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Go to into all the World and Preach
the Gospel to every Creature.

ART. 10
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*The*Maritime* *Presbyterian.*

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JANUARY, 1885.

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HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

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SIAM AND LAOS AS SEEN BY OUR AMERICAN MISSIONARIES:—We have received from McGregor and Knight a copy

of the above work, one of the late issues of the Presbyterian Board. It consists of a series of thirty chapters by many different authors. It is divided into four parts. Part first is SIAM, divided into seven chapters such as, The Indo Chinese Peninsula;—Sight seeing in Bangkok;—Touring in Siam;—In and about Petchaburee, &c. The second part treats of "Varieties of Siamese Life," as follows, A Siamese Wedding; House keeping in Siam; Child Life in Siam; First Hair Cutting of a young Siamese; Schools of Siam; Holidays in Siam; A Gambling establishment; Siamese Theory and Practice of Medicine, Siamese Customs for the Dying and Dead. Part third consists of historical sketches, and Part fourth gives pen pictures of life and work in Laos. The book is a neat and goodly volume of five hundred and fifty pages, beautifully printed in clear type on excellent paper. It is most profusely illustrated, having over sixty illustrations many of them occupying a full page. It is written chiefly by Missionaries who have resided in the country and is a series of pen pictures, giving in vivid detail sketches of the history of the country and people, their customs, and superstitions, social, civil, and religious, the history and work of missions in Siam and Laos and much valuable information relative to the country and people. It is an excellent work, at once interesting and instructive. Sold by McGregor & Knight, Halifax. Price \$1.35.

HOME WHISPERS:—A neat vol. of 270 pages by Rev. Henry A. Nelson D. D. price one dollar, is an issue of the Presbyterian Board, sold by McGregor and Knight; that we would like to see in every Presbyterian home throughout our land, and there is no home where it would not be worth manifold its price if read and studied. It is not by any one author but is a series of short but pointed and valuable essays on the different subjects treated. Some idea of its character may be formed from the following titles of some of the chapters.—Home, the Hallowing of Home, Family Worship, Family Government, the Relation of Domestic virtues to Public Virtue, Gods relation to mothers, the Salvation of Infants, Infant church membership, Little Communicants, Bring the Children, Filial Trust, Conviction of Sin, A Calm Conversion, The Lords Martyrs, Answers to Prayer, "Unanswered Prayer," Moving Mountains, Writing to God, &c. Such are the titles of its forty-nine chapters.

The Maritime Presbyterian.

Vol. V.

JANUARY 15th, 1885.

No. 1.

STATE OF THE FUNDS JAN. 1st, 1885

FOREIGN MISSIONS.		
Receipts to Jan. 1st, 1885,	\$6413 80	
Expenditure " "	11003 29	
Bal. Due Treas. Jan. 1st '85	\$4589 49	
DAYSPRING, AND MISSION SCHOOLS.		
Receipts to Jan. 1st '85	\$1503 65	
Expenditure " " (including Bal. May 1st. \$367.35)	2378.70	
Bal. due Treas.	\$875 45	
HOME MISSIONS.		
Receipts to Jan. 1st, 1885,	\$2214 70	
Expenditure " "	2705 32	
Bal. due Treas.	\$490 68	
SUPPLEMENTS.		
Receipts to Jan. 1st, 1885,	\$6219 35	
Expenditure " "	3 13 78	
Bal. on hand	\$3005 57	
COLLEGE.		
Receipts to Jan. 1st, 1885,	\$4796 26	
Expenditure (including adverse Bal. May 1st. \$4492 09	11318 04	
Bal. due Treas.	\$6521 78	
AGED AND INFIRM MINISTERS FUND		
Receipts to Jan. 1st '85	\$1291 27	
Expenditure " "	1673 80	
Bal. due Treas.	\$389 43	
RECEIPTS FOR THE MONTH OF DEC.		
Foreign Missions	\$ 789 25	
Dayspring and Mission Schools	346 80	
Home Missions	554 01	
Supplements	1543 80	
College	1037 '18	
Aged Ministers Fund	853 37	
French Evangelization	222 80	
	\$5406 31	

P. G. MCGREGOR, Treasurer.

The Moose Brook section of the congregation of Noel, Hants, Rev. E. Thrope, pastor, have just completed a new church. It was opened on Sabbath 21st ult, Rev. M. G. Henry of Shubenacadie officiating. It is seated for 175. The collection on the day of opening was forty five dollars.

The MARITIME PRESBYTERIAN enters upon its fifth volume, wishing all its readers and helpers a GOOD NEW YEAR. It wishes to tender thanks to all who have aided it by word or deed in the past, and with regard to the future will do what it can to deserve continued support.

It is seldom that any civilized nation attains the unenviable position now reached by France, in interfering with the progress of Christianity. In their war with China they have in the meantime broken up our mission on Formosa. The French bombarded Kelung and were blockading Tamsui. All mission work was stopped. Mr. and Mrs. Jennison, and Mrs. McKay, and her children, were sent away, but Dr. McKay determined to remain. He was attacked by fever and completely prostrated. He took a short trip to Hong Kong for the sea voyage and on returning found that he could not land on account of the blockade. In Formosa the natives are filled with the most intense hatred to all foreigners, and to the native Christians. Churches have been destroyed, converts robbed and beaten. The mission in Formosa is coming through a sore experience, but God reigns and the work is His.

The cruel and unjust war which France is waging against Madagascar is a dark blot on French Fame. She has many such stains on her history, the expulsion of the Huguenots, the massacre of St. Bartholemew, and she is seemingly not done yet. The progress of Christianity in Madagascar has been written in blood. It is a Martyr Church, but Christianity

has triumphed. Now however French greed and wrong threaten to bar its progress. But here too is a mightier than France, and He will care for His own church.

There are rumors also to the effect that the New Hebrides are to be handed over to France as penal colonies, and that Britain will give her assent. To this however the Australians strongly object as they do not wish the refuse of France dumped so near them. They have notified Britain that if she assents to such a scheme she will alienate her colonies in the South Seas, and this will it is hoped have the effect of preventing a proposal so fraught with evil to our missions.

Since writing the above word has come that the French are abandoning Kelung in order to concentrate their power on Tonquin so that Formosa will be once more clear for Dr. McKay and his companions to resume their work.

AUGMENTATION OR SUPPLEMENT.

The good work still goes forward. The cordiality and heartiness with which the people have entered into the work is most cheering.

Rev. George Bruce writes to the St. John Sun

At the commencement of this effort a year ago, it would have required at least \$3,400 to bring up the salaries of ministers in supplemented charges in the Presbytery to \$750 and a manse. In 1883 the Presbytery contributed to the supplemental fund \$344.

The result of the appeal has been that—

First, Fifteen supplemented congregations raised the salaries of their ministers by an aggregate of \$1,700, or an average of nearly \$127 each. Besides this, when the appeal was made for the \$1,900 direct contribution to the fund, eleven congregations, some of them among those already mentioned, contributed \$650, or an average of over \$55 each.

This does not include the city churches of St. John. When these and others which have yet to report have made their

contributions, the presbytery will have contributed to this object during the year, the sum of \$3,600 or over one dollar per member, and \$200 over the whole amount required in the presbytery. I thank you for the opportunity to make these facts known for the information and courage of the church, and all interested in the work. The response by supplemented congregations is, I think, not surpassed, if indeed it is equalled, by those of any other presbytery. And I am sure the cordial recognition of the presbytery and the committee will be accorded to them for their generous and liberal response.

G. BRUCE

St. John, Dec. 31st, 1884

In Pictou Presbytery, all but four congregations have paid their allotments, and in these four the work is in a state more or less forward. The sums appear in the report of Presbytery on another page.

Moncton was allotted \$100, and has paid \$103. Harbor Grace, New Foundland, allotted \$100. Almost doubtful as to the result, a collection was taken, and over \$100 raised.

In nearly all of the congregations of our church the work is being entered upon and carried forward with zeal and diligence, and success.

A paper called Truth has been sending its circulars, and advertisements far and wide, offering large prizes for answering simple Bible questions. Satan quoted Scripture when tempting Christ. He likes to use the Bible yet to further his ends. The system of prize giving above referred to is nothing but a grand lottery. It is gambling pure and simple. If the questions were difficult, requiring great research, and the prizes were given as a reward for work it would be different. The fact is that any child at all acquainted with the Bible can answer most of the questions with scarce a thought. The prize depends upon the place in the long list of subscribers in which any particular answer may come. Sometimes a certain number who are first, get it, in that case those living near have the best opportunity. In other cases a date is fixed when it is to close and the few who come in last before the time expires get the prize. Here people try to be as near the end as possible so as not to miss it altogether, it is pure chance. Yet again sometimes prizes are offered to a certain number who shall come in the

middle of the list; here again it is pure chance.

The simple state of the matter is, I pay a dollar for the paper for a time, and run my chance of getting a prize. The answer to the Bible question is given as a cloak but it is usually so simple that any can answer it. It is buying a ticket for a lottery. It is just the principle that underlies all gambling, and it is the same principle, the desire for gain without giving an equivalent that leads multitudes to take a part in it.

A fine new manse and barn have been finished and occupied this fall at Malagawatch C. B.

They were built by the united congregation of River Dennis and Malagawatch. There are also six acres of land attached, Rev. A. McMillan who occupies the manse, acknowledges many gifts and acts of kindness from the people of Malagawatch for the short time he has been among them.

Mrs. McMillan acknowledges with thanks, a handsome gift of a valuable coupe and toilet set, presented by Miss Flora McKinnon from the young ladies of Big Harbor section of the congregation.

During 1884 Gay's River and Milford congregation has raised the following sums:—

Foreign Missions.....	\$87.17
Home Missions.....	25.71
Supplementing Fund.....	65.00
French Evangelization.....	11.00
College Fund.....	27.30
Bursary Fund.....	8.59
Manitoba College.....	8.48
Day Spring.....	48.40
Assembly Fund.....	4.00
A. and I. M. Fund.....	11.00
Bible Society.....	5.20
Presbytery Fund.....	4.00

—Com. \$335.85

For Dayspring and Mission Schools collected in Pugwash Congregation.

Leas Reid and Lillie Campbell, Pugwash.....	\$6.00
Mary MacIntosh, Fel Creek.....	4.25
Mias Fraser, Rockley.....	9.05
Albert Fraser, Pugwash River.....	6.80
Maggie Stewart, Birch Ridge.....	5.45
Janie Hingley and Lizzie Deansmore, Oxford.....	4.30
Nettie McArthur, Victoria.....	3.55
Maggie Stewart, South Victoria.....	3.55
Rockley Sabbath School.....	9.82

\$52.77

THE TRINIDAD MISSION.

Letter from Rev. Mr. Grant.

San Fernando Nov. 7th 1884

Dear Dr. McGregor:

On Monday evening 3rd inst. we all reached home safely and well. Our house is to be ready about Christmas. We are trying to get shelter in our own yard, to have the Board the payment of rental

The Contract for the house as reported is for \$3000. To get the work done at this cost, the committee agreed to pay \$64 additional to the contractors for levelling the site.

The house of Lal Behari and teachers has also to be removed.

The committee have in consequence urged me, and I have reluctantly consented, to try to raise the money to meet the following items:—

- 1 Différance of exchange on \$3000 \$ 42.00
- 2 Removing earth for manse 64.00
- 3 Raising house for Lal Behari and teachers, so as to provide in Basement three rooms or equivalent. 350.00

\$456.00

When at home, the Board took a heavy yoke from my neck, in permitting me to collect for Church debt. Again I am under the yoke, and will try to bear it, but at the present time, where shall I turn to seek aid?

I will do my best. We have often found help when we scarcely dared to hope!

Very grateful for kindness of General Assembly and of Foreign Mission Committee and people when at home

Yours
K. J. GRANT.

In the present effort with regard to Augmentation let not other Schemes be forgotten.

