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Go Ye

THE

True

To Every Creature

and all the World

The Maritime Presbyterian

Preach the Gospel

WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

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JAN. 15, 1882.

Christian Knowledge Series.

Paley's Evidences of Christianity..	\$ 0 50
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PRESBYTERIAN HELPS.

Westminster Teacher Monthly...	50 cts.
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Monthly.....	7½ "

These prices are postage paid 6 or more copies to one address.

Juvenile Illustrated Monthlies.

"Sunbeam," 30 cts., "S. S. Visitor," 25 cts., "Forward," 50 cts.
Send for catalogue to D. McGREGOR.

Having received the agency for the sale of the Publications of the Presbyterian Board, Philadelphia, for Maritime Provinces, selections of their books will be kept in stock and any others on their list that may be desired will be ordered. I have already ordered upwards of 300 vols.

The following comprise the ten latest issues of the Board :—

Five Women of England.....	\$1 40
Four Friends and their Fortunes... 1	25
From Exile to Overthrow.....	1 40
Those Dark Days.....	1 00
Westminster Normal Class Outlines	
(middle course).....	1 00
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In connection with the above agency, I have appointed Mr. John Carter as Colporteur for Halifax and Dartmouth.

D. MacGREGOR.

145 Hollis St., Halifax.

LETTERS OF THE REV. SAMUEL RUTHERFORD, Principal and Professor of Divinity at St. Andrew's, 1630-1661. With a preface by Rev. Alexander Duff, D.D., LL.D., for sale at the Religious Book and Tract Depository, Granville St., Halifax, for 85 cents.

The name of Samuel Rutherford has long been familiar to English speaking Christians. His last words, that beautiful hymn,—

"Glory, glory dwelleth in Immanuel's hand"—

are sung in many a home and have cheered many a sad heart.

This book contains 362 letters which were written during various periods of his eventful life. About 220 of them were written to friends when he was in prison in Aberdeen, in chains for the sake of the gospel. They are the outcome of a deep Christian experience, the breathings of one who walked with Christ and who realized the blessedness of such company.

A GUIDE FOR DISCIPLES, by Rev. J. G. Pike, a sequel to Pike's "Persuasives to Early Piety," may be had at the Book and Tract Depository, Granville St., Halifax. Price 28 cents.

To the young Christian setting out on the way to heaven it is full of the richest counsel and instruction. To the pilgrim far on in the journey it is a most valued helper. It touches every phase of the Christian life and the Christian's duty in every relationship in life. All who wish to walk in the strait and narrow way will find in it precious.

THE ANXIOUS INQUIRER AFTER SALVATION DIRECTED AND ENCOURAGED. This little book, by Rev. John Angell James, has been blessed to many as a comfort and guide. It is sold at the Book and Tract Depository, price 17 cents.

BROWN'S SHORT CATECHISM FOR YOUNG CHILDREN with which all are so familiar is published by D. McGregor, 145 Hollis St., Halifax. Price 15 cts. per doz.

Mr. McGregor has the sole agency for the Maritime Provinces for the works of the American Presbyterian Board of Publication, and is prepared to furnish teachers, pastors, Sabbath schools, all, with the works of that great Presbyterian Publishing House.

He has also bound vols. of the *Illustrated Missionary News* for 1881, containing Mission News from all parts of the world, price 75 cts.

The Maritime Presbyterian.

VOL. II.

JANUARY 15th, 1882.

No. 1.

THE MARITIME PRESBYTERIAN enters upon its second volume with good prospects.

Accounts for the past year have been made up and it may be well to submit a report of the years work :

Copies published during 9 months, 34780.

Cost of Paper,	\$206 14
“ “ Printing,	323 05
Postage on MAR. PRES.	20 64
Other Expenses,	22 17
	\$572 00

Cash Received,	\$401 37
Yet due, about	20 00
	421 37

Adverse Balance,	\$150 43
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When we take into account the large issues for the first month or two, for which there were few subscribers, and the large number printed and distributed over and above the subscription list during the whole year, to get it into circulation, the result is almost better than could have been anticipated.

Had the issue after the first month been limited to the number of subscribers, with a few for distribution, it would have been now out of debt. But when I saw that it was going to succeed and that extra expenditure would not be lost, I thought it the wisest plan to circulate it more freely.

By printing a large number a twofold good has resulted, the papers have done good where read, and the circulation is larger than it would otherwise have been.

The subscription list is now such that it will pay for itself during the current year and part, if not all, of last years indebtedness.

That it may not only be free of debt, but have a balance on the right side for

Foreign Missions or some such work at the end of the year, it is earnestly asked that each reader will make a little effort to increase the circulation. Let every reader be an agent and introduce it to a neighbor who may not be taking it, or if possible get up a club.

In doing so you are not working for the Editor, for he has no interest in it except doing the work and paying the bills, you are working for the Master.

Its object is to give religious news, both home and foreign, and good reading matter, in so cheap a form as to be within reach of all.

Let it not interfere with other periodicals. It differs from all. It can take the place of no other, but will try to fill its own place. It is so cheap that it will not require much elbow-room in the purse, but will fill in a measure a want in many a home.

In sending it forth again I can only repeat the words of the first issue : It is wholly devoted in all its interests, financial, moral and spiritual to the Master's work. May He accept and bless it.

CHRISTIAN GIVING.

ARTICLE NO. V.

“ It is more blessed to give than to receive.” It is remarkable that those words of our Lord, containing as they do an important principle, were not recorded by one of the evangelists and that they should be recovered, as it were, from the mass of his unreported sayings by an incidental sentence in the teaching of Paul.

THE DISPOSITION TO GIVE IS MORE BLESSED.

There is more real happiness ex-

perienced in giving than in receiving ; for the disposition that prompts to the generous deed is capable of larger enjoyments. From the nature of things the selfish man cannot be truly happy. He lives for himself, labors and toils for himself : and the very act of receiving and hoarding exercises a demoralizing influence over his spiritual and moral nature. He gradually kills out every manly and noble sentiment of his soul, and soon he begins to despise himself and suspect others. Honest in his dealings, truthful in his words and loud in his pretensions, he may persuade his neighbors that he is prosperous and contented, yet the constant yielding to an overpowering desire for gain destroys the subjective capacity of enjoyment. As well might you expect to find a summer's rose blooming and flourishing in the winter's frosts and snow as to find peace and satisfaction in the selfish soul. Gospel fruit cannot grow on such a soil.

The blessing is pronounced only upon them who give and who delight to give. One of the grand characteristics of Christ was the disposition to give. He freely gave His tears, His sympathy, His labors, His sufferings and death ; and He gives His Spirit to awaken, to sanctify and save His people. He gives pardon and peace, comfort and consolation, joy and gladness to all who accept Him as their Saviour.

That mind which was in Christ will also be in His people. To be Christians we must be like Christ in our views and feelings, in our habits and desires. "Freely ye have received, freely give." The man who gives cheerfully has a disposition which is Godlike in its character, and tendencies and possibilities. "God is love." "God so loved the world that He gave His only begotten Son." "The love of Christ constraineth us." Love is service. Love is an active, busy operative principle. It gives itself away. It finds pleasure in working and spending. Its happiness is in doing good. It feels right

because it acts right. What at first was a duty has become a pleasure. The great motive-power, the governing, guiding principle of life is love—love to God and love to man. This love is the fruit of God's love for us : "We love Him, because He first loved us."

Blessed then is the heart disposed to give, blessed the man who has such a heart, blessed because of the character that assimilates to God and secures the Lord's approval. Cursed is the heart demoralized by selfishness.

IT IS MORE BLESSED TO BE IN THE POSITION TO GIVE.

Giving implies ability—implies the possession of that out of which we can give. We cannot give what we do not possess. Money is a talent and the capability of acquiring money is also a talent, entrusted by God. Blessed is he who has both the talent and the desire to use it properly. Poverty is not necessarily a blessing. If a man's poverty has come through idleness, extravagance or dissipation he cannot enjoy the blessing which he enjoys who has by persevering industry and economy accumulated that out of which he freely gives.

If a man is in a condition in which he can assist others he should be profoundly thankful. There are very few who cannot promote the interests of others and the cause of Christ. If we are not rich, we can do what we can and receive the blessing. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

THERE IS THE BLESSED REWARD.

God has attached large and precious blessings to liberal giving, and fearful consequences to dishonest withholding ; and all "the promises of God are in Christ Jesus, yea, and in Him amen." We are assured that, "The liberal soul shall be made fat, and he that watereth shall be watered also himself." "He that soweth bountifully shall reap also bountifully. God loveth the cheerful

giver." "To do good and to communicate (give) forget not, for with such sacrifice (God is well pleased)." "Charge them that are rich in this world that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life" (1st Tim., 6: 17). "Bring ye all the tithes into the store house, that there may be meat in my house, and prove me now herewith saith the Lord of hosts, if I will not open the windows of Heaven, and pour you out a blessing that there shall not be room enough to receive it" (Mal. 3: 10, 11).

These words were not spoken without a purpose. They are full of meaning. They have a significance which should be fully appreciated by the Christians of our day. The experience of God's people bears ample testimony to their truthfulness. It is not too much to affirm that the men who give the most liberally and systematically are the most useful and most happy Christians. They enjoy fully the richness of the gospel and the fatness of the Lord's house.

The act of giving exercises a reflexive and beneficial influence upon the soul. It crucifies the love of the world, destroys selfishness, draws out their sympathy and love towards their fellow men, deepens their interest in the cause of Christ, increases the spirit of prayer, prepares the mind for the reception of truth and opens the heart for the indwelling of the Spirit.

Then there is the promise, "the blessing of the Lord which maketh rich and addeth no sorrow with it." Complying with the requirements of God's Word, we shall receive a blessing; refusing to comply, we must suffer the consequences. "God is not man that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?"

What is true of the individual is also true of the Church. Why is it that to-

day we have so much preaching and so little practice? We have earnest men and faithful preachers in our pulpits, we have our Sabbath-day worship and weekly prayer-meetings, our Sabbath-schools and Bible classes, yet, with all those and other appliances in operation, how few the conversions to Christ! It is an interesting and instructive fact that in proportion to the amount of money and labor expended there are more conversions made to Christ in heathen lands to-day than there are in civilized countries.

We hear a great deal of the scepticism and infidelity of the times, of the materialistic tendencies of the science and philosophy of the age; and every lover of truth and humanity must view with sorrow the rapid strides with which Mammon is marching through the land. Sceptics boldly assert that the Gospel is losing its power and that the religion of the Bible will soon be a thing of the past.

They have apparent reason for their boasting. The fourth commandment seems to be no longer binding upon the consciences of the people. In this nominally Christian country the steamboat whistle may be heard in many of our harbors on the Sabbath morning; while the railcars go thundering through our towns, carrying respectable men and church members; in factories and coal mines, which are owned largely by professed Christian men, many employees are compelled to perform work which is neither the work of necessity nor mercy; rumsellers and wholesale liquor dealers can yet take their seats at the Lord's Table while some of the victims of their nefarious traffic are serving out their term of imprisonment; in many congregations, of eighty or a hundred families, bazaars, of which "grab bags" and "lotteries" form an important part, seem to be an indispensable auxiliary in raising the necessary funds, money which liberal and honest Christians would gladly pay out of their own pockets; and even tea meetings are some-

times found useful in raising the salary of the Lord's servant.

This is preeminently a money-loving age. Never before had Mammon so many loyal subjects or so many devout worshippers. "The love of money is the root of all evil" in the world as well as in the Church. It tempts men to questionable and dishonest practices in secular matters and to wilful robbery of God in religious affairs. The running of railway trains on the Sabbath and an empty Church treasury are traceable to the same cause, an overpowering love of the present world. As a consequence God is refusing to give his blessing. Men's faith is weak and their love is cold. Conversions to Christ are few. Spiritual enjoyment is little known and experienced. Religious life is largely a matter of form. It has become quite fashionable to speak of the reflexive influence of prayer as the only benefit which we may reasonably expect from our approaches to the throne of grace. One of the threats uttered against Israel of old for disobedience was: "And thy Heaven that is over thy head shall be brass, and the earth that is under thy feet shall be iron." Deut. 28 : 23.

But how can the blessing of Heaven be secured? What will bring down the refreshing showers of God's grace? The Divinely inspired reply is: "Bring ye all the tithes into the storehouse, and prove me herewith, saith the Lord, if I will not open the windows of Heaven and pour you out a blessing, that there shall not be room enough to receive it." Then will there be the Pentecostal sermons and Pentecostal blessings. Then will there be the quickening of God's people, the conversion of sinners and the advancement of Christ's cause in the earth. There will be men full of faith and of the Holy Ghost and there will be new evidence that "the Gospel is the power of God unto salvation." What joy and gladness would be experienced by God's people and what joy in Heaven over repenting sinners! Let the Church but "honor

the Lord with her substance, and with the first-fruits of all her increase" and then her "barns shall be filled with plenty, and her presses shall burst out with new wine." Oh, that the Church would earnestly seek the blessing in the Divinely appointed way!

