are very well satisfied? If you do not feel concerned about your soul, and feel delight in the things of the world, banishing serious thoughts from you, you show to others, although you do not acknowledge it, that you are satisfied. Oh, my friend, let not anything upon which you have set your affections stand in your way and cause you to fail of eternal life.

TRIALS SENT OF GOD TO SAVE THE SOUL.—1. Earthly worries are heavenly blessings, not curses. Coming from the oldest book in the Bible, we behold in Job the representative man of trouble. The fact that afflictions were sent upon him only proves that God had not let go of him yet. Darkness was but a proof of light, just as the shadow on the sun-dial proves the existence of the sun. The best friend the Alpine climber can have is the faithful guide, who arouses him from fatal drowsiness by blows, harsh and painful. 2. The second step is, God's rule in visiting sorrows upon us is purpose, not

simply permission. He does not more lightly permit troubles to come upon us, He sends them. Any other idea implies that somebody is stronger than God. If one must be punished, he prefers to be whipped by his father. If any one chastises us, let it be our Heavenly Father. 3. God worketh. The heathen have a god, Brahma, who rests in an eternal sleep. We have a God that worketh. He saves us as the surgeon, by earnest, resolute work—cutting off a limb, or taking away an eye. Caught in the grip of Providence, we can say nothing. The fountain cannot be constricted without demolishing much that is beautiful; the grass, the soil upheaved, the unsightly debris, are all processes of necessary work. At last all is put back again, the green soil is restored, and a fountain is the result. So it is with the fountain of the new life.

"**LOVING TO GIVE.**"—"I was once attending a missionary meeting in Scotland," said a minister in making an address. "There it is the custom to take up the collection at the door as the people go out. A poor woman in going out dropped a sovereign into the basket. The deacon who held the basket said, 'I am sure you cannot afford to give so much as that.' 'O yes, I can,' she said. 'Do take it back,' said the deacon. She replied, 'I must give it. I love to give for Jesus' sake.' Then the deacon said, 'Take it home to night, and if, after thinking it over, you still wish to give it, you can send it in the morning.' In the morning I was sitting at breakfast with the deacon, when a little note came from this woman, but the note contained two sovereigns. 'You won't take them?' I said to the deacon. 'Of course I shall,' said he. 'I know that good woman well. If I send them back she will send four next time.' This was, indeed, 'loving to give.'"

GOD THE BUILDER.—When we look at the wonderful cathedral at Cologne, and remember that for seven centuries the click of the workman's hammer was heard, or at the cathedral at Canterbury, which is a spiritual poem, we think how all that began in a thought to honour God which was in someone's mind. What a work an earnest man can do! A shoemaker starts the mighty work of foreign missions. Yes, remember God is the builder, but He works through and with men. Let us learn—1. That God selects His workmen. His a strange thing that Joseph and Nicodemus buried Christ, and not the disciples. Nehemiah, whose character is still ploughing fresh furrows in the hearts of men, felt the burden of his mission on him, etc. 2. We have a work as Christians to do. Said a woman at the inquiry meeting, "For years I hung around the church, and nobody questioned me concerning my soul." When God takes us He *phases* us. 3. Think of the honour to be chosen of God, a *living* stone. I want to be honoured by being chosen of God above all things else. No honour its equal on earth. 4. What is the lamentable state of those whom God passes by? To be nothing in one's own mind is excellent but to be nothing in God's mind is woe indeed. Out of His mind is out of salvation. Has he a place for you?—*Dr. Fulton.*

RELIGION NOT A HINDRANCE BUT A HELP. It is worthy of our note that eminence in the Christian life does not hinder, but rather helps us to eminence in any one point in the life that now is. If a person were to give his attention to two or more worldly pursuits, he would in a measure, perhaps, fail in both; but he may be a good physician, or a skillful farmer, and none the less so because he is a good Christian. Nay, there is no honest calling in life in which a man will not be helped to eminence by true and deep piety. Everything good grows in the growth of religion. Let the man of business work on Sundays, neglecting religious duties, and his broken health will tell him his mistake; or, from over eagerness in grasping at gain, let loss after loss come upon him, and he will be taught that the moderation which the Gospel inspires was needful for him. Many a worldly man may say at the close of life that he has gained nothing by neglecting religion. The Christian physician may say, "I might have been eminent in mere professional matters without piety, but I doubt whether I should have been so successful, certainly not so happy." Every one that has truly sought to serve the Lord will acknowledge that godliness is profitable for all things, for the life that now is, as well as for that which is to come.—*The Churchman.*

It is better to be thinking of what God is than of what we are. This looking at ourselves, at the bottom, is really pride, a want of the thorough consciousness that we are *good for nothing.* Till we see this, we never look quite away from self to God.