Our College is doing its work, and doing it well in training our ministers and it has its claims.

Our Foreign mission work in the various Fields was never more successful, and a strong and earnest effort will be necessary to meet its demands by the closing of the accounts on the first of May.

Let us work while it is called to-day the night cometh when no man can work.

Rev. H. A. Robertson and family took their departure on Saturday, Dec. 27th en route for the South Seas. The Sabbath was spent in Turo, and from thence the journey was resumed, over land for San Francisco.

Their hardest trial however is yet before them. That trial is not leaving many dear home friends whom they will never meet on earth again, because many leave for other lands; it is not going to spend their lives away from congenial companionship, alone amid a low and degraded race, who are at best but grown up children; it is that on their way back to the islands they must leave three of their four children behind them in Australia to be taught and trained by others, hearing from them at most once in six months, seeing them once in five years when they come to Australia in the Day Spring for a short furlough. How hard for the mother to give up the mothers place and surrender her children at the age of five or six years to others, for it is not safe to keep them on the Islands to a later age as they cannot but learn more or less, the idle, evil habits, that are often found even yet among the children of the natives.

The other missionaries have to do likewise and in this they make the greatest sacrifice for the Master. But how trifling compared with that of Him who gave himself for us.

In our last issue, the robbing of Father Chiniquy in Montreal when preaching in one of the Protestant churches, and the murder of Rev. Nicanor Gomez, a Protestant minister in Mexico, by an infuriated crowd that had been incited to madness by the priest, were given as instances of the unchanged spirit of Rome. The persecution of years gone by, the torture, dungeon, rack, the thumbscrews, the boot, the faggot and stake of the inquisition in Spain, scenes like the massacres of St. Bartholomew in Paris, the

butcheries in the Netherlands are the chosen tools and the methods of Rome where she has the power. It is only because she cannot use them that in many places they are now unemployed. And in countries where she is in the minority she changes her tactics and is one of the loudest advocates of liberty, seeking to obtain more than her just rights in this way where it can not be done by force.

The truth of the above with regard to her unchanged spirit is seen in the utterances of one of the highest dignitaries of Rome, Monsignor Capel, a papal delegate who has been in America the last year or two in the interests of the Church.

At a grand council of the Romish Church held recently in Baltimore, he claimed the right of the Church thus to deal with those of other faiths. He is reported to have said that "just as I have the right to demand the aid of the law and the infliction of pains and penalties on the man who robs me of my goods, or injures me in body, much more, as it is of more importance, have I a right to demand the infliction of severer penalties on him who robs me of my faith, and the very risk of such robbing must be prevented.

There is no mistaking the spirit of such language. But even if the monstrous claim were true it would but bear all the more hardly on Rome for no other Church attempts to rob men of their faith.

Protestantism never robs men of their faith. It shows to all, the way of Salvation through faith in Christ, and beseeches them to be reconciled to God. If they will not, it has nothing for them but pity and prayer.

Romanism it is, that tries to rob men of their faith. It comes where it has the power to those of a different faith, and asks them to cast it away and adopt another. If they refuse she claims the right, and where she has the power, carries out her claim, of torturing, burning, butchering, killing, in the endeavor

to rob men of their faith.

Thanks to the leavening power of Christianity, and the spirit of freedom which is fostering in our world, the dark deeds of dark ages cannot be to any extent revived, and in most places so long as a man does not interfere with the rights and liberties of his neighbors, he can worship under his own vine and fig tree, anything he may choose, none daring to make him afraid.

In St. Stephen's, N.B., there has been for some time a great lottery swindle. Lotteries are bad enough when honestly conducted and prizes given according to promise. It is then gambling, and creating a taste for gain without giving a return. It is essentially dishonest and leads to dishonesty.

The St. Stephen lottery was merely a step in advance of these in the downward road. It made tempting offers. Greedy dupes, eager for unearned gain, sent in their dimes and dollars, but no prizes were ever given. Of course the multitudes who paid were none the wiser. If they heard nothing more of the matter after sending their money they naturally concluded that while they had not drawn the lucky number some other person had been more fortunate. Thus the work went on. The concern paid as much as \$30,000 a year postage on the circulars and letters which they sent out, and the postmaster at St. Stephen had a larger income from his office than any other postmaster in Canada. The affair has at length been broken up. The chief promoter has been arrested on a charge of obtaining money under false pretences. And thus another great evil has been stopped. Thus it is, that, step by step, now in one direction, and now in another the Saviour's kingdom lengthens its cords and strengthens its stakes and human laws, customs, and institutions become more subject to the Divine Law, whose sway is the only guarantee of man's liberty and well being.

DEATH OF REV. MATTHEW WILSON.

On Dec. 13, this venerable and loved father in our Church passed to his rest, aged nearly four score years.

He was a native of Scotland, belonged to the Established Church, and received his education in the University of Glasgow. He was licensed and preached for a time in his native land, but came to this country previous to the Disruption. He was ordained in 1842 at Sydney Mines and continued as pastor there for about 35 years. At the Disruption he came out with the Free Church, and it is said that the first building erected in America in connection with the Free Church was in his charge at little Bras d'Or.

At that time Presbyterian ministers were few in Cape Breton and his labors extended far beyond his own charge.

A few years since Rev. D. McMillan formerly of Bridgewater, was inducted a colleague and successor to Mr. Wilson. Since that time the congregation has been divided, Mr. McMillan taking charge at Sydney Mines, and Mr. Wilson as he was able, giving supply at North Sydney in the intervals of supply by Presbytery, until last spring when Rev. Isaac Murray, D. D., was settled as pastor at North Sydney.

Mr. Wilson's visits were highly prized in times of sickness, and in this week he received the injuries that ended in death. About the end of November an old parishioner sent for him to visit her in illness. He was not very well at the time but promptly answered the call. Shortly after leaving the manse the horse ran away, the carriage was upset, he was thrown out, and his head striking a stone he was stunned and badly cut. For a time he was expected to recover, but erysipelas set in and soon came the end, when he rested from his labors, and his works do follow him. "O man greatly beloved" "thou shalt rest and stand in thy lot at the end of thy days."

SPIRITUAL LIFE IN THE CHURCHES.

BY D. L. MOODY.

A few weeks since a three days conference was held in Toronto at which Mr. Moody presided. Different subjects were taken up. We give Mr. Moody's addresses on some of them. The subject of the first meeting, the first day was

SPIRITUAL LIFE IN THE CHURCHES.

MR. MOODY said:—After the gentlemen have opened the discussion, we hope any of our friends that have got a suggestion to make will speak. It is not set speeches that we want, but practical suggestions. Often we get in a speech occupying two or three minutes a suggestion more valuable than you will find in a sermon of an hour's length. There is not a man here but can give us some suggestion that will increase our spiritual life. And there is no question of more importance than this; it is the only subject of our meeting.

It is only by getting more spiritual life within the Church that we can hope to reach the outlying masses—what are called the lapsed masses. A quickened church is the greatest power on earth. We know that saying, "He that waters others shall himself be watered." That is the principle. A man cannot water others without being watered himself. If you dig a man out of a pit you will find your own burden falling into it. Many a Christian would forget his sorrows if he would go and help some one else to bear his.

One of the most successful churches I have ever seen is that of Rev. Andrew Bonar, in Glasgow. It is a large congregation—a thousand or eleven hundred people, and when Mr. Bonar opens his Bible and begins to read, you can hear all over the church this rustling of leaves every one is looking at the passage he reads. His method is just to expound the Word; and that is much better than to do as many ministers do—use the Bible merely as a text book. Some ministers take a text out of the Bible, and that is the last you hear of the Bible until next Sunday. The minister ranges around the heavens and the earth, and in the waters under the earth—all over Christendom—gives you a little zoology and botany and astronomy.

But this is not what the soul wants. The soul wants food. It is not man's

theory, but God's ideas that it requires. You cannot quicken the Christian with man's thoughts or theories. Let God speak through his Word, which is the Bible, and you cannot help being quickened.

A friend of mine who had occasion to spend a Sunday in Glasgow went to hear Mr. Bonar. He was going through Galatians, and had got to that portion where Paul goes up to see Peter. The old doctor had let his imagination loose a little. He imagined Peter to Paul saying, "Let us take a walk about the city." He takes Paul to Gethsemane and says, "There Paul that is the place where He sweat great drops of blood. I was asleep; and one of the greatest regrets of my life is that I went to sleep that evening. I little knew what agony he was in. He only wanted us to watch one hour with Him. But when I awoke there was an angel standing over me, taking the place I ought to have taken." Then he imagined Peter in the next day taking Paul to Calvary, and saying, "This is where He died. This is where Christ was; the believing thief was there, and the unbelieving thief there, and His mother there. But I stood on the outskirts of a crowd. I could not bear to be near to Him. For I had denied Him the night before." Then on the next day he imagined Peter taking Paul to Bethany and saying, "This is the last time I saw Him. We were talking to Him, and all at once I noticed that his feet did not touch the ground. He went right up from here."

"Do you think," continued Mr. Moody, "that the people don't like that kind of talk. Tell me that won't feed a Church?"

Give them that kind of food and your church will become spiritual. If you can only get people to see this, and to feed upon the Word, they will become a great power.

Another thing we want is

SEPARATION.

We have lost spiritual life by being hand-in-glove with the world, believers unequally yoked with unbelievers. You cannot have power unless you lead a separated life. Christ died to redeem you from the world. I have heard peoplenessay, "Christ left us in the world, we are not to live like hermits." No, we are not to live like hermits. But one thing Christ taught throughout His life on earth was that the world was at war with Him. The world is not to-day any more a friend to the gospel of Jesus Christ than when

he perished on the cross. Human nature has always been the same. The first man born of woman was a murderer. No man or woman is going to have spiritual power that is not separated from the world—that is unequally yoked with unbelievers.

We used to have to preach to the Church to keep out of the world. Now the world has gone into the Church—moved right in, and taken possession, and that is the reason we have so little power. People say, "Christ did not take us out of the world—we are in the world;" the ship is on the waters; that is all right, but when the water goes into the ship it's all wrong. And so when the world gets into God's people, it is all wrong. My friend, Harry Moorehouse, had a beautiful canary bird. In the spring of the year he took its cage out and hung it in a tree, and the little English sparrows got around it and chirped and pretty soon the canary had lost all its sweet songs, and could only chirp; and though he brought it into the house and trained it again it never sang as sweetly as before. So it is with our Church people who are not separated from the world. They do nothing but chirp, chirp, they are not singing but only making bass and tinkling symbols. When they asked Billy Bray how the world was going on he said "Don't know, aint been there for twelve years." What we want is to be out of it, to belong to Heaven.

When a Scotchman was asked if he were on the way to Heaven he said, "On any way? why, that's where I live; that's my home." Realize that you are sent here to represent Jesus Christ. Someone has said that the Roman spears did not pierce the heart of Jesus Christ as much as the kiss of Judas. The wounds that Christ received in the hands of his friends did more harm than all the fidelis in the country. If you want spiritual life, you must be dead to the world. Others will take up the subject now.

The subject of the second session first day, was,

HOW TO PROMOTE REVIVALS.

Mr. Moody said, "a great many people have strong prejudices against revivals, and the reason is because they believe a revival means a strong effort for just a few weeks, and then all the rest of the year the Church doing nothing. I don't think that is what we mean by a revival, I'm sure it don't mean that. That kind of work is an abomination to God and man—where Christians work a-

bout six weeks, and are cold all the rest of the year, don't care whether a man is saved or not. The community say—"Oh, those Christians wake up, and they stay awake for about four or five weeks, and they are very active and very anxious to save sinners, and then they cool down, and for the rest of the year they don't know you."