Even the temporal prosperity of men would be increased by their liberal giving. There are numerous promises in the Word of God which prove this assertion. In Deut. 15 : 10, we read: "Thou shalt surely give Him, and thine heart shall not be grieved when thou givest unto Him; because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto." See also Prov. 3 : 9, 10; Prov. 11 : 24, 25; Prov. 19 : 17. No man has ever been made poor by giving unto the Lord; many a man has been ruined by dishonest withholding.

It is true that a selfish man may accumulate and become wealthy; but "a man's life consisteth not in the abundance of the things which he possesseth." Gold dollars and bank notes cannot make a man happy. A man who lives to accumulate cannot live to enjoy. He who feeds upon husks must starve even though there are abundance of husks. It is "the blessing of the Lord which maketh rich and addeth no sorrow with it," even in this life. A millionaire may be miserably poor!

Oh, that men would test the truthfulness of our Lord's saying: "It is more blessed to give than to receive!" Oh, that they would first give themselves unto the Lord, and then unto His work by systematic beneficence and consecrated effort! How much more useful would they be in this life, and with how much greater confidence could they look forward to the glory to be revealed in them hereafter. They would have stronger faith, deeper love, and a more joyful Christian experience. They would know more of "the fullness of the blessings of the gospel of Christ," and have a larger appreciation of "the hope of his calling"

and of "the riches of the glory of his inheritance in the saints."

What a blessing it would be to the Church and the world! Then would Zion arise, shake herself from the dust and put on her beautiful garments. She would be glorious and attractive to the world, and men, who are now amazed and rendered sceptical by the want of manifest Christian consecration and who are repelled by the coldness and selfishness of the professed friends of Jesus, would then be convinced of the divinity of the religion of the Bible, be brought to the Saviour and enlisted as the loyal soldiers of the Lord. Souls would be saved, the world evangelized and God's name glorified.

A. F. THOMSON.

Economy, December, 1881.

THE TRUE BASIS OF FOREIGN MISSIONS.

For upwards of thirty years the Presbyterian Church in the Lower Provinces has been engaged in Foreign Mission work, yet how many do not fully realize the true basis on which this great enterprise rests. When we read the interesting letters of our missionaries from their respective fields of labor we notice that a great work is being done and wondrous changes effected. The Gospel when introduced among the degraded inhabitants of earth and applied to their hearts and consciences both reforms and civilizes. Customs and habits change, arts and sciences are introduced, vice and immorality decrease, men and women become better citizens and new motives and desires are originated. Such are some of the fruits and evidences that follow the labors of godly men in heathen lands.

But when we consider the great work in which missionaries are engaged are they not doing something nobler and grander than reforming and civilizing. Their great commission is, "Go ye into all the world and preach the Gospel to every creature."

In many respects this command of Christ's should be sufficient to establish the claim of missions. But when we look still deeper do we not find that the very pith of the Gospel is to save the lost, and was it not our Saviour's mission to seek

and save such. All mankind have sinned and come short of the glory of God, and when the message of salvation is published to the perishing it is that they may be raised out of their lost condition. Is not this the true basis on which the Foreign Mission enterprise rests, the lost state of the heathen? Only through the name of Jesus can any be saved and in order to salvation we must know that name.

When we reflect upon the lost state of the heathen it seems a hard truth to believe. The thought that so many thousands have perished and are perishing is truly overwhelming. Many cannot entertain it and speculate about God's saving them in some other way than through faith in Christ. Yet we are commanded to send them the Gospel because they are lost. Must we be charged with cruel and hard hearts to base missions to the heathen on such a fact. Were the Apostles who labored so earnestly and endured untold sufferings for the sake of their fellow men cruel and hard hearted? Was Wm. C. Burns who labored so devotedly among the Chinese enduring toil in the Master's service cruel and hard hearted? Was our pioneer missionary, Geddie, who left the endearments of home and cast in his lot with fierce cannibals cruel and hard hearted? No, they saw a lost world and longed to tell the heathen the story of the cross. Is not this the true basis on which our work in Formosa, India, Trinidad and the New Hebrides rests.

As a christian church have we fully realized and grasped the idea of the magnitude of the work. If so then we will help to hasten the realization of the grand proposal of Dr. Pierson, of Detroit, the sending of the Gospel to the whole heathen world within the space of 20 years. Is it too vast an undertaking? Not if we are filled with the spirit of the Master. Should it not fire our zeal when we reflect upon the fact that hell is receiving many fresh recruits from the ranks of heathendom every day.

May the Lord arouse the great branch of the Presbyterian family to which we belong to see and fully understand the true basis on which Foreign Missions rest. The heathen are lost. Do we feel it?

A. B. DICKIE.

It is a shameful fact that since Bosnia was annexed to Austria it has had less religious liberty than it had under Mohammedan rule.

FREE WILL OFFERING.

The Synod instructed the Committee on Systematic Benevolence, of which Rev. E. A. McCurdy is convener, to make inquiry as to the success of "Systematic Giving." Mr. McCurdy corresponded with the secretaries of congregations. All the answers thus far received have been published, and all show that a goodly measure of success has attended the scheme. Some of these answers were in our last issue; more of them are given below:

ST. ANDREW'S CHURCH, TRURO.

Truro, Dec. 15th, 1881.

REV. E. A. MCCURDY :

Rev. and Dear Sir,—In answer to your postal card of Dec. 5th, I beg to say that St. Andrew's congregation some years ago adopted the system of voluntary offerings for each Sabbath day for the support of ordinances.

Some members of the congregation contribute by placing their contributions in an envelope with their name on the back. Others prefer placing their money in the plate each Sabbath without an envelope.

Of those contributing by envelope some do so every Sabbath day. Others once each month, while a few prefer to pay quarterly.

Our mode of collecting is by passing the collecting plates round after the sermon both morning and evening.

The treasurer keeps an account with members who contribute by envelope, and at the annual meeting furnishes an account showing what each one has given during the year as well as what has been received by general collection.

Our accounts for this year, 1881, will not be made up until the first of the new year as our annual meeting is not until about the middle of January, and I cannot, at present, speak with accuracy as to this year's accounts.

For the year 1880 we collected the sum of \$1863 which was sufficient to pay stipend, attendance, fuel, oil and insurance on church, and \$360 interest on our debt.

This year there may probably be not so much collected, but the difference will not, I hope, be very great.

As regards the working of this system of collecting, I think the trustees are

quite satisfied it is a good one, and (as far as our experience goes) much preferable to any other mode formerly in use.

It is true it gives persons who wish to shirk their duty an opportunity to do so, if so minded, and I presume some do take advantage in this way who might contribute more if personally demanded, but it leaves it free to all to pay as their conscience dictates, and, we are inclined to believe there are but very few among us who do not do what they consider right.

Yours very truly,

GEO. CAMPBELL,

Treas. St. Andrews Cong.

FORT MASSEY CHURCH, HALIFAX.

REV. E. A. MCCURDY, NEW GLASGOW :

DEAR SIR,—When Fort Massey Church was opened it adopted the principle of Sabbath offerings and left it with each individual to give as the Lord had prospered him or her. The Sabbath average varied from \$90 to \$80 at first. There were no envelopes nor any means of knowing what was given by individuals. Sometimes, when the collections or offerings showed a falling off, the members of the Managing Committee called on the members and pew-holders of the church, and stating the needs of the congregation urged a more liberal response which was generally given.

A few years ago the congregation considered the average would be raised by the adoption of the envelope system which they thought would induce some who were supposed to be deficient in their duty to act more liberally. For some months the envelopes largely increased the receipts, but owing to deaths, removals and personal business losses, the average fell from \$100 to from \$83 to \$85 per Sabbath at which it now stands.

The Sabbath offerings pay all the congregational expenses, stipend, interest, sexton, light and fuel, &c. The Schemes of the Church are attended to by the missionary collectors who make monthly rounds. Pew-holders have their own pews. First come first served is our rule.

SYSTEM.

We get envelopes as per sample herewith prepared numbered from 1 to say 100 and dated for each Sabbath of the year. Every contributor has a number in the Secretary's book. Parallel columns for each Sabbath of the year are in the principal book. Every Sabbath the envelopes are put into a box at the door

on entering. Members of Committees attending the doors in rotation two by two taking monthly turns.

These Committeemen, when service begins, empty the boxes, and take the envelopes home. On Monday or Tuesday they open the envelopes and furnish a list to the Secretary and Treasurer—amount in each envelope stands opposite to its number on the list. These lists are then copied into the book weekly. Envelopes are sent quarterly. Persons omitting one or more Sabbaths, bring contributions for these Sabbaths the first Sabbath they come to church.

JAMES CHURCH, NEW GLASGOW.

Dec. 20th, 1881.

REV. E. A. McCURDY, NEW GLASGOW :

Rev. and Dear Sir,—In reply to your enquiry as to the working of the voluntary system in James Church Congregation, I would say that it has been in operation in James Congregation for the last eight years, and has been found to give the very best satisfaction. The scheme was not adopted by the congregation until it had carefully considered the matter, and had become convinced that it was both Scriptural and practical, and even then it was with considerable hesitancy and fear, on the part of many members, that it was adopted. Not a few were afraid that the end of the first year would show a large deficiency, but such was not the case. There was found to be sufficient to meet all expenditure, and up to the present time the same happy position has been maintained.

As regards the congregation's contributions to the schemes of the Church, they are made upon fixed Sabbaths, the year being divided so as to give a Sabbath morning collection every two months to one or other of the schemes.

The same is followed in the prayer-meeting, where a collection is taken once a month at the missionary meeting.

While eight years ago there were many who were afraid to trust the voluntary system, I do not think there is to-day a single member in the congregation who would go back to the old system of a subscription paper.

I remain, Dear Sir, yours truly,
HARVEY GRAHAM,
Treas. James Cong.

Annapolis, Dec. 17, 1881.

REV. E. A. McCURDY :

Dear Sir,—Your card of inquiry re-

garding the working of the Weekly Offering Scheme in this congregation, I have submitted to the Treasurer; and am by him authorized to say that for quite a number of years they have been working on the plan of a *Weekly Free-will Offering*. Find that it is more successful and more easily operated than the subscription system; and that they would not go back to the old method on any consideration.

I am, Rev. and Dear Sir,
Yours sincerely,
W. MAXWELL.

Kempton, Hants Co., Dec. 26, 1881.

REV. E. A. McCURDY :

Dear Sir,—Your card asking for information concerning the working of the voluntary offering system in Kempton congregation is at hand.

In reply I may say that it has worked well ever since its introduction. It has given good satisfaction in the past and it is in general favor with our people at the present. The means of its adoption was the reading of a series of articles written by yourself and published in the *Record of the Maritime Provinces* a few years ago.

The plan recommended appeared to be so simple, so reasonable, and, above all, so scriptural, that a majority of our congregation considered that it was deserving, at least, of a fair trial. As might naturally be expected, some opposed it as an innovation and predicted its failure. Others consented to give it a trial but were sceptical as to any successful results.

The very first trial confirmed the faith of its friends and agreeably disappointed the expectations of its opposers. It was pronounced a success and has been so ever since.

The mode of raising all funds, for congregational purposes and for schemes of the church, is by this plan, which is the free-will offering system pure and simple.

Our people are taught to believe that it is their duty to honor the Lord with the first fruits, *e. g.*, lay by the first part of their income for the Lord's cause. On Sabbath morning they come into God's courts and bring their offering and place it in a box at the door. They do that as an act of worship, believing that if it is sincerely offered it is acceptable to God as any part of His worship, which they engage.

No person knows what another gives and no one has any right to know, as it

is a matter of conscience between the worshipper and his or her Maker.

It may be, for ought we know that there are some who do not give as the Lord has prospered them and who would therefore give more under the subscription, open collection or envelope system, but our people, were they persuaded that more funds could be raised, would not adopt any other, because they believe there is not in them the same training of the conscience as in a system that does not let thy left hand know what thy right hand doeth.

By this system, praise of men, ostentation and every improper motive is removed. A proper motive arises and is encouraged by the thought that, He who commanded His disciples to give in secret sits over against the treasury, that His omniscient eye sees the motives as well as the act and that it will be accepted by Him as an offering of gratitude and love.

Never before did this system give so much satisfaction as it has since the settlement of our present pastor.

The Sabbath day offerings have paid all congregational liabilities besides our special offering being taken for the schemes of the church.

Our people have strong faith in the plan and nothing would induce them to abandon it to try any other.

Yours very truly,

JOHN MALCOM,
Treas. Kempt Cong.

Halifax, Dec. 1, 1881.