People have a right to be prejudiced against that kind of work. If it is God working it is going to last; it is a state of things that may be with us 365 days in the year. That is the kind of reviving the Church wants. That is very true what our brother said about the prevalence of the idea that there is a certain time when God will come and do this work, and that we have got to wait until the time comes round, and it is *is a false* false idea. You don't get that view from scripture; God's time to work is when you and I go to work. God is always ready, and He would rather give than receive. If we are ready to receive something from Him, and the Church is ready and waiting, there will be constant giving from God, I think I should read the connection in which this idea is brought in the Scriptures. You will find it in the 102nd Psalm, "Thou shalt arise and have mercy upon Zion for the time to favour her, yea the set time is come. For Thy servants take pleasure in her stones, and favour the dust thereof." That is the set time, when the Lord's servants take pleasure in the stones of Zion. In one denomination in the States there are returns showing that there are four or five hundred churches in that denomination that didn't bring a single soul to Christ—not a solitary soul admitted on profession of faith. If you were to look into such cases you would find that they are generally the churches which preach against revivals. They say that a state of revival is not the normal state of the Church. They seem to think that the normal state of the Church is to lie down and go to sleep, and let the world perish. It is dishonouring to God to take such a ground as that, and for a Church of God to be twelve months without a soul added to it is to show that there is not the breath. It comes from the fact that we do not believe that God can revive His work at any time.

We have got the idea that there will be a periodical time for saving souls—say once in twenty years—that there was a great work in 1857 and 1858, and it would not be repeated until his favourite

time had come. A great many have got the idea that the time is coming, and that all we have to do is to wait. If you find a church in a revival state, watching for souls, you will find souls enquiring into the church. Where will you find a Christian with a thirst for souls you will find that God gives that man souls. We see some people who complain of revivals because things are done there in an irregular way. Well, I think we have had too much order and regularity lately. When the real breath of heaven comes down there will be a little disorder. You will find order in a cemetery; but let there be a resurrection, and there will soon be disorder and confusion. See how God has waked out of the regular ones Elijah and Elisha, and Eldad didn't belong to the regular line.

When our war broke out we had to call out the irregulars—the volunteers, who did not understand the handling of arms. We need something of the same kind in the members of the gospel. In all ages God has been serving His Church. Look at the irregular things that were done while Christ was on this earth. It is always a mystery to me how any man with the Bible before him can condemn revivals. Why all our churches are born of revivals. The Roman Catholic Church says it is apostolic. If so it was born at the Pentecost, right in the midst of a revival. If the claim of the Episcopal Church is right, she was also born at the time of Pentecost. The Methodist Church was born at the revivals of Wesley and Whitfield. The Quakers are the result of Fox's revivals. Why, to speak against revivals is like a man talking against his mother. I remember going into one place where the minister dreaded the excitement of a revival. Yet he one night led a dance in a public hall, and called off the dances until five o'clock in the morning. If stocks and bonds went up 25 per cent., if corn went up 25 cents a bushel all over the United States and Canada, I venture to say the would be a considerable excitement, but you would not call that unhealthy state of things.

We want a general revival in business honesty. When we see men falling in all positions of life, some of them closely connected with the Churches, it should drive us into the dust before God. Why should not our cry be this morning, "Oh God revive me, that I being moved, may be used to quicken some one else." That was the way in the revival of 1857, which began with two or three—just a little company. A revival may be born right

here in Toronto, in some poor widow's cottage. It is to be noticed that in the great revival which swept over the country in 1857 and 1858 no man stood out prominent. It was just God breathing down on the country. So, at the Pentecost, there was no great preacher. It was a time of prayer. I am one of those that firmly believe that if we work for souls, God will give us souls.

I think we should remember, too, that we have got to adapt ourselves more to the people. We in this age think quickly. We have got to shorten up our services a little, and there has got to be greater variety. Throw away your manuscript, and talk right at the people. If you cannot carry your thoughts from the study to your people how can you expect your people to carry them away.

Stand up and talk right at them for twenty-five minutes, and then pull in your net. I have heard ministers preach powerful sermons, and then, while their hearers were deeply affected, close the book and pronounce the benediction—perhaps saying, "If any of you are troubled about your souls meet me next Friday night." Why, the devil will catch the seed and steal it away long before Friday night.

Often I have heard a sermon on Sunday which has deeply impressed me. On Monday I was very serious; on Tuesday night the whole thing was gone. I believe if I had been spoken to on a Sunday I should have been saved long before I was. We should give every opportunity to those who are anxious to talk about their souls. When a man gets so far as to allow you to talk to him, he seldom goes back. I think our meetings should afford all possible opportunities of this kind. You may say this opportunity is given in revival meetings. But we should not wait for that, and we should give this opportunity every Sunday night. It strikes me that if we are going to reform this world, we have got to start and keep right at it all the time.

It has been my privilege to belong to church for twenty years, where I do not recollect any Sabbath night passing without enquiries. If an opportunity were given to enquirers in all our churches every Sunday night. I am assured that multitudes would come into the light. In most of our churches there is no place to be converted. The Sabbath morning services are for Christians. The preaching is not of that class which is intended to bring men to a decision about Christianity. The afternoon is for the Sunday

school children, and there are some faithful teachers who will try to bring scholars to Christ. But at the evening services there should be some opportunity for conversions. The trouble is that there is not, during the whole week, really a place where a man may expect to be converted. On Sunday night there should be an evangelistic meeting, where the gospel should be preached plainly and simply, and where you may expect to make converts.

A missionary returned from India was invited to a dinner party. The question of Foreign Missions arose, and a sceptic who was present said there was a great deal of humbug talked about their native converts. He had been in India for twenty years, and had never seen one. In the course of the evening the missionary said to the sceptic, "Did you ever see any tigers in India?" Yes I have seen hundreds of them, and shot them, too." His whole soul was on fire. He had touched him in the right place. "Well," said the missionary, "I have been in India 20 years, and I have never seen a tiger." One man was looking for tigers; the other was looking for converts. I firmly believe that a man gets just what he looks for. If he looks for souls he will find them. If a man goes into the pulpit and doesn't expect to win souls he won't get them. So, what you want is just to aim for souls; let that be the whole drift of our life's being. In that way the Church will be always in a revived state. I would rather go down into the grave than live without the spirit of God. One day is just as good as another for bringing souls to God. If a man will only sow the seed, God will water it. There is no place in Christendom where a Christian will not get his souls. Others will now follow me on this subject. If anyone wishes to ask a question, let him do so, and we will try to answer it if we can.

CIRCULATE GOOD LITERATURE.

For the Maritime Presbyterian.

One of the grand means employed for the conversion of souls is the circulation of good literature. Eternity will reveal how many have been brought to God through the printed page. A ladies' missionary conference in the United States in connection with the Unitarian Church has now what is called a Post Office mis-

sion. They advertise to send Unitarian documents gratis to those who will furnish their address. In this way they circulate a large amount of literature. The enemies of the cross of Christ well know how powerful this weapon is and hence they send broadcast much that is vile and pernicious in its tendency.

To encourage those who are interested in the circulation of good literature and to show how much may be done in this way for the advancement of the Redeemer's kingdom we will give two interesting circumstances that lately came under our observation.

Sixty-two years ago a young Scotchman in the Southern States purchased a copy of Chalmers' Astronomical discourses which he read with great interest. He was powerfully affected by these sermons and ascribed his conversion to the reading of them. After his conversion he resolved to study for the ministry and at length was licensed by a Presbytery to preach the gospel.

He also became an editor of a monthly journal, and with a brother minister, performed several evangelistic preaching tours throughout different parts of the United States. He visited Cincinnati then a young growing city of a few thousand inhabitants and as a result of his labours there on one Sabbath morning 328 persons were received into the membership of the Presbyterian Church. Last year this minister passed away to his rest and reward at the ripe age of 87 years. The day of judgment alone will reveal how many souls were gathered into heaven through his ministry. What grand results from the circulation of that good book.

In an Episcopal Parish, on the coast of Labrador, last winter, through the illness of the minister no sermons were preached. One or two zealous ladies gathered the people together on the Sabbath; and sometimes during the week, and read one of Spurgeon's sermons. Many sailors came from the ships anchored off the coast. The resident fishermen attended the meetings, and all listened attentively to the Word of Life. And what results were witnessed. Not a few were cheered and comforted, and some were brought to a knowledge of the truth as it is in Christ Jesus. Thus Spurgeon's sermons are many who never hear his voice and not a few who do not attend Metropolitan Tabernacle, London, are brought to Jesus through his printed sermons. Instantly like these should encourage us to introduce literature into our homes

and also to help in sending it abroad. God is often showing us what can be done in this way, and how much we may thus aid in the building up of His kingdom.—COM.

MI-QUOTED SCRIPTURES.

BY TALBOT W. CHAMBERS, D. D.,
NEW YORK.

1. In Exod. xxvii: 21, is the first occurrence of a phrase which is repeated more than a hundred times in the Old Testament, and is always incorrectly rendered as "the tabernacle of the congregation," which naturally means a place where the people assemble; but the original has a different and much more important sense, viz., tent of meeting, i. e., with God. The tabernacle was a tent, but it was different from all other tents in that it was the place where God met with His people; so that the name indicated the fellowship of the children of Israel not with each other, but with the Lord their God. This is plain from Exod. xxix: 42, where God speaks of "the door of tent of meeting before the Lord, where I will meet you, to speak there unto thee."

2. In Exod. xxxiv: 33, we read, "And till Moses had done speaking with them he put a veil on his face." All scholars agree that this is an impossible translation of the Hebrew text. There is nothing in the original answering to the word *till*, and the insertion of that word totally alters the meaning. The true rendering is, "And Moses left off speaking with them, and he put upon his face a veil." As long as he was uttering the Lord's commands he remained unveiled, but when that official function ended he resumed the veil, and took it off only when he went in before the Lord to speak with Him (ver. 34). The veiling may have been a matter of convenience, or to prevent the glory from becoming too familiar, or to hinder the people from seeing the gradual fading away of the illustration; but whatever was the reason it did not occur until Moses had finished his official utterances.

3. In Habakkuk ii: 15, we read, "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him and maketh him drunken also, that thumayest look on their nakedness!" This is continually quoted as if it referred to social drinking usages and applied to indi-

viduals; but such is not the fact, as all critical scholars agree. The true rendering (as given in Lange) is:

"Woe to him that giveth his neighbor to drink,
Pouring out thy wrath, and also making drunk,
In order to look upon their nakedness."

What the verse condemns is not the making of any drunk with wine or spirits, but the causing them to drink the cup of wrath so as to be despoiled and degraded and put to shame. This is proven by the next verse, where it is said that "the cup of Jehovah's right hand" (i. e., his cup of wrath, comp. Jerem. xxv: 15) shall come round to those who thus make others drink fury and shame and ruin. They who delight in the overthrow of their neighbors shall themselves be utterly overthrown by Jehovah. The drinking, therefore, is figurative.

4. In Heb. iii: 4, there occurs a very obscure statement in the midst of a vivid description of a theophany, viz., "he had horns coming out of his hand." This is a literal rendering, but for that reason inaccurate and misleading. Thus understood, the utterance, instead of being sublime, is grotesque. The true sense is given by Noyes,

"Rays stream forth from his hand,"

it being common in Arabic to call the first rays of the rising sun horns. In Exod. xxxiv, 29, 30, 35, the denominative verb from the noun used by Habakkuk is rendered *shone*. Even here the margin of the Authorized Version has "bright beams."

5. In Proverbs xvii: 1, we read, "the preparations of the heart in man and the answer of the tongue is from the Lord," which is true enough in a general sense, but not the meaning of the original. An exact translation, preserving the proper force of the Hebrew prepositions used is,

"The preparations of the heart belong to man,
But the answer of the tongue is from Jehovah."

The fine antithesis corresponds with what is said in verses 8 and 33 of the same chapter, or the proverbial saying, "Man proposes, God disposes." The most remarkable Scripture illustration of the text is found in the case of Balaam. He prepared his heart, but God controlled his tongue.

CONSCIENCE.

It is never a safe thing to trifle with conscience. There are hundreds of so-called doubtful actions which some account right and which others account wrong, but while some of these dubious actions may be wrong even to those who consider them right, none of them can be right to those who consider them wrong. Whenever one believes any form of social or church life to be illegitimate, or is doubtful whether it is right or wrong, it is wrong to him, and he has no right to participate in that form, until he is convinced that it is quite innocent. On the other hand, one who considers certain doubtful actions to be harmless and, has to face the possibility that, after all, he may be mistaken, and it may be his duty to inquire whether his conscience does not need to be educated anew on these topics. Conscience when unilluminated by right instruction, is not a very safe guide in matters either of right or wrong but when it decisively pronounces a particular act to be wrong, it is a man's duty either to refrain from doing that act, or before doing it, to prove to his own satisfaction that his contemplated course is right. A man who begins by doing what he thinks to be wrong, though others think it to be right, is pretty sure to end by doing what he knows to be wrong.—*S. S. Times.*

A HALLOWED, LOVING, HAPPY HOME.

Dr. James Hamilton describes home as it should be in three words. "hallowed, loving, happy." The two first are the conditions of the last. A hallowed home is one which God hallows by His abiding presence. The Most High will dwell with men.

The home in which God dwells will be a loving home. God is love. His presence will open the springs of love in the human heart. The love of kindred hearts will be purified and rendered more intense. There is happiness in a home where the love of parents and children abounds' even though it be not a hallowed home; but that happiness is greatly increased when parental, filial, and fraternal love is purified and sanctified by the predominate love of God. Then the family is what it was designed to be, a nursery for heaven. God says to the parent when a child is given, "Take th

child and train it for Me, and I will give thee wages." A child trained in a truly hallowed home will not be likely to go astray. There is no place like the family for religious instruction and religious influence. The true idea of the family is departed from when the religious instruction of the children is relegated to the Sunday-school or to the pulpit.

Parents cannot convert their children, but let the family be what it was designed to be, and how many would fail of conversion? Suppose those united in love are also united to Christ by a living faith; suppose they at the outset invite the presence of God to hallow their home: suppose they manifest at all times the indwelling of the Spirit; suppose as children are given them, they are dedicated to God, and that their instructions are emphasized by consistent, holy lives, how many members of such a family would fail to enter the kingdom? God has made ample provision for the existence of such families. That there are few such families is not owing to anything that He has left undone. Such happy families on earth will form undivided families in heaven. Parents and children, brothers and sisters, will meet before the throne.

Dean Stanley was "broad," but Dean Brady, his successor in Westminster Abbey, is broader. He selected Good Friday as the best day to preach a sermon in which he discarded, as "morally repulsive," the atonement of Jesus Christ. Repentance in his view, is all that is needed to commend us to God. The *Christian* of London well says:—"A divine who has not learned the lesson of Calvary better than these words indicate, can scarcely be said to understand even the first principles of the doctrine of Christ."—*Sci.*

A Hindoo and a New Zealander met upon a deck of a missionary ship. They had been converted from their heathenism, and were brethren in Christ, but they could not speak to each other. They pointed to their Bibles, shook hands, and smiled in each other's faces; but that was all. At last a happy thought occurred to the Hindoo. With a sudden joy, he exclaimed, "Halelujah!" The New Zealander, in delight, cried out, "Amen! Those two words, not found in their heathen tongues, were to them the beginning of "one language and one speech."

PRESBYTERIAL SOCIETIES.

PRESBYTERIAL SOCIETIES.—At the last meeting of the Halifax Presbytery, the Woman's Foreign Missionary Society asked and obtained the support of the Presbytery in forming a Presbyterial Society. As this term is somewhat new to Nova Scotians it may be well to explain it. As Presbyterians we understand the meaning of the word Presbytery—the grouping together of all the congregations of our Church within a certain boundary, for the sake of mutual benefit and efficiency. The Presbyterial Society stands in the same relation to the auxiliaries of the Woman's Foreign Missionary Society, as the Presbytery does to the separate congregations of the church. It is the bond which unites all the auxiliaries of the Society within the Presbytery into one organization for the more thorough carrying on of its special Presbytery are sufficient for the formation of a Presbyterial Society. It is composed of the Presidents, Secretaries and the two delegates from each auxiliary. From these are chosen the Presbyterial officers, viz. a President three or more, vice Presidents, Secretary, Treasurer and a Board of management. Their special duties are to form auxiliaries in those congregations where they do not exist, visit the auxiliaries already formed, strengthen the weak by sympathy and prayer, guide the inexperienced, and learn what they can from all. By the formation of Presbyterial Societies the work of the General Board is greatly lessened, while at the same time the proper work of the Society is more carefully attended to.—There is a more equal division of labor and the workers are drawn closer together in prayer and effort. In every congregation there are women that have some gift or grace more or less undeveloped for which they will be held accountable and which this work needs. What a great gain to the Church if these varied talents were put to use and thereby increased and what a blessed reflex influence would thus be exercised on our Presbyterian wives, mothers, sisters and daughters, who in seeking to water others would themselves be watered. It has been well said "If every Church would enter into the spirit of this effort, we should have a new state of things in the Presbyterian Church.," The Halifax Presbyterial Society is to be formed immediately, and it is hoped that the other Presbyteries will as soon as possible follow their example, so that by the time of the annual meeting in April this improv-

ed method of work may be fairly started.
E. H. B.

FIDELITY TO CONSCIENCE.

An esteemed clerk in a bank in New York was requested by the President of the bank on Saturday afternoon to come to the bank next day and help bring up the back work. He declined. The President insisted and he still declined. The President threatened to discharge him unless he would perform the work required of him on the Sabbath. He still declined and he was discharged, with no prospect of further employment, but with an approving conscience.

Soon after a new bank was organized and a trusty man was sought for cashier. The President who discharged this clerk was inquired of and he mentioned this young man and the circumstances of his discharge. He was immediately chosen cashier, thus securing a higher office and a larger salary. A consistent, conscientious, Christian life commends itself to every man's conscience in the sight of God.—*Relig. Herald.*

THE TORN LEAF.

A TRUE STORY.

A few years ago a Roman Catholic young lady in Ireland was busily engaged one day in putting up some curtains in her sitting-room. Mounted upon the steps, she fastened the curtains with tacks, which she took from a paper beside her. Having used up all the nails, she remained sitting on the top of the steps whilst the servant went to buy a fresh supply. Taking up the paper in which the nails had been wrapped, her curiosity was roused by finding there part of a strange story about a king who went out of his mind, and "did eat grass as oxen, and his body was wet with the dew of heaven till his hairs were grown like eagle's feathers, and his nails like birds' claws. The paper was torn here, and so her curiosity remained unsatisfied.

A few days afterwards she was sitting in the waiting-room of Mrs. Saurin's Home for Servants, in Dublin. Idly turning over the pages of a book that lay on the table, she came across the same strange story, and to her surprise found

it was in the Bible. On her way home she bought a Bible and read the whole book of Daniel; then she went on and read the New Testament through. At last the terrible conviction forced itself upon her mind that if the Bible was true, her Church was wrong. She went to confession and told the priest how greatly her mind was disturbed.

"You did wrong to read the Bible," he said.

"But, father," she replied, "the Bible is a very good book; I am sure it did me good to read it."

"The Church does not allow the people to read the Bible for themselves," he answered, "Unlearned people are led into hereby by their presumption. The Church is the keeper and interpreter of the Bible; any questions that disturb your mind, you may bring to me and I will advise you. You must give me your Bible."

When her family discovered what she had been doing, they persuaded her to enter a convent, but after a short stay there, she refused to remain and was allowed to leave.

Still seeking after the truth, she determined to go to a Protestant church and near what they taught. She went to St. Matthias', Dublin, and heard Mr. Daunt, who afterwards became Dean of Cork. After attending the church for several weeks, she introduced herself to him and told him her story. Very soon afterwards she openly left the Church of Rome and became a Protestant.

No part of the whole Bible would seem less likely to lead to such a result than the story of Nebuchadnezzar's madness, but "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—*Bible Society's Reporter*.

AN INFIDEL'S PRAYER.

The following incident has just been related by a minister, whose veracity will not be questioned by any one who knows him. It occurred under his personal observation, and hence it is not a story manufactured to illustrate a point. He has no objection to the use of his name, nor would he hesitate to give the name of the person who was most concerned. He is ready also to furnish the precise date and locality of an event in the history of a young man, that speaks in thunder tones to those who deliberately make light of

God and his Word.

This young man, just entering upon the practise of medicine, had become a scoffing infidel through the reading of Ingersoll's wretched books, and other vile productions of hell. He seized every opportunity to pour forth a tide of shocking blasphemy against Christ, and held up the Bible among his companions to coarse and obscene ridicule. At length he went so far in his desperate wickedness that he uttered a wilful lie, and perpetrated a monstrous fraud, in order to express his contempt for Christianity. He pretended to be converted, and asked permission in a meeting of the Young Men's Association to confess the Lord Jesus publicly by leading in prayer.

Of course his request was gladly granted, but, meanwhile, he had prepared a prayer addressed to the Unknown God. It was filled with horrible irreverence and thoughtfully-planned insult of the Saviour. Spreading the manuscript before him on a seat, he kneeled down, and commenced to read his ribaldry, when his voice was suddenly hushed, and his body was heard to fall upon the floor. The young men who were present hastened to him, but found that he was dead, and in unspeakable awe they carried forth the corpse, the ghastly pallor of the face and stony stare of the eyes haunting them, as they bore all that was left of the scoffer to his home.—*The Truth*.

WHAT HE MADE.

"I have made a thousand dollars during the last three months," said a saloon-keeper, boastfully, to a crowd of his townsmen.

"You have made more than that?" quietly remarked a listener.

"What is that?" was the quick response.

"You have made wretched homes—women and children poor and sick and weary of life. You have made my two sons drunkards," continued the speaker with trembling earnestness; "you made the younger of the two so drunk that he fell and injured himself for life. You have made their mother a broken-hearted woman. O, yes, you have made much more than I can reckon up; but you'll get full account some day, you'll get it some time.

MOTHER'S GIFT OF A BIBLE.

Remember, love, who gave thee this,
When other days are come;
When she who had thy earliest kiss
Sleeps in her narrow home.
Remember 'twas a mother gave
The gift to one she'd die to save.

That mother sought a pledge of love,
The holiest, for her son,
And from the gifts of God above
She chose a goodly one;
She chose for her beloved boy
The source of light, and life, and joy.

And bade him keep the gift, that when
The parting hour should come,
They might have hope to meet again
In an eternal home.
She said his faith in that would be
Sweet incense to her memory.

And should the scoffer in his pride
Laugh that fond faith to scorn,
And bid him cast the pledge aside,
That he from youth had borne,
She bade him pause and ask his breast,
If he or she had loved him best.

A parent's blessing on her son
Goes with this holy thing;
The love that would retain the one
Must to the other cling.
Remember! 'tis do idle toy,
& mother's gift. Remember, boy!

THE HEART AND THE FEELINGS.

There is a grave popular error in the prevalent habit of confounding the heart with the feelings. One may have the best feelings in the world, and yet be very far from having the best heart in the world; or, again, he may be very deficient in his emotional nature without being at all deficient in the better endowment of heart. A good heart is not necessarily a heart which is continually beating with the livelier emotions; it is rather a heart from which habitually proceed good promptings which lead to good actions, feeling or no feeling. Good feelings are valuable endowment for a good heart; but a good heart always includes a great deal more than good feelings. This is for you to think about, the next time that you feel that your benevolent emotions prove that you have a good heart, your good feelings will be accompanied by good purposes, and these again will be followed by good deeds, or the wise restraints. This is a true meaning of a good heart; the other and more popular one is an error.—*S. S. Times.*

A WORLDLY CHURCH.