My Dear Mr. McCurdy :

The congregation of Chalmers Church adopted the "free will offering" plan of supporting ordinances about ten years ago, and hitherto we have not in any way departed from it; nor has it failed to meet our expectations. All our people are asked to give as the Lord has prospered them; to give at all meetings for worship, on week days as well as on the Lord's Day. We have had collections at the door on prayer meeting evenings for ten years. The amounts received are small, but they are given cheerfully. We collect for the schemes of the church at the prayer meeting. We also ask persons who do not attend prayer meeting to give what they can for the schemes, placing their contributions in boxes in the aisles, provided for the purpose.

Our pews are free to all. We have had no difficulty in meeting current expenses. Our Church year ends with the 31st October. Our contributions last year

averaged \$59.97½ per Sabbath. For Missionary and Benevolent purposes we raised \$721.53.

Our congregation numbers about 200 members. It is perhaps one of the poorest in Halifax, there being no man of wealth in connection with it, and the larger majority of members and adherents being of the working classes. I do not think we could exist as a congregation under any other than the "free-will offering" plan. No account is taken by any church officer—by any one except the giver and the all-seeing Master—of what each one gives. I am bound to testify that a large number give up to the full measure of their ability. Their liberality cannot be concealed. The plan we pursue is explained from the pulpit at least twice a year. Our congregation changes with great frequency—hence instruction and training on this point must not be overlooked even for six months. None of us would wish to go back to the pew rent system. When we fall behind an intimation to that effect is given to the congregation, and the amount required is always forthcoming.

Yours very truly,

ROBERT MURRAY.

Report of Mission Work : Guysboro.

TO THE PRESBYTERY OF PICTOU :

I herewith submit my report of work done in the Mission Stations along the Guysboro' coast during the present season.

I spent ten Sabbaths between Country Harbor and Isaac's Harbor, dividing the time equally between them. There are two preaching stations in the Country Hr. district, one at the new Presbyterian church near the Cross Roads, and the other nine miles further down the river at an Episcopal church which is open to all comers.

At Lower Country Harbor three services were held.

I spent at Isaac's Harbor what is equivalent to five Sabbaths. For liberality our people at this station are deserving of the highest praise. During the present season they have done much towards paying off the debt upon the church besides contributing handsomely to the Home Mission fund. Many miners are coming into the place now and we may reasonably hope that some of them will be Presbyterians. Regular supply should be provided for every fourth or sixth Sabbath if the cause in

Country and Isaac's Hr. is expected to prosper. I believe if properly attended to they will soon form a self-sustaining mission. There is now no preaching of any kind at Isaac's Hr. I sincerely hope an effort will be made to provide regular monthly supply during the remainder of the present season.

The untiring efforts of Rev. Mr. Forbes to clear the new church of debt are worthy of special mention. During the summer he visited Country and Isaac's Hr. and succeeded in collecting about \$150.

Wine Harbor is the most encouraging of the three stations. There are about twenty Presbyterian families and good true-hearted Presbyterians they are too. Many of them are not able to contribute very largely to the Mission fund but they are willing to do what they can. The people are anxious to have monthly supply from the Presbytery. They hope that some arrangement will be made for sending the man appointed to Sberbrooke to Wine Harbor at least one half of every fourth Sabbath.

My hearty thanks are due to Messrs. D. Gunn, Country Hr., P. Sinclair, Isaac's Hr., and G. B. Irwin, Wine Hr., for the hospitable manner in which they entertained me free of charge.

Respectfully submitted,
A. W. MAHON.

Report of Mission Work in Wolfville, Grand Pre and Avonport, from June to Sept., 1881.

TO THE PRESBYTERY OF HALIFAX:

Your Probationer in reporting for the four months just ended submits the following statement of work done. I preached regularly every Sabbath at Wolfville and at Grand Pre, and held in addition a third service every third Sabbath at Avonport.

The number of Presbyterian families in connection with these stations is 23: 10 at Wolfville, 10 at Grand Pre, 3 at Avonport.

The average attendance at Wolfville was 60, at Grand Pre 75, and at Avonport 80. Many of these however, especially at the latter station, were persons already in connection with other denominations.

The average attendance at Sabbath School was in Wolfville 26, at Grand Pre 27, at Avonport there is a Union School. The attendance at Prayer Meet-

ings was in Wolfville 28, at Grand Pre 25.

The amounts contributed were at Wolfville \$97.50, at Grand Pre \$63.50, and at Avonport \$15, in all \$176.00.

I have little to add to the above figures. The work has gone on quietly and with some tokens of Divine favor. Few as our people are they desire most earnestly to have regular services—deeming such an absolute necessity to the success of Presbyterianism in Lower Horton.

In Grand Pre there was a slight difficulty in obtaining leave to conduct service in the Covenanter's Church, but it has been removed and matters have gone on very harmoniously—the Reformed Presbyterians joining with us in Prayer Meetings, Sabbath Schools and public worship. I cannot forbear making mention of Mr. Murray, of Wolfville, who has done a great deal for our Church and is willing to do a great deal more.

On the last Sabbath of September Mr. Logan, of Kentville, conducted communion service in Wolfville. The attendance was large and the whole services of the afternoon very much appreciated.

Respectfully submitted,
ANDERSON ROGERS.

Report of Summer's Work at Bay View and Digby, N. S.

TO THE PRESBYTERY OF HALIFAX, N. S.:

Your Catechist in the stations of Bay view, Digby and Hillsburgh, during the summer 1881, begs leave to present herewith, his report of service in that part of our mission field during the past *Eighteen Weeks*, viz:—from the 15th of May till the 15th of September.

During this time your catechist conducted forty-three public services on Sabbath Days; and nineteen public meetings for preaching and bible class on week day evenings.

He visited about forty-seven families, and had religious conversation with a great many individuals as opportunity was given. On Sabbath the 21st of August, he exchanged with Rev. D. C. McIntyre who was at that time fulfilling appointments in Annapolis and Bridgetown. And on the 4th Sept. by appointment again gave service in Annapolis and Bridgetown. With these exceptions all the services referred to above were given in the Digby stations.

In the month of July Rev. P. G. Mc-

Gregor, D. D., of Halifax, visited these stations, preached in each, and on Sabbath the 31st dispensed the Lord's supper. At that season there was no visible addition to the membership of the Church, but since then one man at Bay View expressed his desire to unite with the Church at the next Communion. And there are others who purpose doing so but for reasons known to themselves defer taking this step. The roll of membership in these stations is large in proportion to the number of people.

Bay View is our principal station. In the three places they all appear willing to do as well as they are able, but at present much in the way of contributions cannot be expected of them. Many have removed who in the past were good help to us in this respect.

Your Catechist desires to acknowledge much kindness from the people and as far as can be reasonably expected of a people few in number and therefore weak in resources, they are ready to do as well as others.

The sum of \$83.06 and three weeks board besides were contributed by the three stations, but \$45.00 was taken from this sum to pay for fifteen weeks' board leaving a balance due the missionary of \$63.94. The account is as follows:—

To 17 weeks @ \$6.00 per week . . . \$102.00
Cr. by board and \$38.06 besides . . . 38.06

Balance \$63.64

It would be well if occasional service could be given from the congregation of Annapolis or elsewhere during winter. Otherwise there does not appear to be much hope of increase of interest.

Respectfully submitted,
CHARLES D. McLAREN.

N. B.—Rev. A. B. Dickie has recently visited these stations and dispensed the Lord's Supper again at Bay View, giving an interesting report to Halifax Presbytery of his work, and suggesting a course to be pursued in supplying these stations in future.

EX-SENATOR Merriman, of North Carolina, in a recent prohibition meeting in that State, said:—"I have never meddled with liquor. I have never drunk it, have hardly kept it as a medicine in my family, and yet it has meddled with me, has made my boy a wandering vagabond, has broken my wife's heart; yes, when I was asleep, thinking him at home in the house, he was being made a drunkard in the bar-rooms at Raleigh."

PRESBYTERIES.

Presbytery of Halifax.

VISITATION AT BEDFORD.

This Presbytery met at Bedford on the evening of Dec. 12th, for visitation of the congregation. The stations of Bedford and Waverly have been for the past four years under the pastoral care of Rev. George Christie, and are making progress under his faithful labors. The Stipend promised is fully paid and attendance on ordinances much better than formerly.

A preaching station has been opened at Sackville.

The little church at Waverly is about undergoing some repairs and steps are being taken to purchase a bell for the neat edifice at Bedford.

VISITATION AT ELMSDALE.

The Presbytery met again at Elmsdale on Tuesday, 13th Dec. at 10 a. m., for visitation and other business.

After sermon by Rev. Dr. Burns, the usual questions were put to minister, elders, and managers, and very satisfactory answers given. The minister, Mr. Layton, is faithfully doing his work, and so far as could be ascertained the congregation is making progress. In addition to the salary of \$700.00 and house rent which they pay to their pastor, the congregation has raised during the past year for the schemes of the church as follows:

Foreign Missions	\$24.00
Dayspring & Miss. Schools	25.42
French Evangelization	30.00
Home Missions	20.00
Supplementing Fund	24.00
College Fund	14.00
Aged Ministers Fund	5.19
Synod & Assembly Fund	6.31

Total \$148.92

Other religious and benevolent objects 16.50

\$165.42

INDUCTION AT ST. JOHNS CHURCH, HALIFAX.

On Thursday, 29th Dec., at 7.30 p. m., this Presbytery met in St. Johns Church for the induction of Rev. H. H. McPherson. There was a large attendance notwithstanding the wet night and muddy streets. Rev. Dr. Burns preached. The usual questions were asked and answered. Mr. Wylie offered prayer and Mr. McPherson was solemnly inducted into the pastoral charge of the

congregation. Rev. A. Gunn addressed the pastor and Rev. T. Duncan the people.

At the close the newly inducted pastor was welcomed by the congregation in the usual manner.

This congregation was organized in 1862, being now nearly 20 years old. The first minister was Rev. T. Cumming, who after a short pastorate resigned. The second was Rev. John Forrest who labored there for fourteen years, during which time the congregation grew and prospered. Mr. Forrest resigned to accept a professorship in Dalhousie College, and after a vacancy of nearly a year the congregation is once more settled.

May He who has been mindful of them bless them still.

MR. WHITTIER CALLED TO CHALMERS'S CHURCH.

The call of the Chalmers Church congregation to Rev. W. S. Whittier is quite hearty. It is signed by 134 members and over 80 adherents. It is to be hoped that he will see his way clear to accept of it.

MR. PITBLADO IN WINNIPEG.

Their late pastor, Rev. C. B. Pitblado was inducted into the charge of St. Andrew's Church, Winnipeg, on the 14th inst. A public reception was given him. Over 500 were present including ministers of all denominations. He was presented with a winter outfit consisting of coat, cap and gauntlets of Persian Lamb, worth \$200, a kind of warm welcome suited to the rigors of the climate. The congregation will at once proceed to the erection of a church.

NEW CHURCHES.

Churches are being built at North Salem, Shubenacadie congregation and at the Dean Settlement, Upper Musquodoboit. Both of these localities are erecting their first churches.

Missionary meetings are again to be held within the bounds of this Presbytery during the winter.

At our Pine Hill institution this winter there are 16 students in attendance. We also have four young men at Princeton two at Auburn and one at Union New York.

A Bible class is now held at the Y. M. C. A. rooms every Sabbath afternoon for the benefit of Presbyterian students attending Dalhousie College, conducted in turn by the Professors at Pine Hill.

AT BAY VIEW.

The Sacrament of the Lord's Supper is

now dispensed twice a year at Bay View, Digby. In 1875 there were but twelve communicants, now there are thirty seven. During the winter some supply is given and an efficient bible class is conducted at the church every Sabbath afternoon by Mr. A. McRae, Principal of Digby Academy.

NOEL.

Since the Noel congregation was visited by Halifax Presbytery a tea meeting has been held the proceeds of which decreased the debt resting on the church one hundred dollars.

SHEET HARBOR.

The S. S. of this place, under the superintendence of Dr. McMillan, enjoyed a treat on the Monday evening after Christmas, around a Christmas tree. Speeches, recitations and music formed a somewhat pleasant prelude to the robbing of the tree and distribution of the fruit.

The week of prayer has been observed in Sheet Harbor with most gratifying results.

Presbytery of Lunenburg and Yarmouth.

This Presbytery met at Bridgewater, on Wednesday, Dec. 21st.

The Clerk reported that he had fulfilled his appointment at Riversdale and received a small collection for the College Fund.

The following appointments were made for Riversdale:

January 8th, Rev. E. D. Millar.
February 12th, Rev. A. Brown.
March 12th, Rev. I. S. Simpson.