Here is the lesson, above all others, which this generation needs to learn. Do we mourn that ours is a materialistic age? Would that it were only so on the scientific and rationalistic side. But what we have most reason to fear is that subtle Materialism which is creeping into our church life and methods. How little dependance is there on supernatural power as all-sufficient for our work! How much we are coming to lean on mere human agencies!—upon art and architecture, upon music and rhetoric and social attraction! If we would draw the people to church that we may win them to Christ the first question with score of Christians now-a-days is What new turn can be given to the kaleidoscope of entertainment? What new stop can we insert in our organ, and what richer and more exquisite strain can we reach by our quartette? What fresh novelty in the way of social attraction can we introduce? or what new oration can be let off from the pulpit to dazzle and cultivate the people? O for a faith to abandon utterly these devices of naturalism and to throw the Church without reserve upon the power of the supernatural!—*Dr. A. J. Gordon.*

BURNING HIS INFIDEL BOOKS.

The most impressive instance of the power of truth on the conscience, in my memory, is that of an intelligent man, who sent for me after midnight, to tell him how to be saved, and to pray for him; for he did not think he could pray for himself. I spent the rest of the night with him, praying with him, and teaching him. He rose from his bed again and again, to kneel, and though obviously dying, as indicated by his breathing, he found a key, showed me how to open a heavy trunk, and found in it a parcel of books. "I want you," he said, "to take these, to keep them from any other hands, to promise me that you will burn them." His look and tenor I cannot forget, as he said, "They have brought my soul to the very brink of hell; they were my destruction." I kept my promise. He died early in the forenoon, I trust, sincerely, as he professed, trusting himself as a sinner in the hands of God in Christ, the only Saviour.—*Dr. John Hall.*

THE Children's Presbyterian.

LITTLE THINGS.

Just to trust, and yet to ask
Guidance still;
Take the training or the task
As he will!
Just to take the loss or gain
As he sends it!
Just to take the joy or pain
As he lends it.
He who formed thee for his praise
Will not miss the gracious aim;
So to day and all thy days
Shall be moulded for the same.
Just to leave in his dear hand
Little things;
All we cannot understand,
All that stings;
Just to let him take the care
Sorely pressing,
Finding all we let him bear
Changed to blessing.
This is all and yet the way
Marked by him who loved thee best,
Secret of a happy day,
Secret of his promised rest.

SMALL THINGS.

Despise thou not small things;
The soul that longs for wings
To soar to some great height of sacrifice,
too oft
Forgets the daily round,
Where little cares abound,
And shakes off little duties while she
looks aloft.
God has set some below
Who must their all forego,
And at His bidding give their love, their
best.
The lot of some, like thine,
Is small things to resign.
Yet if thou giv'st that little, thou too art
blest.
Thou tread'st a lowly way,
Be willing day by day
To give up little comforts at God's call;
Then thou may'st at ready be
To yield up cheerfully,
When he shall crave thy nearest and
thine all.

LETTER FROM A PASTOR.

Dear Children:—

You are always interested in the work of Mrs. McLaren, Sister. Though she is not our missionary yet she went out from our church and is known to some of you. You will be well pleased to hear that she is meeting with success in teaching, and that children in the school are giving their hearts to the Saviour.

Last May a school was opened by her with 26 pupils and in one month sixty one were enrolled with an average attendance of fifty. How many of our day schools do not present so good a record. Not a few girls had to be refused admittance because of the want of means to support the schools. Eight of the older scholars had to be dismissed to make room for new applicants I know that you will be pleased to hear that these eight had become God's children before leaving the schools. They were thus well fitted to go out and engage in the duties of life.

Mrs. McLaren also reopened another school which had been closed because the teacher had removed to another sphere. When she last wrote she had visited it twice and found 23 bright looking children present. On going in each time they were all poring over verses in the Gospel of John. They learn ten verses every week and recite them in Sabbath school. The Sabbath school is in a flourishing condition, the number of scholars increasing each Lord's Day.

Besides teaching Mr. McLaren also sends out women as Bible readers. Last June the two first were sent out by her. These women go from home to home reading the Word of God and telling their sisters of Jesus the Lamb of God whose blood was shed to take away sin. They can thus do much for the Master and there is great need of active labor among the women. On our sacramental occasions you will generally notice far more women than men at the Lord's table. This is not the case in Siam. They do a great deal in that country to build up Buddhism but out of seven or eight that unite with

the Christian Church only one perhaps belongs to the weaker sex.

As the Gospel enters the hearts of the people of that country a change will be witnessed. Even now several girls are seeking to publicly confess Christ.

Oh how much women owe to Christians in our own land. I hope you all feel thankful for the blessings of the Gospel. Had God not sent you the Word of Life you would be living in just as degraded a condition as the boys and girls of Siam. Much has been given you and God will look for much from you.

PERIL OF PUTTING OFF SALVATION.

James W. sat in his father's office reading an interesting paper. His father sat at a desk busily engaged in writing, "My son, I want you to go down to the post office for me." "O father! not now. I am busy reading." His father made no reply then, but in a few moments when his mother and sister came in a carriage to the door, as James was about to step in after his father, the latter replied, *Not now*, my son; you may finish your reading."

This little incident brought to my remembrance a picture which I had seen in my early childhood, which made a lasting impression on my mind.

The artist represented an old man climbing on a chair, and endeavoring to reach a book from a high shelf. But before the desired object is attained the old man sinks down overcome with exertion.

His history has often been written. In his youth kind friends and the voice of conscience urged him to read his Bible but his answer was, *Not Now*. On entering manhood it received the reply, *Not Now*.

At last old age and disease overtook him, poverty and affliction visited him, and his former numerous friends deserted him. And now, when all else has failed, he remembers his long neglected Bible and goes to look for it to see if it will afford any comfort. He climbs to get it, and as he has a hand almost upon it he hears a voice, of Death, saying, *Not Now*.

"How often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!"

REV. MR. PRICE'S TALK TO THE CHILDREN OF HIS CHARGE.

BY REV. GEORGE L. SMITH.

"We have been talking now for some time, when we have met here from time to time," said Mr. Price, "about different parts of the Lord's Prayer; and now, before we go to speak of any thing else, let us take a sort of a general review of the whole of it, as I think I have seen some one else do.

"Let us remember that this shows us the way our Saviour taught us, we—men and women, and boys and girls—were to pray to God. Let us try and think what it is what we are to do. We are to speak to God—to God who has made the heaven and the earth, and every thing that we see or hear; and who is now ruling and controlling, and directing all things. But notwithstanding He is so very great He permits us to call Him our Father. Isn't this a great privilege, indeed, to be permitted to call Him our Father who art in heaven? Then let us see how many petitions are there?"

"Six," answered scores of voices.

"That's right. Now let us see what they are all for. We are very apt to want a great many things in this life, are we not? We want plenty of nice food, and good clothes, and lots of fun. But just see, there is only one of these petitions that has any reference to such things; and that just says, 'Give us this day our daily bread.' It does not ask for a great deal, or that which is very fine, but just simply for our daily bread. Then there are two other petitions that ask for blessings on ourselves—one that our sins may be forgiven, and the other that we may not be led into temptation, but kept from evil. These certainly include a great deal. To utter these petitions aright we ought to be very good, forgiving others and trying to keep out of bad company and away from bad places. But there are three other petitions, and all these have reference to our Heavenly Father or to His kingdom. We are to pray that His name may be hallowed—that is, held in reverence; that His kingdom may come; and that His will may be done upon the earth as it is done in Heaven. Beside this observe how the prayer ends; we are to give all the honor and the glory unto God.

"Now, children, while we are not allowed to use just simply these words when we pray, and it seems to teach us

how we should pray, yet this teaches us that while we may call God our Father, and ask Him for what we want—even for our daily bread—yet we should also seek for the advancement for God's kingdom and glory. We should not think so much of the gratification of our own selfish hearts that we entirely forget to seek that God's will may be done, His kingdom advanced, and his name glorified,

A TRUE GENTLEMAN.

A few years ago a young man, fashionably dressed, took his seat at the table of the Girard House, in Philadelphia. There was an air of self-conscious superiority in the youth which attracted general attention. He read the *mens* with smothered disgust, gave his order with a tone of lofty condescension, and when his neighbour civilly handed him the pepper box, stared at him for his presumption as though he had tendered him an insult. In short, a person of the blood could not have regarded a mob of serfs with more arrogant hauteur than did this lad the respectable travellers about him.

Presently a tall, powerfully built old man entered the room, and seated himself at one of the larger tables. He was plainly dressed, his language was markedly simple, he entered into conversation with his neighbour, who happened to be a poor tradesman, and occasionally during the dinner exchanged ideas with a little lady of five summers who sat beside him. The coloured servants spoke to him as an old friend. "How is your rheumatism, John?" he said to one, and remembering that another had lately lost his son.

"Who is that old fashioned gentleman?" asked a curious traveller of the steward.

"Oh, that is Judge Jere Black, the greatest jurist in the country!" was the enthusiastic reply.

"And the young aristocrat? He surely is somebody of note."

"He is a drummer who sells fancy soaps."

Judge Jeremiah Black, who has recently died, was noted in public life for his massive force of intellect. "Every blow kills!" said a listener to one of his arguments. On the other side, an old farmer and neighbor wrote of him, "We shall never have another man as pure, kindly and simple among us."

The boys who will make up our next generation could find much to study in the massive nature of this old man with his powerful brain, his simple, direct manner, and his unflinching, childlike faith in God. With his last breath he took his aged wife by the hand, and saying, "Lord, take care of Mary," and so died.

LETTER FROM A PASTOR.

Dear Children:—

Every month the Maritime Presbyterian comes into your homes. As you turn over its leaves the first reading sought for by many of you will be the missionary letters. You take great delight in reading them and rejoice to hear good news from the islands of the sea. Other branches of the Presbyterian family you know have their agents working with ours seeking to bring the heathen to Christ. I have lately been reading some of the letters of these agents and thought I would gather two or three interesting facts from them. Progress is being made and amid much darkness we have reason to thank God and take courage for the future.

On the island of Nguna where Rev. P. Milne labours nine teachers were set out last year to neighboring islands. One of these teachers was settled at Sake, on the island of Pele. What has been the result? The whole village has given up heathenism. In this same village the life of Mr. Milne was once threatened but God has touched the hearts of the people. They have just made their first contribution to his cause. Three hundred pounds of arrowroot.

On the island of Futuna the medical missionary, Dr. Gunn lives. He says a large part of the population on that island is still heathen. Eighty-three adults attend church, but though they come to the House of God they are not all true converts. Some of them still practice in secret, heathen ceremonies. One district on that island which was the residence of the first teacher 43 years ago has but one man attending church. Heathenism still prevails to a large extent, but with God's help much will yet be done to change dark hearts.

Let me tell you of a remarkable man who visited Mr. Lawrie last summer. Mr. Lawrie labours on this Island of Aneiteum with Mr. Annand. This man was thought by the heathen to be a rain mak-

er. During 1884 a severe drought prevailed on the Island, and not a few thought he had done something to cause it. The man has no fingers on his hand and no toes on his feet. How he lost them we cannot tell you. He came to see the missionary, and look around the mission house. After a time he sat down on the verandah and repeated from memory John 5th and 24th Verily, Verily, I say unto you He that heareth my word and believeth on him that sent me hath everlasting life and shall not come into condemnation, but is passed from death unto life. You marked that passage for me said he two years ago. The Holy Spirit had applied it to his heart and now he wished to learn more from God's Word. The missionary asked him about the big sin they said he had been making. That is their word said he but my word is this holding up his fingerless hand This is my one right arm uplifted to declare that I have only one heart for the one true God. After talking with him over an hour, and explaining to him the Scriptures he went away very happy, promising to come again. Rejoicing in the Saviour he enjoyed true pleasure.

Men are dying fast, Souls are perishing. Let us work with zeal and energy. We have commenced a New Year. Work with more earnestness this year for Jesus.

D.

THE PRINTER BOY.

About the year 1725 an American boy some nineteen years old found himself in London, where he was under the necessity of earning his bread. He was not like many young men in these days, who wander around seeking work, and who are "willing to do anything," because they know how to do nothing. But he had learned how to do something, and knew just where to go to find something to do; so he went straight to a printing office and inquired if he could get employment.

Where are you from? inquired the foreman.

'America,' was the answer.

'Ah,' said the foreman, 'from America! A lad seeking employment as a printer! Well, do you really understand the art of printing? Can you set type?'

The young man stepped to one of the cases, and in a brief space set up the following from the New Testament of

John: 'Nathaniel said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.'

It was done so quickly, so accurately, and administered a delicate reproof so appropriate and powerful, that it at once gave him influence and standing with all in the office. He worked diligently at his trade, refused to drink beer and strong drink, saved his money, returned to America, became a printer, publisher, author, postmaster-general, member of Congress, signer of the Declaration of Independence, ambassador to royal courts, and finally died in Philadelphia, April 17, 1790, at the age of 84, full of years and honors; and there are now more than a hundred and fifty counties, towns, and villages in America, named after that same printer boy, Benjamin Franklin.

NEAREST WAY TO HEAVEN.

When Mr. Whitefield was preaching in England, a lady became the subject of divine grace, and her spirit was particularly drawn out in prayer for others. She could persuade no one to pray with her but her little daughter, about ten years of age. After a time it pleased God to touch the heart of the child and give her the hope of salvation. In a transport of joy she then exclaimed: "O mother, if all the world knew this! I wish I could tell everybody. Pray, mother, let me run to some of the neighbors and tell them, that they may be happy and love my Saviour." "Ah! my child," said the mother, "that would be useless, for I suppose that, were you to tell your experience, there is not one in many miles who would not laugh at you and say it was all a delusion." "O mother," replied the little girl, "I think they would believe me. I must go over to the shoemaker and tell him; he will believe me." She ran over, and found him at work in his shop. She began telling him he must die, that he was a sinner, but that her blessed Saviour had heard her mother's prayers and had forgiven all her sins, and that now she was so happy she did not know how to tell it. The shoemaker was struck with surprise, and his tears flowed down like rain. He threw aside his work, and by prayer and supplication sought mercy and life. The neighborhood was awakened, and, within a few months, more than fifty persons were brought to the knowledge of Jesus, and rejoiced in His power and grace.

LOVE TO JESUS.

A little girl, when dying' was asked where she was going.

"To heaven," was the answer.

"And what makes you want to go to heaven?"

"Because Jesus is there." And what if Jesus should go out of heaven?

"I would go with him."

She said just a little while before she died, and that she wanted a crown of gold.

"And what will you do with it?" asked her pastor.

"I will take the crown and lay it at Jesus' feet."—*Selected*

'ON EARTH AS IT IS IN HEAVEN'

BY ELIZABETH P. ALLEN.

Joseph was not in a very good humor that Sunday, though it was her birthday, her tenth birthday.

In the first place, a Sunday birthday was a dull sort of thing, she thought, and then baby Fritz had been so sick that mamma had not had a chance to get any little present ready for her. It is true that was only put off; the present was to come, but still Joseph felt out of sorts.

And when mamma called her to get her Bible verses, she broke into a regular pout, and grumbled out that it was a hard case she could not have any fun at all on her birthday, not even a holiday from Bible verses.

Mamma at once shut the Bible and laid it on the table.

"I can't let you learn your verses while you are in a bad humor, daughter," she said, "so I will preach you a little sermon instead:

"Once there was a little boy who used to beg his father every morning to keep him away from the bees, but instead of helping his father to help him, he went straight out and played with their hives, and of course they stung him again."

"Well, what next?" asked the little listener.

"That's all," said mamma.

"All! Why, I don't call that a sermon."

"Yes, it is a sermon," answered mamma, "but it is a short one, and it has my little daughter for a text."

"Now, mamma, you know I never do anything like that!" exclaimed Joseph.

"I think I can show you that you do something very much like that every morning. When you are repeating the Lord's Prayer, what do you say after 'Thy kingdom come'?"

"Thy will be done on earth as it is in Heaven," repeated the little girl, briskly.

"That is, you ask God to make you do His will, just as the angels do it. How do you suppose the angels do God's will?"

"I don't know," said her listener, slowly.

"Well," said the mother, "of some things we may feel confident. I am sure they do it promptly; I am sure they do it cheerfully and perfectly."

"The angels know just what God's will is, but I don't," answered Joseph, "no felt as if she needed somehow to defend herself. Her mother pointed to an illuminated text hanging on the nursery wall: "Children, obey your parent."

There was a long, quiet time then, in which mamma drew her little girl to her knee, and kissed her tenderly.

"I won't give you any verses to get today," she said gently, "but I give you this little sermon to 'learn by heart.' Every time you say, 'Thy will be done on earth as it is in Heaven,' remember that you are asking God to make you do what you are told—promptly, cheerfully, perfectly. And then you must help the Lord to answer this prayer."—*Churchman*.

WHAT WAS THE CHARM.

A famous lady who once reigned in Paris society was so very homely that her mother said one day.

"My poor child, you are too ugly for any one ever to fall in love with you."

From this time Madame de Circourt began to be very kind to the poor children of the village, the servants of the household, and even the birds that hopped about the garden walks. She was always distressed if she happened to be unable to render a service. This goodwill toward everybody made her the idol of the city. Though her complexion was sallow, her gray eyes small and sunken, yet she held in devotion to her the greatest men of her time. Her unselfish interest in others made her, it is said, quite irresistible. Her life furnishes us a lesson.

HURTFULNESS OF TOBACCO.

BY W. DRYSDALE OF MONTREAL IN CAN.
PRES.

Tobacco is an evil which to my mind is working much more mischief than is generally felt by the community, judging from the all but universal use of this weed in one form or other. You will have to abandon the idea that because "Good men, men a thousand times better than the so-called reformers," use the weed, that the matter is to be made a question of conscience, when such men as Dr. Drysdale, Fellow of the Royal College of Surgeons, London; Sir Benjamin Brodie, F. R. S., Dr. Kostal, Physician to the Royal Factory of Tobacco at Iglan, (who furnishes valuable statistics of narcotic poisoning) Dr. B. W. Richardson, Dr. Jolly of Paris, and hosts of others have all written on the subject condemning its use. Surely looking at the question even from a selfish point of view, namely, in the interests of the health, not only of the smoker but his offspring, we are bound to look at the question of tobacco in all its bearings.

Dr. Chavasse in his valuable work, "Advice to a Mother," says, in answer to the question: have you any remarks to make on the almost universal habit of boys and very young men smoking

"I am addressing a mother as to the desirability of her sons, when boys, being allowed to smoke. I consider

TOBACCO SMOKING

one of the most injurious habits a boy or young man can indulge in: it contracts the chest and weakens the lungs, thus predisposing to consumption; it impairs the stomach thus producing indigestion; it debilitates the brain and nervous depression; it stunts the growth and is one cause of the present race of pigmies; it is one of the greatest curses of the present day."

The following case proves more than any argument can prove the dangerous and deplorable effects of a boy smoking. From *Public Opinion*, the *France* mentions the following fact as a proof of the consequences of smoking for boys: "A pupil in one of the colleges, only twelve years of age, was some time since seized with epileptic fits which became worse and worse in spite of all the remedies employed. At last it was discovered that the lad had been for two years past secretly indulging in the weed." Effect-

al means were adopted to prevent his obtaining tobacco and he soon recovered."

The *British and Foreign Medical Chirurgical Review*, so long ago as January, 1861, says: "We see with satisfaction that the Minister of Public Instruction of France has issued a circular addressed to the directors of colleges and schools, forbidding the use of tobacco and cigars to students." Sir Benjamin Brodie, F. R. S., from the result of experiments upon animals tells us that the poison acts by destroying the functions of the brain, many observers have noticed the inferior attainments of students who smoke.

Professor Miller, of Edinburgh says: "As medical men we know that smoking injures the whole organism, puts a man's stomach and whole frame out of order, acting mainly, as all other poisons do, on the nervous system;" while in the United States this last summer we were furnished with alarming statistics of the evil effects of tobacco smoking and particularly of the cigarette so fashionable and popular with young people. Very many young folks have been reduced a state of imbecility and are now inmates of lunatic asylums from this habit. Drs. Bucke, Workman and others who have charge of our Canadian asylums can readily corroborate all that has been said as to this filthy habit. This is a reform and one of the most practical, and it is to be hoped the day is not far distant when the use of this weed will be abandoned, and that we may have to rejoice over the downfall of tobacco as we are at present at the overthrow of King Alcohol. We appeal to every mother and sister in the land to come to the aid of those who are battling against this great evil, and let us see to it that this Canada of ours shall have a strong sturdy race of men to go out and occupy the land.

Montreal.

W. DRYSDALE

LOVE STRONGER THAN DEATH.

The storks are said to be very affectionate and self-sacrificing in their devotion to their young. A fire was raging. The young birds in a nest were suffering with the heat. Their cry touched the mother stork's heart. She flew to their help. She sheltered the nest with her wings, and actually burned to death while seeking to protect her loved ones with her feathers. How like our Saviour's love for us! The shadow of His wing, how much has it been for my soul! Yes, He

covers us with His feathers and under the shadow of His wing we may put our trust. Better still—the poor, suffering stork could not save, though she did lay down her life—but Jesus died, that whosoever believeth in Him might not perish but have everlasting life. He can save unto the uttermost all that come to God by Him.

FAIR PLAY.

Fair play in play is the foundation for fair play in life. To play unfairly is to steal. By the rules of the game, you have certain rights, and your opponent has certain rights. These rights, like all rights, are of the nature of property. If you take the slightest advantage to which you are not entitled you are to that extent—well, thief is a hard word to use. But I will let you or any other conscientious boy say what is one who takes that which does not belong to him, and thus infringes on the rights of another.

The boy who plays fairly is sure to make an honourable man. I should not like to say that the boy who plays unfairly will grow to be a rogue. But I will say that the boy who takes unfair advantages in a game shows a weak moral nature, and cannot be depended on in a pinch.

THE ANCHOR WATCH.

I often recall, "says an old sailor, "my first night at sea. A storm had come up, and we had put back under a point of land which broke the wind a little, but still the sea had a rake on us, and we were in danger of drifting. I was on the anchor watch, and it was my duty to give warning in case the ship should drag her anchor. It was a long night to me. I was very anxious whether I should know if the ship really did drift. How could I tell? I found that by going forward and placing my hand on the chain. I could tell by the feeling of it whether the anchor was dragging or not; and how often that night I went forward and placed my hand on that chain? And very often since then I have wondered whether I am drifting away from God, and then I go away and pray.

Sometimes during that long stormy night I would be startled by a rumbling

sound, and I would put my hand on the chain, and find that it was not the anchor dragging, but only the chain grating against the rocks on the bottom. The anchor was still firm. And sometimes now in temptation and trial I become afraid, and then praying, I find that way down deep in my heart I do love God, and hope in His salvation. And I want to say just a word to you boys. Boys, keep an anchor watch, lest before you are aware you may be upon the rocks."

BRYANT'S TENDER CONSCIENCE.

The following very pretty anecdote is told of the late William Cullen Bryant, the poet, by a former associate in his newspaper office, which illustrate the good man's simplicity of heart. Says the narrator:

"One morning many years ago, after reaching his office, and trying in vain to begin work, he turned to me and remarked.

"I can not get along at all this morning."

"Why not?" I asked.

"O," he replied, "I have done wrong. When on my way here a little boy flying a kite passed me. The string of the kite having rubbed against my face I seized it and broke it. The boy lost his kite, but I did not stop to pay him for it. I did wrong. I ought to have paid him."

This tenderness of conscience went far toward making the poet the kindly, noble, honorable and honored man that he was, whose death was felt as a loss throughout the land.

A LITTLE BOY'S LOGIC.

"Ray," I said, "set the door ajar for mamma."

"Yes ma, am., and the eager little feet rushed across the floor and opened the door wide.