The Presbytery is taking steps with regard to congregations that are in arrears and is about to act on the recommendation of Financial Committee adopted by last Assembly, which was as follows:—

“That Presbyteries be enjoined to deal with congregations in the bounds that are in arrears for stipend at the first meeting after receiving the printed Minutes of Assembly, and that they report their diligence in the matter to their respective Synods.”

The Clerk was directed to correspond with congregations that reported arrears last year and report to the next meeting of Presbytery.

Next meeting to be held at Bridgewater, Feb. 14th, at 2, p. m. The Presbytery will on the same evening, at 7

o'clock, hold a public conference on Sabbath Schools.

Presbytery of Pictou.

This Presbytery met in Prince Street Hall, Pictou, on Thursday, 15th Dec., to hear Mr. George's trials for ordination.

These consisted of the usual prescribed exercises and were cordially sustained.

ORDINATION AT SHERBROOKE.

The Presbytery met on Tuesday, 20th Dec., at Sherbrooke for the induction of Mr. John L. George.

"The way was long, the days were cold," and none but those appointed to do the work were present.

There was a large attendance of the people. The church was filled. Mr. Scott preached. Mr. Donald presided, and after the usual questions were put and answered Mr. George was ordained to the work of the ministry and inducted into the pastoral charge of the congregation.

Mr. Forbes then addressed the minister and Mr. Donald the people, and Mr. George was cordially welcomed by the congregation.

Mr. George enters upon his field of labor with every prospect of success. We congratulate pastor and people upon the harmonious and happy settlement.

REGULAR BI-MONTHLY MEETING.

The Presbytery of Pictou met at New Glasgow on the 3rd inst., with an attendance of eight ministers and two elders.

In response to an application of the Session of Glenelg for three months supply from Rev. Mr. Maxwell, the Presbytery appointed him in the meantime for six weeks to that congregation, beginning with the first Sabbath of February.

The claims of Manitoba College to a contribution from the congregations within the bounds were recommended to the favorable consideration of Sessions. It was agreed also to direct the attention of Sessions to the Assembly Fund.

With reference to the statistical schedules the Presbytery agreed to instruct Sessions to fill them up so as to furnish a statement of the condition and contributions for the calendar year ending with 31st December last, and to return them to the Clerk of the Presbytery during the current month.

Committees were appointed to receive returns from Sessions with reference to Sabbath Schools, state of religion and

temperance, with instructions in reference to the first two subjects, to report at the next regular meeting of Presbytery. The Conveners of these committees in the order above specified are Messrs. Alex. McLean, Wm. Donald and R. Cumming.

It was agreed that the remit of Assembly ament a Sustentation or a Supplementing Fund should be considered as the first item of business at the next regular meeting. The remit ament change of standing orders was disposed of by approving the proposal made in its first paragraph, and by disapproving of that suggested in its second paragraph.

The next meeting of Presbytery was appointed to be held at Stellarton on the 31st inst., at 7 o'clock, p. m., for visitation of the congregation and for other business. Rev. J. Carruthers to preach.

"GIVING" AT BLUE MOUNTAIN.

In the report of Presbyterial Visitation at Blue Mountain section of Mr. Blair's congregation, given at the November issue, the amounts contributed for the various schemes of the Church, for the past year, were given as \$212.

In addition to that a Thanksgiving collection of \$21 was given to the Waldensian Pastor's Fund, and \$17.00 was collected for the French Evangelization Fund by Moses Priest, making in all \$250 given by a section of about 60 families for the schemes of the Church, an average of over \$4.00 per family apart from the ministers stipend.

Presbytery of P. E. I.

This Presbytery met on the 21st ult., at Charlottetown. A cordial and harmonious call from the congregation of Tidnish, Montrose, and Bloomfield, addressed to Rev. M. R. Paradis, was sustained and ordered to be forwarded to him.

Moderation in a call was granted to Clifton and Granville, and Rev. John McLeod, Strathalbyn, appointed to preach in Clifton, on Sabbath, 25th inst., at 7 o'clock, p. m., and intimate to the congregation that Rev. Wm. P. Archibald will preach and moderate in a call in St. John's Church, Clifton, on 3rd January, at 2 o'clock, p. m.

The following committees were appointed to hold week day Evangelistic meetings, viz. :—In Richmond Bay congregation, Rev. Messrs. McKay, Carr, Fraser and McMillan, Mr. McKay, convener; in Dundas, Rev. Messrs. Frame, Gunn and Cameron, Mr. Gunn, convener.

Rev. Messrs. McKay, McMillan and Archibald, were appointed a committee to receive reports from Sabbath Schools, and prepare a report to be submitted to Presbytery, Mr. McKay, convener.

Congregations which have not forwarded contributions to Rev. Dr. Reid for the Assembly Fund, are requested to do so at their earliest convenience.

Rev. Messrs. Carr, Archibald, and Gunn, were appointed to co-operate with Rev. Mr. McLennan, in prosecuting the College Endowment Scheme, and pastors and elders in the several congregations are urged to give to this scheme their cordial sympathy and support.

It was agreed to hold an *in loco effectum* meeting of Presbytery, in Prince Street Church, Charlottetown, on 10th January, at 2 o'clock, p. m.

The Regular Quarterly Meeting of Presbytery will be held in St. James' Hall, Charlottetown, on the first Wednesday of February, at 11 o'clock, a. m.

"Have you ever heard the Gospel before?" asked a missionary at Niungpo of a respectable Chinaman, whom he had not seen in his mission room before. "No," he replied, "but I have seen it. I know a man who used to be the terror of his neighborhood. If you gave him a hard word he would shout at you and curse you for two days and two nights without ceasing. He was as dangerous as a wild beast and a bad opium smoker. But when the religion of Jesus took hold of him he became wholly changed. He is gentle, moral, not soon angry, and has left off opium. Truly the teaching is good."

Dr. John DeWitt, in an article on "Sensational Preaching" in the November number of the *Catholic Presbyterian*, takes the ground that one of the worst effects by this kind of preaching is on the preacher himself, and especially upon his respect for exact truthfulness. "Let me have distinctly in view," says he, "the arousal of another's will to moral action, and I shall be careful of my own will. But let me have in view the excitement of another's feelings and my scruples will abate. The excitement of the sensibilities being my object I will not content myself with the enforcement of truth; I will paint in broader hues and in more glaring contrasts; I will change positive into superlative adjectives; I will exaggerate."

SABBATH SCHOOL LESSONS.

In the two following lessons are five instances where the Scribes and Pharisees took offence at Christ. This was the beginning of the conflict which ended with his death.

Jan. 22.—Mark 2: 1—17.

Parallels; Matt. 9: 1—3. Lu. 5: 17—32

Golden text—Is. 43: 25. Catechism 45.

How many sections in this lesson? Two.

I. V. 1—12. Forgiving and healing.
II. 13—17. Calling Matt. Eating with sinners.

SECTION FIRST.

V. 1, 2 Christ in Capernaum preaching.
3, 4, 5. Paralytic brought & forgiven.
6, 7. Scribes murmuring in heart.
8, 10. Christ answering.
11, 12. Christ healing.

Questions:

To whose house did He come?
Probably His family's. III: 31.
What was the effect of His coming?
How did He treat the throng?
What disease came to Him?
What worse disease in same man?
How is it worse? Have you it?
How do you know? Can Christ heal you?
Will He? When?
How did the men get to Christ?
What was shewn by their coming?
What is Faith?
What is Faith in Jesus Christ?
How is faith always shewn? By works.
Did all believe Christ could forgive?
What did they think?
Where were their doubts?
How did Christ shew Himself God?
By reading their hearts and healing?
Who heard Christ gladly? The people.
Who rejected him? The Scribes.
Where did the conflict between the Scribes and Pharisees begin?
In this instance.
What was the ground of it?
He claimed power to forgive.
Where did it end? On Calvary.
What was the charge at death?
He being a man maketh Himself God.

SECTION SECOND.

V. 13. Christ at seaside teaching.
14. Call of Matthew.
15. Eats in Matthew's house.
16. Scribes question why.
17. Jesus declares his mission.

Capernaum was on the shore of Sea of Galilee on the great highway of trade between Egypt and Syria on the West and Damascus and Mesopotamia on the East. Here was the Custom House and Matthew was Collector.

The Publicans or taxgatherers were hated by the Jews because they collected tribute from Israel for Roman masters.

Questions :

What traders went by this route long before?

Those who bought Joseph.

What is Levi commonly called?

Matthew.

What did Christ command him?

Where did they go?

Matthew's house. Luke 5 : 28.

What was the complaint of Scribes?

Whom did they question?

Give Christ's answer.

What was the sin of the Scribes?

They thought themselves good enough without repentance.

What is Repentance (unto life)?

Can you be saved without it?

Except ye repent &c.

What two great truths in this lesson?

1. Christ has power to forgive sin.

2. Christ is willing to receive repentant sinners.

Jan. 20.—Mark II, 18.—III; 5.

Golden Text—Ex. 20 : 8. Catechism, 46

Parallels—Matt. IX : 14-17; XII : 1-13;

Luke V : 33=VI : 10.

I v. 18-22, Fasting.

II 22-28, Plucking corn on Sabbath.

III 1-5, Healing withered hand on Sabbath.

SECTION FIRST.

V. 18, Pharisees questioning.

19, 20, Parable of Bridegroom.

21, Parable of New Cloth on Old Garments.

22, New wine in old bottles.

Questions :

Scene? Still in Matthew's home.

What is this second complaint?

To whom is it made?

Were Christ's disciples fasting?

Who were fasting at this time?

Why. Probably on account of John's imprisonment.

How does Christ answer?

In three parables, as follows :

1. The marriage feast lasted 7 days, sometimes longer. Young men, friends of

the bridegroom, called companions or children of the bridechamber were there.

Christ here likens Himself to a bridegroom, and His disciples to the children of the bridechamber, and He says : "The disciples of John may mourn and fast now that John is cast into prison, but why should my disciples mourn and fast while I am with them. The time will come when I shall be taken from them, then shall they fast."

2. New unshrunk cloth sewed on an old garment will shrink and tear it. John's disciples regarded the old dispensation as chief and Christ's mission merely to reform it a little. Christ shews that all old things are done away. New cloth on new garments.

3. New wine in old bottles, i. e., skins which became weakened by age and would not hold wine while it was fermenting. Christianity, new, vigorous, no longer confined to the Jews could not be confined by their prejudices or practices. It must burst forth free from their trammels breaking down the middle wall between Jews and Gentiles.

Therefore, as these things are unfitting so is it unfitting that My disciples should be now fasting.

SECTION SECOND.

V. 23, Disciples going across field picking heads of grain, by the pathway.

24, Pharisees murmuring.

25-27, He tells what David did.

28, True end of the Sabbath.

Questions :

Where? What day? Who travelling?

Of what do Pharisees now complain?

Tell the story of what David did.

What was the Sabbath made for?

For man what to do?

Not to find his own pleasure but to glorify God.

Did not the disciples break the Sab.?

No. It was a work of necessity.

SECTION THIRD.

Where was it? What day?

Who present?

What were the Pharisees doing?

What did Jesus ask them?

What kind of hearts had they?

What did He do to the hand?

What did the Pharisees do?

What is Sabbath keeping?

Obeying Christ's commands.

Why He is Lord of the Sabbath?

What are the commands in His Word?

What is the fourth commandment?

How is the Sabbath to be kept holy (sanctified)?

Feb. 5.---Mark 3 : 6-19.

CHRIST AND HIS DISCIPLES.

Parallels.---Matt. 12 : 14-21 ; Luke 6 : 12-16.

Golden Text.---John 15 : 16 ; Catechism 47.

SECTION FIRST.

V. 6 : Plot against Christ.
Why this plot ? See previous verses.
Who plotted against Him ?

Who were the Pharisees ? The Ritualists.

What their belief ? Mark 7 : 7 ; Acts 23 : 8.

What their practice ? Matt. 22 : 23.
Who were the Herodians ?

A party favoring the Herods and the Romans.

Were they and Pharisees friends ?
No. Bitter enemies.

What made them now agree ?
Hatred to Christ.

Give a similar instance ?
Pilate and Herod, Luke 23 : 12.

SECTION SECOND.

V. 7-13. Jesus withdraws to the lake.
How far ? But a few steps.

What people followed Him ?

What did He do for them ?

Why was the boat provided ?

Why did they wish to get near Him ?
Did Demons believe Him to be the Son of God ?

Yes, they know Him.

Did that save them ? No.

What must we do to be saved ?

We must not merely believe that Jesus Christ was the Son of God, and that He came into the world to save sinners, but we must trust in Him, take Him as our Saviour, give ourselves up to Him to be wholly His, to trust, love and serve Him.

SECTION THIRD. v. 13-19 :

Ordaining the twelve.

Scene ? A mountain.

What calls were there ?