"Why, my dear child," I said, "don't you know what 'ajar' means? It means that you should open the door just a little bit."

The boy stopped in the middle of the floor, and gave me an astonished look out of his blue eyes as he said

"Why, mamma! don't you know the verse 'There's a gate that stands ajar'? And do you think that Jesus would open the heaven-door just a little bit? I tell you 'ajar' means very, very wide open. —Golden Rule.

THE PICTOU PRESBYTERY.

The Presbytery of Pictou met at New Glasgow on the 6th inst.

Mr. McCurdy, on behalf of the Presbyterial Committee on Augmentation, presented the following report :

1. That the matter has been kept before the congregations within the bounds in various ways.

2. That the response to the appeal of the Presbytery has been most general, hearty, and gratifying.

3. That almost all the congregations have completed their contributions : and that those which have not are now doing so or about to do so. The present position of matters is as follows :—

	Amount Alloted	Amount Contrib'd.
United Church, N. Glasgow.	\$350 00	\$360 00
James' Church, "	200 00	200 00
Prince St. Church, Pictou.	250 00	250 00
Knox Church, "	130 00	130 00
Stellarton	140 00	140 00
Antigonish	190 00	190 00
Westville and Middle River.	90 00	90 00
Union (Centre & Lochaber).	75 00	75 00
Sherbrooke.	75 00	75 00
Glenelg, E. R. & Caledonia.	75 00	75 00
Vale Colliery & South River.	60 00	60 00
Merrigonish & French "	50 00	50 00
Hopewell	40 00	40 00
Scotsburn and Salt Springs.	25 00	25 00
Little Harbor and Fishers Grant	20 00	20 00
E. River.	12 00	
W. River.	90 00	
Blue Mountain and Barney's River	90 00	
Green Hill.	30 00	
Total.	\$2,310 00	\$1,690 00

So far no congregation has declined to make up the amount asked for, and there is good reason to believe that almost all the allotments will in a very short time be realized.

In addition your committee have to report that the congregation of Merrigonish has heartily agreed to pay their pastor hereafter a salary of \$750.00, with a Manse and Glebe.

With reference to the Remit of Assembly anent marriage with a deceased wife's sister, the Presbytery agreed to approve of the first recommendation of the Assembly's Committee, viz : "That the Mosaic Law of Incest is of permanent obligation, and that marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word.

The consideration of the other recommendations anent the same subject—was deferred till the next regular meeting of Presbytery.

With reference to the statistical returns it was agreed to ask Sessions to fill

them up and send them to Mr. J. S. Carruthers, Convener of the Presbytery Committee on Statistics, before the 7th of February.

The petition of the congregation of Antigonish and Cape George for Moderator in a call to Mr. J. R. Munro, was granted, and Mr. R. Cumming was appointed to preach at Antigonish on Monday, the 19th inst., at 10 o'clock, a. m., and to moderate in said call.

The Presbytery adjourned to meet at New Glasgow, on Jan. 27th, at 12 o'clock, a. m.

E. A. MCCURDY,
PRES. CLERK.

PRESBYTERY OF ST. JOHN.

This Presbytery met in St. Andrew's Church, St. John, on Tuesday, Dec. 23. Rev. Mr. Nairn's resignation was accepted, to take place in February; and Rev. Mr. Fotheringham appointed to draw up the customary minute. Rev. Dr. Smith reported on the minute to Rev. Mr. Love and the minute for Rev. Mr. Burgess was read. Rev. Mr. Sutherland was appointed moderator of the Session of St. Stephen's Church, St. Stephen. A very elaborate memorial from Calvin church congregation was read. It was agreed that the Presbytery should meet with Calvin church on the third Tuesday in January and endeavor to arrange a settlement of the various matters under dispute, and that Mr. Logan should also be cited to appear at that meeting.

Several matters of routine were then disposed of, including a most satisfactory report from Rev. Mr. Bruce on the success of the augmentation scheme. Presbytery then adjourned.

A STONE—WITH A STORY.

REV. A. M. MERWIT, CHILL.

Boys, have you ever seen on the Hudson a beautiful ravine called Idlewild? On one of the steep banks of that ravine, and near a winding footpath, you may have noticed a large stone with the initials of two names cut in large letters upon its side. Those initials were carved, long ago, by a Sabbath school teacher, and I must tell you why he chose that particular stone for just such work.

One afternoon in the early Spring two boys decided, on that very spot, that

with God's help they would henceforth be true Christians. A good elder of the Church was with them there, and with him they knelt and gave themselves to the Lord. That large stone was a silent witness of the solemn promises made by the boys, and the spot seemed sacred, for God was truly there, winning those young hearts to Himself through His spirit. No wonder that the Sabbath school teacher, who knew all these circumstances, should wish to make that stone a sort of monument of the grace of God.

And what became of those boys? One of them, after leaving the boarding school where they both were, near Idlewild, was employed for a time as clerk in New York city, and so gained the confidence of his employer that they advanced him rapidly to higher positions. Then he went to Chicago and became a successful business man. He was always faithful to the vows he had made near that old stone. Every one loved and trusted him. He was honest, truthful and pure, until the day of his death, which took place some eighteen years ago.

The other boy had thought of becoming a civil engineer, and was almost ready to begin work in that profession. But one day, the assistant teacher, who was soon to go to Africa as a missionary, came into his room and began to talk about foreign missions. 'You remember,' he said, 'what Jesus has told us: *'The harvest truly is great, but the laborers are few.'* Will you be one of the laborers?'

It was not long before the lad began to prepare for college. Then after finishing his studies there, he entered a Theological Seminary and afterward went as a missionary to a foreign land. Nearly eighteen years he has laboured there, and God has helped him to plant evangelical churches and Sabbath schools among a people that never had them before. Many have come to love the Saviour through his labors. He is a happy man to-day, and no spot on earth is dearer to him than that by the old stone where he gave his heart to God in early life.

Boys, some of you will be needed before long as foreign missionaries. Years hence, as now, it will be true. *'The harvest truly is great, but the laborers are few.'*

THE PRINCE OF PEACE.

Suppose you go to see a grand house. The more you walk round it, inside and out, the better you will understand and admire it. But as you look first at one side and then at another you will get different views of it, and yet it is always one and the same house. So it is that we get different views of the Lord Jesus, and yet He is always "this same Jesus."

Now, though we are right and glad to think of Jesus as king, reigning gloriously already, yet we like to remember that another of His names is Prince, — Messiah the Prince, as he was called by Gabriel. This shows another side of what He is.

For a prince is a king's son, and Jesus is the son of God, who is the king of all the earth.

A prince is heir to a kingdom, and so Jesus is Heir to all things, and the time is coming when the kingdoms of this world shall become the kingdoms of our Lord, and of His Christ. How different the newspapers will be then, if there are any!

But the prince has royal honor now, and so it is God's will that all men should honor the Son, even as they honor the Father.

A prince has other names joined to his title; and so has Jesus; and all His names show how He is the "Prince of princes" far, far beyond all others.

First, He is the Prince of Peace. What music there is in this beautiful name! Does it not sound as if an echo of the angels' song had been caught and kept in it, waking up again in our hearts whenever we think of Jesus as the Prince of Peace, who made peace in heaven and came to give peace on earth.

Then He is the Prince of Life, whom God hath raised from the dead. For God has given Him power over all flesh, that He should give eternal life to as many as God has given Him, and that, you know, is all who come to him.

Then He is exalted to be a Prince and a Saviour, so that he may give repentance and forgiveness of sins.

And, last, He is Prince of the kings of earth; and this gives us a glimpse of His greatness and glory, which we do not fully see yet. But if we rejoice already in this bright and royal name of Jesus, when His glory shall be revealed we shall be glad with exceeding joy. — *Morning Star.*

"Unprayed for" says a minister, "I feel very much like a diver sent down to the bottom of the sea without air to breathe; or as a fireman, sent up to a blazing building with an empty hose."

GOING TO MEETINGS.

"Monday evening I went to a Scott Act meeting. Tuesday evening I dropped in to see the Salvation Army. Wednesday evening I should have gone to our own prayer meeting but went to the special services in a neighbouring church. Thursday evening I went to a lecture, and Friday evening to a concert. This evening there is no place to go to. Next week I have an engagement for every evening." That is about the kind of soliloquy in which a good many people in towns and villages might engage on almost any Saturday evening in winter. People who live in large cities and in the country are mercifully exempt from the scourge of going to something every evening. You can't go to everything in a large city, and to one tries; in the country there is often nothing to go to. Going to some kind of a meeting every evening is a habit that brings a certain class of people into towns and villages to the verge of idiocy. They devour everything in the shape of a meeting during winter, and come out in spring as lean as Pharoah's lean kine. There is no class of people in this country half so lean intellectually and spiritually as this class who run to some meeting every night. They cannot read; they cannot think; they have no power to reflect or meditate; they are in misery except when on the jump. They are of no use to the Church and are of very little service to their own families.—*Can. Pres.*

TAKE TIME TO PRAY.

If a man should say "I have no time to breathe," and should desist from the act of breathing, it would not be well for his body. He must breathe in order to live. Prayer is as necessary to the life of the soul as breathing is to the life of the body. And yet some professing Christians plead, as an excuse for the neglect of prayer, the want of time. A decay of spiritual life is the necessary consequence. This is abundantly shown from experience and observation. The testimony of the backslider is that his downward course began in the neglect of prayer. Those who have fallen into open sin, bear the same testimony. No one ever wandered from God while he kept up the habit of constant and instant prayer. He may keep up the forms of prayer, public and private;

but real prayer and departure from God cannot take place at the same time. God is faithful to His promises, and will keep from falling those who ask Him. He will not keep those who neglect to ask His aid.

Christ says "Without Me ye can do nothing." The experience of every Christian is in accordance with that declaration. When any one has trusted to his own resolutions, he has miserably failed. He finds that he can walk only in the strength of the Lord. Hence his prayer is, first of all, for the indwelling of the Spirit to work within him both to will and to do. He has found that in himself there is no power to form just purposes, or to carry them into execution. Our sufficiency is of God.

Christ has declared the willingness of our Heavenly Father to give the Spirit to those who ask Him. One must be in a very unhappy state who has not time to ask for so valuable a gift so freely given.

Take time to pray. Your wants are very numerous, and there is but one source of supply. The prayer for the indwelling of the Spirit is not the *only* prayer you are to offer. In *everything*, by prayer and supplication, with thanksgiving, let your requests be made known unto God. Prayers are not valuable in proportion to their length, but as they are in accordance with the will of God.

Take time to pray, at whatever cost.

ADVANTAGES OF GOOD TEMPER.

There is always good policy in keeping one's temper. As often as temper is lost a degree of influence is lost with it; and while the former may be recovered, it will be found much more difficult to recover the latter. The politician who allows himself to get angry in his capacity—whatever may be the provocation—does his cause an injury which his soundest arguments will hardly repair. Just so with men of all profession, and with men of no profession. If they would be able to exert a sway in their sphere they must learn to keep cool. Who ever listened to a discussion in which one party went raving mad, while the other maintained his composure, without having his sympathies enlisted with the latter, even though, in the beginning, his prejudices might have been in favor of the former? It is commonly taken for granted, and with a good share of reason, that he who has the best share of an argument will exhibit the most coolness.

RIPENESS IN CHRISTIAN CHARACTER.

The Rev. Charles H. Spurgeon beautifully illustrates the marks of richness in Christian character somewhat as follows: One mark is beauty. Ripe fruit has its own perfect beauty. As the fruit ripens the sun tints it with surpassing loveliness, and the colors deepen till the beauty of the fruit is equal to the beauty of the blossom and in some respects superior. There is in ripe Christians the beauty of realized sanctification, which the Word of God knows by the name of "the beauty of holiness."

Another mark of ripe fruit is *tenderness*. The young green fruit is hard and stone-like; but the ripe fruit is soft, yields to the pressure, can almost be moulded, retains the mark of the finger. So it is with the mature Christian; his is noted for tenderness of spirit.