1. To be disciples, Matt. 4 : 18-22 ; Mark 1 : 16-20 ; Luke 5 : 10-11 ; John 1 : 37-51.

2. To be Evangelists, Mark 3 : 13-19 ; Luke 6 : 12-16.

3. To be Apostles, Matt. 10 : 1-42 ; Mark 6 : 7-11 ; Luke 9 : 5.

What did Christ do before He chose these ?

He prayed, Luke 6 : 12.

Christ established His Kingdom by prayer. See Luke 3 : 21 ; Luke 9 : 29 ; Mark 1 : 35 ; Luke 5 : 16.

Do you follow His example ?

What were the Apostles names ?

Did Jesus know the heart of Judas when He called him ?

Yes. See John 6 : 64.

What makes the sin of Judas seem all the greater ?

He sinned after being with Jesus and hearing His teaching for nearly three years.

Does light and knowledge increase guilt ?

Yes. See Luke 12 : 48.

Did Judas ever feel his guilt ?

Yes. I have sinned, etc., Matt. 27 : 4-5.

Did he repent and seek mercy ?

Feb. 12.---Mark 3 : 20-35.

CHRIST'S FOES AND FRIENDS.

Parallels.---Matt. 12 : 22-37 and 46-50 ; Luke 8 : 19-21.

Golden Text.---Matt. 12 : 30. Catechism 48.

SECTION FIRST. v. 20-21 :

The multitude throng Him.

Mark omits some things that took place between last lesson and this one. They are given by Luke.

1. Christ's sermon, Luke 6 : 17-49.

2. Healing Centurion servant, 7 : 1-10.

3. Raising widow's son at Nain, 7 : 11-18

4. John Baptists message, 7 : 19-35.

5. Unbelieving cities condemned, the penitent invited, Matt. 11 : 20-30.

6. Anointed in Pharisees house, Luke 7 : 36-50.

7. Second circuit of Galilee, Luke 8 : 1-3.

What did His friends think of His drawing such crowds ?

How did they explain it ?

SECTION SECOND. v. 22-30 :

Answers the Jerusalem Scribes.

What is a Scribe ?

A writer or reckoner.

Why call these men Scribes ?

They copied the law and counted its precepts.

Where do we first find them ?

Judges 5 : 14 ; 1 Chron. 2 : 55.

They began early in life to prepare. Studied in a class at the temple under a professor or with a private teacher, a Rabbi. At thirty they could enter the office.

What charge did they bring against Christ ?

How did He answer them ?

In two Parables :

1. 24-26. He shows that if such a policy were pursued by Satan His Kingdom would at once fall and that such a charge is therefore absurd.

2. 27, He shows them that it must be some one mightier than Satan who does the work because He binds him.

What was the sin of these Scribes?

Blasphemy against the Holy Spirit. We read that "the Spirit was poured out upon Him without measure," that "He was filled with the Holy Spirit." By the agency of the Holy Spirit therefore He did His works. They said: "The spirit that He hath, by whose aid He works, is an *unclean* spirit. They blasphemed (spake against), slandered the Holy Spirit.

What did He say of this sin?

Without dwelling upon what now constitutes sin against the Holy Spirit, a few facts with regard to sin and its forgiveness may be noted:

1. The blood of Jesus Christ, God's Son, cleanseth us from all sin.

2. He is able to save unto the uttermost all who come unto God by Him.

3. *Whosoever will*, let him come.

4. Him that cometh unto Me I will in no wise cast out.

5. It is the Holy Spirit that strives with men, pleads with them, and in resisting their own convictions of duty, men are resisting the Holy Spirit, and while men thus resist they will never have forgiveness.

SECTION THIRD. V. 31-35:

Mother and brethren.

Who were His brethren?

Sons of Joseph and Mary after the birth of Christ.

For what did they come?

To care for Him, thinking Him beside Himself.

Who are Christ's brethren?

Are you?

ONE sentence from the oration of Hon. R. G. Winthrop, at Yorktown, mixed religion and politics so finely that it should be fixed in the hearts of the people. Here it is:—"No advanced thought, no mystical philosophy, no glittering abstractions, no swelling phrases about freedom—not even science, with its marvellous inventions and discoveries—can help us much in sustaining this Republic. Still less can godless theories of creation, or any infidel attempts to rule out the Redeemer from his *rightful supremacy in our hearts afford any hope of security. That way lies despair!*"

THE WATERED LILIES.

The Master stood in His garden,
Among the lilies fair,
Which His own right hand had planted,
And trained with tenderest care.

He looked on their snowy blossoms,
And marked with observant eye,
That His flowers were sadly drooping,
For their leaves were parched and dry.

"My lilies need to be watered,"
The Heavenly Master said;
"Wherein shall I draw it for them,
And raise each drooping head."

Close to His feet, on the pathway,
Empty, and frail, and small,
An earthen vessel was lying,
Which seemed of no use at all.

But the Master saw, and raised it
From the dust in which it lay;
And smiled as He gently whispered,
"This shall do my work to-day."

"It is but an earthen vessel,
But it lay so close to me;
It is small, but it is empty,
And that is all it needs to be."

So to the fountain He took it,
And filled it full to the brim;
How glad was the earthen vessel
To be of some use to Him.

He poured the living water
O'er His lilies fair
Until the vessel was empty
And again He filled it there.

•He watered the drooping lilies
Until they revived again;
And the Master saw, with pleasure,
That His labor had not been vain.

His own hand had drawn the water
That refreshed the thirsty flowers;
But He used the earthen vessel
To convey the living showers.

So to itself it whispered,
As He laid it aside once more,
"Still will I lie in His pathway
Just where I did before."

"Close will I keep to the Master,
Empty will I remain:
And perhaps some day He may use me
To water His flowers again."

THE Children's Presbyterian.

THE past year grew aged and hoary, has passed away, gone to rest, and left his duties to the New Year who entered upon the work very young, but from the first did it well. Now children, I suppose you are getting tired of preaching about the old year, but I want you to bear with a little bit of a sermon from me.

Remember that just as the old year has gone and the young one has taken his place, the old people, the fathers and mothers, will soon be gone and you will have to take their places. Don't play away, idle away, your childhood. Obey well, learn well, pray well, and then you will be able like the New Year to take up, and carry on well, the world's work when your parents have gone to rest.

Now that my sermon is done, a word or two about your own paper. The old year just started a paper for you called THE CHILDREN'S PRESBYTERIAN. He only sent you one number of it before he was called away just as a sample to show you what it was like. The new has not forgotten the children but will in the best way he can carry out what the old year began.

For, the Presbyterian children of the Maritime Provinces, have now, what you never had before, a paper of your own, prepared expressly for you and filled for you from month to month.

I will try to tell you from time to time of the progress of your department of Mission work, which is, as you know, keeping up the Dayspring and supporting Mission Schools. There is a nice letter for you in this issue. True it was sent at first to a particular Sabbath School but was intended for you all.

As it is your own paper I want you to do what you can to get it circulated. Some young folks have done a great deal for it in this way, and if every boy or girl would work for it it would soon be in a great many houses, making a great many children happy by its monthly visits. And then when you grow old and look back over life and think of what you have done and see your children eagerly looking for and reading the CHILDREN'S PRESBYTERIAN it will be a pleasant thing to remember that when it began you helped it along by getting some subscribers for it.

I cannot offer you any prizes for working for it because all the money that it makes goes to help missions. All that you do for it you must do just because it is doing good, and that is better than any reward I could offer.

You may think it a funny thing to send two papers in one. Some young people might like to have their paper by itself. Now you would not like to live by yourselves, would you? Not to be allowed to live in your parents homes. When you get old you will have separate homes of your own. So when you get older you will have separate papers of your own, but now it is just what you like to have all things together with your parents and your older brothers and sisters; surely then it is better to have your paper with theirs. Sometimes, too, you will take a look through their paper and will find there something that you will like.

Now, young people, I will close by wishing you a good New Year, hoping that as you grow older you may grow in wisdom as well as in stature, in favor with God and man.

Letter from a Pastor.

Dear Children:—

Many little boys and girls in the Low- or Provinces have fathers and brothers in the United States. They have left our own land seeking to better their worldly circumstances and some of them will not return again. Many of our friends who thus go away are often deprived of the privileges we enjoy here. The following extracts taken from a letter written by a young man now in the State of Minnesota to his pastor will show you the sad situation of not a few in the West. He writes:—

“As regards the country here it is a good place to make money but I would not like to make it my home. There is no public worship on the Sabbath and the people do not appear to think about worshipping God. I have not heard a sermon since I left home and I do not expect I will before spring. The Sabbath is not regarded here as at home; the shops are all open as usual and the rail-ways are as busy as on week days. Most of the mills shut down at six in the morning to start again at six at night, and during the day the engineer and fireman are busy filing saws, repairing, etc.”

Thus situated you can see at once what an effect it must have upon the morals. Who could preserve piety under such circumstances. Is there not a field here where young people might do something for the Master and for the good of souls. Every month there is more or less reading matter coming into your homes. Why could not the *Record*, MARITIME PRESBYTERIAN, *Witness* and tracts be gathered up and sent occasionally to your friends in the West. The postage would not amount to very much and eternity alone would reveal what good you might do in this way. You would thus be doing real mission work and often cheer and gladden the hearts of those far away. Some of you may already be doing something in this way and I know a hint will interest more of you in the work. You may thus be instruments in God's hand for the building up of His kingdom. Work done in this way remember is for God.

D.

Letter from Mrs. Morton.

TO THE SABBATH SCHOOL AT McLELLAN'S BROOK.

Tunapuna, Oct. 22nd, 1881.

My Dear Friends:

Having heard from Mr. Campbell of

the interest you are taking in our work, and of the effort you have made to help us, I thought the least we could do would be to write and thank you for it. Since hearing of the \$8.50 paid in by you to assist us in the schools we have not been in to Port of Spain or it might have already been spent in maps, which we need very much. We have not as yet a map in any of our three schools. At Arouca where Mr. Campbell's friend Bhukhan is teaching, one dollar and sixty-five cents has been collected among the children, and I had promised to add something to it myself. This was all we had in hand so that you will easily understand how acceptable your donation will be. We shall let you know some future time how it has been laid out.

Mr. Campbell can tell you almost as much as I can about our work, and even more about a Coolie school. Although we were very sorry to lose him from Trinidad we were glad for his own sake that he should leave on account of Yellow Fever being prevalent in the island, and in the district where he was living, because people who have only been here a short time are always the ones who take Yellow Fever and die. I am sure you will feel very sad when I tell you that an English officer died of it last week who had not been two weeks on the Island. His things were not all unpacked. And in Barbadoes two army doctors who came out a month ago to fill the places of others who had died are both dead. We thought that the fever had quite disappeared from Trinidad but three deaths in Port of Spain last week remind us that the danger is not yet past.

Now when you hear about Yellow Fever I dare say many of you will say: “Oh what a dreadful place Trinidad must be; I am sure I should not like to live there.” But you must remember that it is only once in a good many years that we have any very bad sickness, that diphtheria is almost unknown here, and scarlet fever we never have at all. This I think is enough about fevers.

Do you ever sing Sankey's hymns at McLellan's Brook? We sing them here, but not very much yet until the children learn a little more English. We think the Tunapuna Coolie children the wildest and most troublesome we ever saw, but they like to sing hymns and very often in passing through the village you may hear a sweet little voice singing either in English or Hindustani one of our school hymns. “When mothers of Salem,” and “I am so glad that Jesus loves me,” are favorites.

We want a good teacher and money to pay him in order to have a first rate school at Tunapuna. The present one does not know enough and cannot keep order. His name is Allah Dua. All the education he has received at the first school that Mr. Morton opened at Jere Village. He was a pretty little fellow then and always a favorite, but his parents left the place and we lost sight of Allah Dua until we came to Tunapuna and Mr. Morton found him with a wife and baby working on Caroni Estate. He had not neglected his books as some boys would have done; he had his English Bible, and had improved himself in Hindustani reading. We brought him to Tunapuna to teach and to learn more himself, and when we open a school at Caroni, which we hope to do soon, he will go there to teach. It will be a much easier school than Tunapuna because it will be much smaller and the children not so wild as they are in villages mixed up with a great many Creoles.

What do you think of a fine bright little boy six years old or at most seven, waiting about the railway station to earn a few cents and then spending them in rum and getting drunk and lying in the gutter? One of our smartest little Tunapuna scholars used to do this. The other children told us about it, so we had him brought up before them all with awful ceremony, and between threats and persuasions have succeeded in breaking him off it for the present.

The poor heathen Coolies have learned to drink like the Christian creoles now, though they did not when they were first brought here. Even since we have been in the island drunkenness has increased among them very much. To the untaught heathen of Trinidad "to eat beef and drink rum" are the most striking peculiarities of Christians. I have frequently asked them if that was not their idea of Christianity and in every case a conscious smile and ready assent showed how familiar was the idea.

The soil of Tunapuna seems a very rocky and barren one for the seed of the Word. You can have little conception of the thick darkness which settles down on the mind of man after centuries of heathenism and wickedness, and were it not that the Holy Spirit is all powerful we might well give up our puny efforts in despair, but God has in the past graciously granted us such a measure of success that we are encouraged to go forward believing that he will be gracious still, and that though we may not and will not live to see it, the day is not far

distant when the kingdom of Christ shall be firmly established among the heathen of the Caroni district. Who will help to hasten that happy day by denying themselves to give schools and churches to this district?

S. E. MORTON.

The Herod that Slays the Innocents.

A young man and his wife were preparing to attend a Christmas party at the house of a friend some miles distant.

"Henry, my dear husband, don't drink too much at the party to-day; you will promise me, won't you?" said she, putting her hand upon his brow, and raising her eyes to his face with a pleading glance.

"No, Millie, I will not; you may trust me."

And he wrapped his infant boy in a soft blanket, and they proceeded.

The horses were soon prancing over the turf, and pleasant conversation beguiled the way.

"Now, don't forget your promise," whispered the young wife, as she passed up the steps.

Poor thing! She was the wife of a man who loved to look upon the wine when it was red. But his love for his wife and babe, whom they both idolized, kept him back, and it was not often that he joined in the bacchanalian revelries.

The party passed off pleasantly, the time for departing drew near, and the wife descended from the upper chamber to join her husband. A pang shot through the trusting heart as she met him, for he was intoxicated—he had broken his promise.

Silently they rode homeward, save when the drunken man would break into snatches of song or unmeaning laughter. But the wife rode on, her babe pressed closely on her grieved heart.

"Give me the babe, Millie, I can't trust you with him," said he, as they approached a dark and somewhat swollen stream, which they had to ford.

After some hesitation, she resigned her first-born, her darling babe, closely wrapped in the great blanket, to his arms. Over the dark waters the noble steed safely bore them, and when they reached the bank the mother asked for the child.

With much care and tenderness he placed the bundle in her arms, but when she clasped it to her bosom no babe was there! It had slipped from the blanket, and the drunken father knew it not.

A wild shriek from the mother aroused him, and he turned just in time to see the little rosy face rise one moment above the dark waves, then sink forever.

What a spectacle! the idol of his heart gone—gone forever! and that, too, by his own intemperance. The anguish of the mother and the remorse of the father are better imagined than described.

Infinitely worse than the Herod who slew the babes in Bethlehem is the destroyer, strong drink. How many a helpless innocent suffers and dies because of rum's doings. Touch not, taste not, handle not.

A True Story.

Several years ago a missionary was travelling in India, where the Bible had never been seen or the name of Jesus heard. He had been told that the natives in that part of the country were very fierce and brutal, and that his life would be in great danger; but he was so anxious to carry the gospel to them that he ventured to go. When he reached that village, he was immediately surrounded by twenty or thirty furious and passionate men, who would not listen to any explanation of his errand, and threatened him with instant death.

The missionary showed no fear, but calmly asked the privilege of telling them a beautiful story before they should kill him.

They consented to this; and, forming a circle around him to prevent his escape, they stood with stones in their hands, ready to take his life as soon as his story was told.

Do you wonder what that story was? It began with the first verse of the Bible: "In the beginning God created the heavens and the earth."

As he told them of Adam and Eve, of Noah and the ark, the rainbow and the olive-leaf, of Abraham, Isaac, and Jacob, of Moses and his miracles, of the Red Sea and the tables of stone, their interest was soon aroused, and they became eager listeners; but when he went on in his account from the Old Testament to the New, and began the history of the wonderful Babe of Bethlehem, they drew closer around him, and, dropping their stones, hung upon his words with almost breathless attention.

Before the story of the Saviour's death was reached, they were all melted to

tears, and when they heard of the Cross, the Resurrection, and the Ascension, their enmity was all gone, and they welcomed the missionary as a friend and teacher. The "beautiful story" saved his life.

Couldn't Stop Singing.

Dr. Jessup tells the following story, in one of his books, about a little Moslem girl:—

Five years ago there was a little Moslem girl in the school, named Bulkis,—the name the Moslems give to the Queen of Sheba. One day she went home, and sang in her father's hearing the Arabic hymn,—

"Sweetly sing, sweetly sing,
Praises to our Saviour King!"

He did not like it at all, as he did not wish her to learn Christian hymns, and he came at once to the teacher, and told her not to teach his daughter any more such hymns. She told him she was not obliged to learn them; but she heard the other girls singing, and would learn them, and no one could stop her. If he wished to remove her, he could do so, as he paid for her tuition, and could do as he pleased. He did not take her out, but forbade her singing any more.

The next Friday, at the public exercises of the school, all the girls sang but Bulkis, who held her lips compressed, as if she were determined, that, however much she might sing *inside*, no one should hear her voice. This she kept up for some time; but one Sunday, as Dr. Jessup was sitting in his room, he heard a little voice singing most sweetly under his garden-wall in the effendi's yard. He stepped across the garden under the pepper-trees, and listened. There was little Bulkis sitting behind the stairs of the effendi's house, singing in *English* the hymn,—

"Come to Jesus just now."

And after that time, whenever the girls began to sing in the school, she joined in with all her might. Her father found it to be of no use to try to stop her.

Hidden and Safe.

One morning a teacher went as usual to the school-room, and found many vacant seats. Two little scholars lay at their homes cold in death, and others were very sick. A fatal disease had en-

tered the village, and the few children present that morning at school gathered around the teacher and said, "O, what shall we do? Do you think we shall be sick and die too?"

She gently touched the bell as a signal for silence, and observed, "Children, you are all afraid of this terrible disease. You mourn the death of our dear little friends, and you fear that you may be taken also. I know of only one way of escape, and that is to *hide*."

The children were bewildered, and the teacher went on:—"I will read to you about this hiding-place;" and read Psalm xci. 1-10: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. There shall no evil befall thee, neither shall any plague come nigh thy dwelling."

All were hushed and composed by the sweet words of the Psalmist, and the morning lessons went on as usual.

At noon a dear little girl sidled up to the desk and said, "Teacher, are you not afraid of the diphtheria?"

"No, my child," she answered.

"Well, wouldn't you be if you thought you would be sick and die?"

"No, my dear, I trust not."

Looking at the teacher for a moment with wondering eyes, her face lighted up as she said, "O, I know! you are hidden under God's wings. What a nice place to hide!"

Yes, this is the only true hiding-place for old, for young, for rich, for poor—all. Do any of you know of a safer or a better?—*Old and Young.*

Swearing.

A little shoeblick was standing patiently at a quiet corner of the street waiting for a job, when two young men dressed in extreme fashion and puffing away at cigars, stopped before him.

"Here, Boots," said one of them in a tone of lofty superiority; "let me see if you are master of your trade!" placing his foot on the boy's box as he spoke.

The shoeblick plied his brush with skill, and the boot soon brightened under his ready touch. While he was busy, the young men amused themselves by swearing at him, to make more haste.

The little fellow stood it as long as he could, when, having finished one boot, he suddenly put his brushes in his box.

"What now?" asked the dandy.

"I would rather not black that boot, sir," answered the boy.

"Not black it!" exclaimed the swell with an oath; "then you don't see the color of my money."

"I don't want your money," said the boy, "and I will not stay hear and listen to your swearing."

"Let the boy alone," said the other young man, "and let him finish his job."

"It's a rare joke that a shoeblick should be afraid of swearing," said the first speaker.

The shoeblick, as he bent down to pick up his box, quietly observed, "I can't afford to swear," giving a significant glance upward to the dandy.

"Can't afford! Do you mean that it would cost you anything to swear?" asked the young man in astonishment.

"Yes," replied the shoeblick, earnestly, "it will cost me my soul.—*Children's Messenger.*

The Cingalese Boy and the Idol.

A Cingalese boy, living at Baddegamma, in Ceylon, went one day into a Buddhist temple to offer his evening flower. When he had done so, he looked into the idol's face, expecting to see a smile of approval; but, as the great eyes stared on without any expression of pleasure in them, he thought that so great a god would not condescend to accept a child's offering. Soon after, a man came in, laid down his flower, turned his back, and walked carelessly away. The boy again looked in the idol's face, and thought he should see an angry frown at this disrespect; but the eyes stared on as before. He then began to realize the fact that the image had no life in it, and was alike powerless to punish or reward.

As soon as a mission-school was opened in 1818, in the neighborhood of his home, he became one of the pupils, and was converted to God, together with several of the pupils, and was converted to God, together with several of his family. He afterwards became a zealous and devoted minister, working in connection with the Church Missionary Society. His name was Abraham Gunasekara. He died in 1862. His son, Henry Gunasekara, is now laboring in Kandy as the minister of a congregation of Cingalese Christians.—*Gospel in all Lands.*

Giving the Heart.

"Mother," said a little boy who had numbered only three summers, "what

does it mean to give our heart to God?"

The mother put down her sewing, and looking at her boy said:

"Charlie, do you love anybody?"

With a look of surprise the child answered:

"I love you, I love my father, and my sister, and Henry."

"Then you give your heart to your father, to Henry, to your sister, and to me, and you show that love by doing all you can for us and obeying our commands."

The child's face looked bright with a new thought.

"And you ought," continued the mother, "to love God best, because he gave you your father and mother, and all your friends and comforts; and he gave you His dear Son, Jesus Christ, who came from heaven to die that you may live forever."

"I do want to give my heart to Him, mother; how shall I do it?"

The mother taught him to tell Jesus his wants, and led him by her example into the good way. His child-life did not disappoint her hopes. He always tried to live like Jesus. Charles is now one of the best of men, and he says he had one of the best of mothers.—*Mother's Friend.*

"Mamma, are You There?"

A mother one morning gave her two little ones books and toys to amuse them, while she went upstairs to attend to something. A half-hour passed quietly away, when one of the little ones went to the foot of the stairs, and in a timid voice called out, "Mamma, are you there?"

"Yes, darling."

"All right," said the child, and the play went on. After a little time the voice again cried, "Mamma, are you there?"

"Yes, darling."

"All right," said the child again, and once more went on with her play.

And this is just the way we should feel toward Jesus. He has gone to the right hand of God. He has left us down in this lower room of the world, to be occupied here for a while. But to keep us from fear or care, he speaks to us from his Book, as that mother spoke to her little ones. He says to us: "Fear not; I am with thee. Jehovah-jireh—the Lord will provide."

An Old Scotch Christian's Cheer.

The excellent Mr. Finley, of Edinburgh Scotland, spoke habitually of death as only a step which would take him into his Father's house. His conversation was truly in heaven. In one of his many errands of mercy he called on a young girl sinking in a decline. Looking on her wan face he took her hand and said with a smile:

"Weel, my dear, you're afore me. You're only nineteen, an' you're almost across the river; a step or twa mair, an' ye'll stand on theither side. I'm almost seventy, an' maybe I'll hae some hard steps afore I can hear its ripple. O lassie, this is a sweet day for you. Ye'll get hame first."

Such was his spirit. Why should not all of us be equally "more than conquerors through him who loved us?"

Mother and Son.

There is no tie in the world more beautiful than that which binds a mother and a son grown old enough to be her protector. A daughter loves her mother indeed; but she sees all her defects, as one woman always does those of another. No doubt, with the unconscious arrogance of youth, she exaggerates them. But the son loves his mother with an ideal love—he sees her as a man sees a woman, that is to say, through a certain halo of mystery. Reverence is in his feelings for her, and at the same time a sense for her need of his care—he is at once her knight and her son. He is proud of her and fond of her at the same time. Her image is sacred in his mind. She may not be better than other women, but she seems so to him.

"Father Knows."

"Johnny, don't you think you have got as much as you can carry?" said Frank to his brother, who was standing with open arms, receiving the bundles his father placed upon them. "You've got more than you can carry now."

"Never mind," said Johnny; "my father knows how much I can carry."

How long it takes many of us to learn the lesson little Johnny had by heart! "Father knows how much I can carry. No grumbling, but a sweet trust in our Father's love that we will not be overburdened. So we will trust him, as little Johnny did his father.

NEW HEBRIDES MISSION.

Extract of Letter from Mr. Annand.

The following extracts from private letters of Mr. and Mrs. Annand, written to relatives at Gays River, will be read with interest by our readers.

FROM MR. ANNAND.

June 20th, 1881.

Mr. A. says: As regards ourselves we are still happy and in the midst of blessings. Another rainy season has passed since I last wrote you. We had two hurricanes but neither of them were very heavy. The first one came on the 22nd Dec. and caught the Day Spring in our harbor, but she rode it out beautifully. The passengers, the Milnes and McKenzies, were on shore with us for nearly a week at that time. There were terrible floods in the streams and in some places landslides which destroyed much food, and in the Iriwayipthaw Valley three lives were lost. The second hurricane came in March but it did not do very much damage. However, the two have destroyed a good deal of the crop of the island. The arrowroot will be small again this year from that cause.

We enjoyed very fair health through the season. I was laid aside nearly a fortnight with a sore knee. I hurt it a little and a boil formed and as it began to discharge erysipelas set in and for ten days I could not walk. However, it got completely well in a few weeks and I have had excellent health since. Mrs. A. had a little fever for a week or two but is also now in good health. The past season was a very unhealthy one among the natives on this isle, although there was not much above the average number of deaths.

We had our annual Synod meeting in the last week in May, at our Station. We had the brethren all on shore with us and a most pleasant time we had. It was the smallest meeting we have had for many years. Only six missionaries present and two ladies, Mrs. Annand and Mrs. Laurie.

Mr. Holt is leaving the mission. Mr. Copeland has resigned, and Mr. Paton goes up to Victoria now and will not likely return as Mrs. Paton is not able to stand island life and climate.

FROM MRS. ANNAND.

Mrs. Annand also writes at the same date as follows:

We are working along among our people, at times feeling very much cast down at the deadness which prevails amongst the most of them. Again we are cheered at some little signs of life.

I will tell you about an old woman's love for the Word of God. One morning Nadcare came to me in great distress, saying, "O missie, I have broken my spectacles and I cannot see to read my Bible. What shall I do?" I told her there was only one pair left and that I did not know whether they would suit her or not. I got them and she put them on and took up her Bible to ascertain if she could see to read it. She found that she could, and exclaimed: "I can again see to read it," and taking the spectacles off she kissed them two or three times. This is the woman whom Mrs. Geddie many years ago saved from being strangled upon the death of her husband. You know that in their heathen days here it was the custom when a man died that his wife was strangled so that she might accompany him to the Spirit Land to wait upon him there.

Poor Nadcare is said to have been very angry with Mrs. Geddie at the time for saving her. It was considered a great disgrace not to be strangled. As soon as a girl was given to a man to be his wife she put a string around her neck and wore it just as we wear a marriage ring. I often think that their lives must have been lives of terror.

Letter from the New Hebrides.

The following is an extract of a letter from Mr. Watt, of Tanna:

"Our meeting of Synod this year was an usually small one, but the reports from all the stations were particularly encouraging. For a time it always seemed as if the work on this group had come to a standstill; but latterly, year after year, we have been encouraged by reports of progress. The mission has made a great stride forward since I joined it in 1869. Our friends in Aneityum are getting the *kava* rooted out and burned. Their *kava* pledge has been signed by a considerable number. The evil had grown of late to an extent of which I daresay even you had no idea.

More than twenty years ago the *kava* was all rooted out in Aneityum, and the drinking of this pernicious intoxicant was completely stopped; something like a Maine Liquor Law prevailed for many

years. But a new generation grew up that knew not all the wars of Canaan; and there, as well as here, the proclivities of the human heart are downwards, and not upwards; and ever and anon new reforms require to be initiated.

The Aname natives (at Mr. Lawrie's station), stimulated by the Committee's letter, have gone into the arrowroot-making this year with new heart. The natives of Aniwa have also a large quantity this season; and cheering reports were received from Eromanga, Efate, Nguna, Tongoa, and even Api. Our great want is men. We need some addition every year to hold what we have gained and occupy new ground. Seeing that the Glasgow Free Church students have taken up this mission, perhaps we may soon hear of some in that quarter looking nithervard. Money is valuable; but we want the men as well as the money.

In coming from the meeting of Synod I stayed from Wednesday till Monday at Aname, and was very much pleased with all that I saw. They were busy with the arrowroot. After the Wednesday prayer-meeting we had a meeting with the elders and deacons, at which Nalvatimi expressed his willingness to come to Tanna as a teacher. Koris also made up his mind to go to Aniwa. On Sabbath we also had a grand missionary meeting, at which Filip spoke to some Futuna natives who were present; Tatavaka, Koris, and Nalvatimi also gave a parting word. I followed, Mr. Lawrie translating. I expressed my joy at the new departure which was being made, and hoped that soon not a root of *kava* would be found on the island, and that Aneityum would again come forward and send her sons and daughters to heathen lands. Mr. Lawrie seems instant in season and out of season; his heart is in his work. Mrs. Lewrie and he are of the right stamp. They are getting accustomed to the work, and the longer they are in it they are liking it the better.

At Kwamera our work continues encouraging. My communicants' class keeps up. Last year we made our first free contribution of arrowroot, and we expect to make another this year. The natives have rebuilt the grass church which was blown down by the hurricane in 1880. They went to the work with great spirit. At Port Resolution things are looking brighter. Mr. Neilson's return has given a new impetus to the work there."

There are said to be 30,000 cut of 40,000 townships of France opened to Protestant preaching.

THE TRINIDAD MISSION.

Letter from Joseph Annajee.

Princestown, Nov. 5th, 1881.

Dear Mr. Scott:—

I received your Presbyterian paper and I hope I will get it always from you. Thanks for the paper.

My Dear Sir—I wish to write a few lines on our Trinidad Mission. About twelve years ago, in this Trinidad, heathenism had been spread rapidly, I mean about ten times more than this present time among the heathen coolies, because, when I was in heathen ways then I was worshipping with them, therefore, I know the past time and the present and how they are getting on.

About twelve years ago the idol worshipping Coolies would murder the people among them, now, in this present time, all things go on quietly without any such cruelty and they have not got so much faith in these things as like before among the heathen Coolies, because our Lord's gospel was preached among these coolies more than their heathenism, therefore the heathen Coolie peoples mind is coming day by day more cool and mild. Like the waters break the rocks, the same way the Lord's word is making them.

In this case much hard work was done by Rev. John Morton and Rev. K. J. Grant, because, before Mr. Morton came to work among the Coolies the Coolies never knew anything about Christ; myself and Lal Behari too were heathen.

These two gentlemen worked hard among our countrymen I hope they will get their reward from God.

We are very thankful for the gentlemen and ladies who provide our Trinidad Mission, because, when these two gentlemen began to get on among the heathens, then they sent another missionary to help them, Rev. Thomas Christie, to Couva. He is doing good among our countrymen.

Now at the beginning of this year we got a new missionary, Rev. John W. McLeod. He is a good gentleman. He and his wife both study very hard to learn the Hindostani language and writing. He is doing good among the Coolies.

These four missionaries are like four gates to drive away heathenism from Trinidad. I hope God will pity us for to do so.

A few months ago, one Sabbath, I and another teacher went to an estate called

Woodforedale in the morning at nine o'clock. There I saw some Coolies in the pasture ground gathering and bringing one ram goat and a pig, and they make a big fire and kill those animals to offer their heathen gods. The same time we reach there and sing a hymn to please their minds and read 115 Psalm before them as follows:

Their idols are silver and gold the work of men's hands. They have mouths but they speak not; eyes have they but they see not; they have ears but they hear not; noses have they but they smell not; they have hands but they handle not; feet have they but they walk not; neither speak they through their throat. They that make them are like unto them. *So is every one that trusteth in them.*

When they heard, the idol worshippers will become like dumb idols, then they sorry for that and they promise me that they will not do any more idol worship.

Our thanks and prayers for those who are helping our Trinidad Mission.

My dear sir,—I received a nice book from Rev. R. S. Patterson, of P. E. Island, called Rev. D. Brainerd; very nice book. I thank him for it because the old gentleman sent his remembrance to me.

I hope you will all remember me in your prayers at times.

I am quite well, with my wife and children. I hope you are all well too, and I, wishing to get an answer for my letter,

Your humble, grateful servant,
JOSEPH ANNAJEE.

OBITUARY.

SIMON FRASER, senr., of Little Harbor died on the 10th of Nov. last, aged 86. He had been an elder in the congregation about forty years, and was highly esteemed for his Scriptural knowledge and for the zeal, diligence, and faithfulness displayed in the discharge of his official duties. Especially in the Sabbath School and in conducting prayer-meetings his labors were abundant, and have largely promoted the spiritual interests of the community in which he lived.

REV. JAMES WATSON departed this life at New Annan on the 12th Dec., aged seventy-nine years. He was born in Glasgow, Scotland, on the 23rd of Feb., 1803, entered Glasgow College Oct. 10, 1817, was licensed by the Relief Presbytery of Glasgow in 1826, was called to the

parish of Waterbeck in 1830, resigned his charge there in 1839 and sailed for Nova Scotia in 1842. He taught a Grammar School in Musquodoboit for a few years and in Dec. 1846 accepted a call to Economy and Five Islands. After five years faithful labor he resigned and in 1852 was settled at West River, Pictou.

Leaving West River in 1857 he was settled in New Annan in 1859. Here he labored faithfully until laid aside by a paralytic stroke which was followed a short time since by a second from which he did not rally. He was gathered as a shock of corn fully ripe.

MEMOIR OF DR. GEDDIE.

There is now in press and almost ready for the public the Life of Dr. Geddie. The writer, Dr. Patterson, has endeavored to give it as much as possible in Dr. Geddie's own words. It will contain much of his journals hitherto unpublished.

Many of our fathers who have passed away would have rejoiced to obtain such a book, the life, the journals of our pioneer missionary. To many who are now in the last score years of life's allotted span it will have more of interest than any other book of modern times. Their memories still retain with vivid distinctness the impressions of those early days when the church was stirred by the departure of Mr. Geddie and his wife, when the South Sea Islands were surrounded by a halo of mystery, when a missionary seemed a hero and already almost a martyr. As they remember the eagerness with which the letters from the New Hebrides were looked for and read, this book will carry them back to the days of youth and stir them with memories of other years as no other memoir could do.

To the younger generation who have learned to revere his name it will be a treat to get in full the story of his life and work, and to read those journals written in that fresh, racy, vivid style that those who have read his letters remember so well. The price will be \$1.50.

MISCELLANEOUS.

United States.

The fifty millions of population of the United States have a Protestant minister for every 728 persons, and a Sabbath-school teacher for every 56.

The General Association of California has erected a monument in San Francisco over the grave of Rev. J. L. Stephens, the missionary martyr, who was murdered at Ahualulco, Mexico, in 1874.

Very direct and unhesitating is the deliverance of a Presbytery in South Carolina which, when asked what course to pursue toward a member of the church who is fully able and yet pays nothing to the support of the church, replied by saying that discipline is the remedy in such a case.

TEMPERANCE LEGISLATION.—South Carolina has been quietly passing some pretty stringent prohibition laws, and is disposed to stand by them. The last Legislature of that State passed a law "absolutely prohibiting the sale of all liquors outside of incorporated towns and villages. In the present Legislature, now in session, an amendment to this law was offered, exempting from this prohibition domestic wines and alcoholic liquors in original packages, containing not less than ten gallons. The amendment was lost by a strong majority. This was accepted as a victory for temperance."

South America.

A pathetic complaint was made by a South American Indian. A missionary visited them, but he could not stay with them. When he bade them farewell they were very sorry, and when he told them he could not return to them unless his English friends sent him they said, "You should tell them they should send us another minister. Nobody tells us what we must do." Alas! how many poor neglected heathen may utter the same lament and say, "Nobody tells us what we must do."

Britain.

The Disestablishment party in Scotland seems to be gaining ground. In England also those in favor of the disestablishment of the Episcopal Church are carrying on an active agitation.

In his late charge, Bishop Ryle expressed his strong disapproval of the extravagant decoration of churches at harvest festivals. "God's house," he says, "is not meant to be an exhibition of flowers, corn, fruit, evergreens and ferns, but a place for prayer, praise and the preaching of the Word."

Speaking at a temperance meeting at Halifax, Eng., Mr. Hutchinson, M. P., said before very long an attempt would be made, with great power and a very considerable number of the House of Commons at its back, to bring about Sunday closing in England. Mr. Caine, M. P., also spoke, saying he did not see why, if the temperance electors throughout the country chose, a local option measure should not be passed.

Here is a finger put upon the peril of moderate drinking:—"Dr. Andrew Clarke, a high medical authority, remarks in the *Lancet* that 'having observed one of the greatest hospitals in London, he had come to the deliberate conclusion that seven cases out of ten were owing to drink; not so much to drunkenness, but to the constant under-lying process.'

Mr. James Marshall, formerly of the island of Trinidad, who died recently near Glasgow, Scotland, bequeathed a portion of his estate, which will probably amount to \$150,000, to the Foreign Mission Fund of the United Presbyterian Church of Scotland.

Europe.

Dr. Somerville, the Scotch evangelist, is going to hold evangelistic services this winter in Germany.

Dr. Christlieb considers the religious outlook in Germany encouraging. Genuine revivals of religion are quietly in progress in various quarters. Numbers of German young men, who formerly spent Sunday afternoon playing at tennis and frequenting beer gardens, now meet to read the Scriptures, to sing, and to pray to God.

The dispersed religious Orders in France are beginning to show their despair of a change by selling their empty establishments. The Italian Barnabite Monastery in Paris has been demolished, and the Jesuits' College is advertised for sale.

An Atheistic Congress at Paris recently resolved that parents should be prohibited by law from speaking of religion at home.

The authorities of the city of Hamburg have arrested and imprisoned a Mormon elder, who had been some time since expelled from that city for endeavouring to make proselytes, and persuading them to embark for Salt Lake City. His offence consists in his return to the scene of his former operations for the purpose of renewing the work.

The Roman Catholics of Naples, instigated by the 30,000 priests and monks in the city, are showing the persecuting spirit of popery by threatening those who attend Protestant meetings, and by seeking to prevent them from securing places where to hold their meetings. Also there is a systematized effort among the Roman Catholics at Santander, Spain, to harass every individual who is seen going to a place of Protestant worship. Masters are induced to dismiss servants, landlords to eject tenants, and customers to withhold patronage from any who embrace the Protestant faith. But this cannot last. In the face of it our Congregational brethren are contemplating the establishment of two schools of a high grade, at convenient points, one for the training of young women, the other for educating young men to become evangelists.

Asia.

A bottle of water from the holy well at Mecca has been analyzed at the Royal College of Chemistry in London. The analyst reports that it is sewage water more than seven times as concentrated as London sewage. No wonder that the pilgrims die of cholera, and carry that dreaded disease to other Mohammedan countries.

At a recent meeting of the London Presbytery of the English Presbyterian Church it was stated that "the converts in Amoy Presbytery raised ten shillings per communicant, which was a test of their genuineness. Five congregations in the Amoy Presbytery are now giving calls to native pastors. Social matters were constantly coming up, hence the Presbyterian form of church government was found admirably suited to China. Another Presbytery would soon be established in Swatow and another in Formosa, and these would be grouped together into a Synod."

Rev. R. R. Williams, President of the Ramapatan Seminary connected with the Baptist mission to the Telugus in India, says they have one native preacher who holds his congregation with as firm a grip as Spurgeon. He says that one element of the power of the native preachers is the fact that the Bible is an Eastern book, and hence they understand it.

A missionary writes from Ceylon: It is a noticeable fact that where Christian women are married to heathen husbands, generally the influence in the household is Christian; whereas when a Christian man takes a heathen woman he usually loses his Christian character, and the influences of the household are on the side of heathenism.

The Baptist Telugu Mission was begun in 1840, and appeared so fruitless that in 1862 a resolution was introduced at the anniversary meeting of the Society to abandon it. Before doing so, however, it was thought best to hear the missionary, Rev. Mr. Jewett, who had returned home apparently broken down in health. He protested against it, and declared his determination to go back with or without their aid. The secretary playfully suggested that it would be necessary to send some one with him to bury him. Mr. Jewett did return in 1865. Two years after, a church was organized of eight members. In 1868 it numbered 148; in 1872, 1,754; in 1879, 12,804; in 1880, 15,000.

Japan.

Ten years ago there was no organized Protestant church in Japan. At the beginning of this period the Government was actually endeavoring to crush Christianity in certain parts of the empire; but at the organization of a church in Okoyama the past year the Governor came with carriage and footmen! In Tokio this decree might have been seen in the principal streets: "The evil sect called Christian is strictly prohibited. Suspected persons should be reported to the proper officers, and rewards will be given." Within the past year an open-air Christian mass-meeting was held in the chief park of the city without molestation. Others have followed in Kioto and elsewhere. Within this period seventy churches have been organized with four thousand members, many of them self-supporting. One of the training-schools has nearly thirty preparing to preach the

Gospel, about half of whom are supported by the churches to which they belong.

"The three Presbyterian missions in Japan have a regularly organized Theological Seminary, each mission furnishing a Professor. They have over twenty students. It is said that if all missionaries were removed yet the success of Christianity in Japan is certain. The Japanese also show a desire to maintain a high standard of education for the ministry. At the last Presbytery two of the candidates for license were sent back on examination, and this was done more by the natives themselves than by the missionaries present."

"Within the past two months at least three anti-Christian tracts have appeared in Japan. One of them opens by saying that Christianity is spreading like fire on a grassy plain, so that in capital and country there is no place where it is not preached."—*Can. Pres.*

Africa.

Dr. Laws, of Livingstonia, East Africa, is making fine progress in translating the Bible into the Chinyunga and Chitonga tongues. Portions of the Scriptures are already printed in thirty-two of the African languages.

There now remains no doubt that in the late great "find" the mummy has been discovered of Rameses the Great, the very Pharaoh who oppressed the Hebrews, and ordered their first-born to be slain.

The missionaries of the Livingstonia mission on Lake Nyassa are translating the New Testament into Chinyanja and Chitonga, making 34 African languages now having portions of the Bible. The whole Bible has been translated into only eight of the many hundred languages of the Dark Continent.

The English Church Missionary Society reports that on the Niger tribe after tribe are ready to receive teachers. On the Delta of the Niger the people by hundreds are throwing away their idols, and the churches are thronged every Lord's day; while the famous old temple at Bonny, studded with human skulls, is going to ruin.

The American Board have secured permission from Umzeila, a powerful chief of the country on the East Coast of South Africa north of Delagoa Bay and of Zulu Land, to establish a mission among his people.

The Roman Catholics are making determined efforts to convert the people of Central Africa to their faith. Already more than fifty missionaries have gone from Algeria to Equatorial Africa, and the Pope is urging greater efforts.

The Swiss mission in Ashantee and on the Gold Coast of Africa, has nine stations and forty-one out-stations, and nearly 5,000 members of their congregations. Two missionaries recently visited Coomassie, the capital of Ashantee, and had a friendly interview with the king, though he would not consent to receive a missionary. They afterwards learned that a young girl had been buried alive just before their visit to protect it from harming the king.

Polynesia.

The Christian character of many of the converts in the mission fields of the Church may be learned from the fact that when the news arrived in the Island of Tahiti of the massacre of twelve native missionaries in New Guinea, and a call was made for three men to supply the places of those who had fallen, *all the students* in the college volunteered for the work, and it was necessary to cast lots to determine who should stay,

On Aneityum the natives have contributed arrowroot to the amount of \$8,500 for the purpose of printing and circulating the Scriptures. They now have the whole of the Bible in their own language. Thirty years has accomplished a great work on this island. Ten years ago there was but one island in the group christianised; now the whole of the New Hebrides are said to be open to the Gospel. One great drawback to the work is the fact that 20 different languages or dialects are spoken by the natives requiring as many different translations of the Bible.

In the report of the proceedings of Miramichi Presbytery given in the Nov. issue, the name of the Minister at Red bank was by mistake given as Rev. Wm. McCarter. It should be Rev. John McCarter.

FOR THE FAMILY CIRCLE.

"Respectable" Whiskey Selling.

A temperance discussion once sprung up in a large coach crossing the Alleghenies, and the subject was handled without gloves. One gentleman maintained a stoical silence until he could endure it no longer; then he broke out strongly, saying: "Gentlemen, I want you to understand that I am a liquor seller. I keep a public-house, but I would have you know that I have a license, and keep a decent house. I don't keep loafers and loungers about my place, and when a man has enough he can get no more at my bar. I sell to decent people and do a respectable business."

When he had delivered himself, he seemed to think he had put a quietus to the subject, and that no answer could be given. Not so thought a Quaker who was one of the company. Said he: "Friend, that is the most damning part of thy business. If thee would sell to drunkards and loafers, thee would help kill off the race, and society would be rid of them; but thee takes the young, the poor, the innocent and the unsuspecting, and makes drunkards of them. And when their character and money are gone, thee kicks them out, and turns them over to other shops to be finished off; and thee ensnares others, and sends them the same road to ruin."

Surely the Quaker had the best of the argument, for he had the facts on his side. The more respectable and attractive any public-house is, the greater the mischief it is able to do in any decent community.—*Evangelical Messenger.*

Silence about Ourselves.

Think as little as possible about any good in yourself; turn your eyes resolutely from any view of your acquirements, your influence, your plan, your success, your following—above all, speak as little as possible about yourself. The inordinateness of our self-love makes speech about ourselves like the putting of a lighted torch to the dry wood which has been laid in order for burning. Nothing but duty should open our lips upon this dangerous theme, except it be in humble confession of our sinfulness before God.

Again, be specially upon the watch against those little tracks by which the vain man seeks to bring round the conversation about himself, and gain the praise or notice which his thirsty ears drink in so greedily. Even if praise comes unsought it is well, while men are uttering it, to guard yourself by thinking of some secret cause for humbling yourself inwardly to God, thinking unto what these pleasant accents would be changed if all that is known to God, and even to yourself, stood revealed to man.

Place yourself beneath the cross of Calvary; see that sight of love and sorrow; hear those words of wonder; look at the Eternal Son humbling himself there for you, as you gaze fixedly upon Him, whether he, whose only hope is in that cross of absolute self-sacrifice and self-abasement, can dare to cherish in himself one self-complacent action. Let the Master's words ring ever in your ears, "How can ye believe, who receive honor one of another, and seek not the honor that cometh from God only?"—*Bishop Wilberforce.*

Little Things.

More depends on little things than we think. It is said that Voltaire, when five years old, read an infidel poem, and he was never able to free himself from its effects. Scott, the commentator, while despairing, read a hymn of Dr. Watts, and was turned from a life of idleness and sin to one of usefulness. Cowper, about to drown himself, was carried the wrong way by his driver, and went home to write "God moves in a mysterious way." The rebuke of a teacher roused Dr. Clarke to great action, who had up to that time been slow in acquiring knowledge. Ole Bull, the great violinist, rescued from suicide by drowning, and taken to the near residence of a wealthy lady, became her *protege* and soon acquired fame. Robert Moffat, the distinguished missionary, reading a placard announcing a missionary meeting, was led to devote himself to work for the heathen. One step downward often leads men into the greatest guilt. It is the little words or actions that make or mar our lives.

A LATE number of the "Christian Intelligence" has this sentence: "We are persuaded that there is a gradual breaking down of the popular feeling of the sacredness of the Lord's day, and we fear Christians are more responsible for this than they are willing to acknowledge."

Preparing to meet God.

If we were expecting a call to go into the presence of some great king on earth, we should prepare to meet him. If we were looking for a summons to appear before a judge and answer a serious accusation brought against us, we should prepare our answer to the charge. If we were about to go to some rich and powerful man to ask a great favor at his hands, we should make preparation for the interview.

But how many there are who never think of preparing to meet their God. They think less of meeting Him than of their earthly master or benefactor. They act towards Him with less respect and concern than towards their fellow-creatures. Yet He is the King of all kings, the Lord of all lords. His sentence will decide our eternal state. It will either raise us to heavenly joy or cast us down to hell. We cannot escape Him, we cannot resist Him. We must meet Him, and that very soon. When and how we cannot tell. He may come to meet us in the judgments of His providence, and He will call us to meet him by the summons of death. Oh, let us then prepare to meet Him! But how? Only in one way can we do so—by believing in His dear Son and seeking acceptance through Him. Then we can meet Him without fear and say "This is our God; we have waited for Him, and He will save us."

The True Wife.

Oftentimes I have seen a tall ship glide by against the tide as if drawn by some invisible bowline, with a hundred strong arms pulling it. Her sails unfilled, her streamers were drooping, she had neither side wheel nor stern-wheel; still she moved on stately, in serene triumph as with her own life. But I knew that on the other side of the ship hidden beneath the great bulk that swam so majestically, there was a little toilsome steam tug, with a heart of fire and arm of iron, that was tugging it bravely on; and I knew that if the little steam-tug untwined her arm, and left the ship, it would wallow and roll about and drift hither and thither, and go off with the reflux tide, no man knows whither. And so I have known more than one genius, high-decked, full-freighted, idle-sailed, gay-pennoned, but that for the bare, toiling arms and brave, warm-beating heart of the faithful little wife that nestles close to him, so that no

wind or wave could part them, he would have gone down with the stream, and have been heard of no more.—*Oliver Wendell Holmes.*

It was amid the darkness of the night, at the brook Jabbok, that Jacob of old wrestled with the angel and prevailed. It is in the soul's dark, lonely, and solitary seasons still that the Church's moral and spiritual wrestlers are crowned with victory, and, as princes, have power with God.

A parishioner once sought advice of Dr. Alexander. He was under a cloud and could find no comfort in the discharge of religious duty. The doctor said to him, "Do you pray?" "Yes; he spent whole nights in prayer." "How do you pray?" "I pray," he replied, "that the Lord will lift the light of His countenance upon me, and grant me peace." "Go," said Dr. Alexander, "and pray God to glorify His name, and to convert sinners to himself." The prescription met the case.—*Zion's Advocate.*

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