Another mark of ripeness is *sweetness*. The unripe fruit is sour, and perhaps it ought to be, or else we should eat all the fruits while they are yet green. It may, therefore, be in order of grace a fit thing that in the youthful Christian some sharpness should be formed which will ultimately be removed. As we grow in grace we are sure to grow in charity, sympathy and love; we shall have greater and more intense affection for the person of Him "whom having not seen we love;" we shall have greater delight in the precious things of His gospel; the doctrines which perhaps we did not understand at first will become marrow and fatness to us as we advance in grace. We shall feel that there is honey dropping from the honey comb in the deep things of our religion. We shall as we ripen in grace, have greater sweetness towards our fellow-Christians. Bitter-spirited Christians may know a great deal, but they are immature. Those who are quick to censure may be very acute in judgement, but they are as yet immature in heart. I know we who are young beginners in grace think ourselves qualified to reform the whole Christian church. We drag her before us and condemn her straitway, but when our virtues become more mature I trust we shall not be more tolerant of evil, but we shall be more tolerant of infirmity, more hopeful for the people of God, and certainly less arrogant in our criticisms.

Another and very sure mark of ripeness is a *loose hold*. Ripe fruit easily parts from the bough. You shake the tree and the ripe apples fall. If you

wish to eat fresh fruit you put out your hand to pluck it, and it comes off with great difficulty you feel you had better leave it alone a little longer; but when it drops into your hand, quite ready to be withdrawn from the branch, you know it to be in good condition. When, like Paul, we can say, "I am ready to depart," when we are set loose by all earthly things, O, then it is we are ripe for heaven! It is a sure token of ripeness when you are standing on tiptoe, with your wings outspread, ready for flight; when no chain any longer binds you to earth; when your love to things below is subordinate to your longing for the joys above. When we get to this in our very hearts we are getting ripe, and we shall soon be gathered. The Master will not let His ripe fruit hang long on the tree.

TAKING A STAND.

The following extract of a letter from an elder to a younger brother who had decided to follow Christ contains a truth which all our young people should lay to heart.

"I think that it will help you to do good all your life if you begin to take a stand on the side of Christ at once. One does not need to jump upon a stump and shout out to the world 'I'm a Christian' in order to be standing on the Lord's side, but there are scores of proper ways and times for letting the fact be known naturally and quietly. One of the best of these is by attending the prayer-meeting, and taking a brief part as occasion offers. Of course you pray a good deal. I am more and more happy in the privilege of leaving myself, my plans and my business in God's hands. Of course I do my best in the matter, but I try to watch which way He points; and, following that, leave the burden of responsibility with Him. I find that my mistakes and falls occur mostly when I am trying to get along alone. Whatever success I have had of late I trace to his kind care; seen in many instances and unseen in many others, no doubt. Be good to yourself.

"Your affectionate brother.

Nineteen years ago there were only ninety one Christian missionaries in China, now there are four hundred and twenty-eight, of whom a hundred are single women.

GATHER THE FRAGMENTS.

Be an economist of time. Time is money, and more than that. It is the stuff that eternity is made of. Be, therefore, misers of minutes. We talk of "off hours" and "spare moments," but we have none to spare. True, we need recreation, relief from the daily pressure of care. We cannot safely abridge sleep; the tension of modern life, the rush and rivalry of business make rest a necessity, not a luxury. Overwork is a sin against the body. We owe it to ourselves and to others to keep our body in its best physical condition. We are gathering up the fragments in so doing. Proper relaxation is a part of true economy; but the point to be remembered is the value and significance of all our hours as related to the aim of life. This being understood, we shall be frugal of our scanty and lessening store. Fragments of time saved will rapidly accumulate wealth, material and spiritual. Many valuable books have been prepared in moments of comparative leisure. In the gold perforated floor, through which passes the dust or fillings of gold, the aggregate value of which is \$30,000 every year. This is but a hint of the gathered wealth of many men who have learned how to husband minutes. Kind words and deeds that take but a moment of time may be like fruitful seeds, the harvestings of which may be superlatively rich in this life and the life to come. O, the joy of memory that comes from utilizing fragments of time! Worth more than the sweepings of the gold-room, they enrich alike the life of him who saves and that of him he serves. An extra visit to the closet, the improvement of some fugitive impression of some passing acquaintance, may start streams of beneficent influence that will not only momentarily refresh and restore the wearied soul, but leave a permanent effect on character. What we need is a strong purpose followed out by systematic and persistent effort day by day.—*Home Science*.

Said David Garrick to the Bishop of London, "If you were conversing with a party of friends in your study, sir, on a subject that interested you, there would be no whine or tone in your voice, you would talk in an animated way. Now, sir, pulpit eloquence is animated conversation."—*Home Science*.

TELEPHONING TO GOD.

A little girl who had never heard of a telephone was filled with wonder when she first saw one being used. She understood there was a conversation being carried on, but with whom, and where the person was, were both mysteries to her. Seeing her deep interest, the matter was explained.

Some time afterwards she was visiting her grandpapa, and family worship was a new thing to her. She asked many questions about it. Her grandpapa told her of God, who made all things, and who gives us all the blessings we enjoy.

"But, grandpapa, I never saw him. Where is he!"

She was told that he was everywhere, and could see and hear us, though we saw him not. For some time she sat lost in thought. Then suddenly her eyes sparkled, and she exclaimed:

"I see; I know now. When we pray we telephone to God!"

When we pray, dear readers, do we always realize, as we do when we speak through the telephone, that our words will be heard and answered, "if we ask aright?" As a tender parent stoops down to listen to the request of the little one, so our Heavenly Father "inclines his ear" to hearken to us. He is the "hearer and answerer of prayer." Whatever gives us anxiety or trouble, even though it may be too small to tell our fellow-creatures, we may pour into his ear; with the assurance that if he does not see fit to remove it, he will give us strength to bear it. Let us in our prayers "become as little children"—*Illustr. Chris. Weekly*.

The old-fashioned way of giving candy and toys, and other presents, to children in the Sunday-school, as a part of the Christmas observances, is rapidly coming to be numbered among the rejected methods of carrying on a christian work. The experience of these latter days, in widely different fields, has shown that children of every class find more pleasure in responding to a call to give to Christ, and to Christ's loved ones, at their Christmas anniversary, than they ever found in receiving the choicest gifts that were distributed to them from the Sunday-school on such an occasion. Those who have not seen the two methods tested in the same school can hardly imagine the great advantage, in every aspect, of the new method over the old one.—*S. S. Times*.

THE KING'S JEWELS.

What are you doing with the King's Jewels? "The King's Jewels?" asks some one. "What have we to do with the King's Jewels?"

Much; and what if he should come and ask about them, ask what you do with them on the street and at school?

"On the street? at school?" is another surprised question.

Yes; what are you doing with the King's jewels on the street and at school? You say you have confessed Christ in your youth, and what are patience and love, the peace making spirit and the self-denying spirit, qualities he has produced within you by his Spirit, but jewels that he, the great King, has instructed to you? Do others see them in your lives? Do your schoolmates and playmates acknowledge you as Christ's because they see such Christlike qualities in you? These are the royal stones he plucks out of his diadem, and with them marks you as his. Do your friends see these marks? They can tell a mean bit of glass from a diamond. There are no eyes quicker to tell the false from the real. What about your example at school? Does every one say of you, "That boy or that girl, is a Christian indeed?" Another school-year has opened, and, O youthful wearers of the King's jewels, see that no tarnish is on them; see that they are not hidden, and to the world deny that you belong to the King.

EARNING MONEY FOR MISSIONS.

In a Sabbath school not long since it was proposed that the children should earn the missionary money that they brought and that each child should inclose the money in a slip of paper telling how it had been earned. On one of the papers was written 'Ten cents for reading to mother' on another, 'I earned this money by whitewashing our spring house;' on a third, 'ten cents for making bread and keeping house;' on a fourth, 'I earned this taking care of sister Maud;' on a fifth, 'for keeping mother's room in order;' a sixth has, 'twenty cents for improvement in music' a seventh, 'ten cents for not crying when I fell down stairs;' an eighth, 'for carrying a telegram to the office;' a ninth had, 'made twenty cents by doing what I was told without asking why;' a tenth had been for 'keeping mother's yard in order;' an eleventh had 'earned five cents by waiting on grandma;' and so on, showing that they had done what they could.

A BOYS CONFIDENCE.

A little boy came to his father looking very much in earnest and asked, "Father, is Satan bigger than I am?"

"Yes, my boy," said the father.

"Is he bigger than you, Father?"

"Yes, my boy, he is bigger than your father."

The boy looked surprised, but thought again and then asked, "Is he bigger than Jesus?"

"No, my boy," answered the father; "Jesus is bigger than he is."

The little fellow as he turned away said with a smile, "Then I am not afraid of him."

The 24th Hymn in the Presbyterian Hymnal was composed by the poet Cowper under deeply affecting circumstances. One day when labouring under a depression of spirit he went down to the Custom house wharf in London, to drown himself. He had driven down in a coach intending to throw himself into the river. On reaching the spot where he proposed jumping over he found the water low and a porter seated upon some goods as if there on purpose to prevent him. He immediately returned to the coach and drove away. When he came to himself he took his pen and wrote.

God moves in a mysterious way

His wonders to perform.

He plants His footsteps in the sea,

And rides upon the storm. &c.

The one grand danger to which modern education is exposed—a danger of which our forefathers knew nothing—and as usually happens in such cases, we are so occupied with our advantages, that our eyes are not open to the risks. Our lot is cast in the age of specialists, and a quite new order of dangers besets the path of education on this account. Concentration means narrowing. There is no help for it, and it were vain to close our eyes to the inevitable consequences. The nation as a whole—will reap the gain; but in education, as in all other fields, division of labour for concentration of effort must bring with it restriction of the area of research for the individual teacher. A new responsibility is therefore thrown on every teacher to maintain a literary and philosophic breadth of interest in accord with the recognized unity of all knowledge.—Sel.

ASIA.

An English gentleman in India has had two of Mr. Spurgeon's sermons published as an advertisement in some of the heathen newspapers there.

Some of the native journals in India have lately been advocating the closing of zenanas against lady missionaries. But their appeals have been fruitless.

The Emperor of China recently authorized the destruction of four million dollars worth of opium, and absolutely refuses to accept a revenue from its sale. A few such heathen officials are needed in the United States to deal with the whis key traffic.

One of the most hopeful and encouraging forms of progress that has been made in the mission field in India has been the increase of native pastors and native agents for all departments of mission work. The native ordained agents in the year 1871 numbered 381; in 1881 they had increased to 574.

The thirteenth day of September, 1884 should be "marked evermore with white" in the Presbyterian calendar, for on this day our first missionary has started for Corea. Our hopes are in a fair way to be realized by the opening of a mission in the last nation among whom the Gospel must be preached for a witness. It was settled that Dr. Allen would sail about the first of September unless the Board should feel obliged to ask him to wait. It did not ask him to wait; so he completed his preparation.—*American Paper.*

Striking testimony to the advance of the gospel in Japan is borne by Dr. Hepburne, of the Presbyterian Mission, who is translating the Old Testament into Japanese. He says:—"Fifteen or twenty years hence I doubt whether a foreign missionary will be needed in this country. We have already a Synod, three Presbyteries, twenty-nine ardent native ministers, one hundred and seventeen young men in our Colleges, and a thousand church members and Sabbath-school scholars. And I have lived to see all this! Japan is emerging rapidly from heathenism; it can never go back. If all the foreign missionaries were expelled tomorrow the work would be carried on by natives."

Le Chretien Belge says that at "the close of last year a young Japanese Christian was imprisoned at Tokio for having too freely expressed his liberal opinions. In

the prison he explained the gospel, especially to one man, who became a Christian and was most eager for further instruction. Other prisoners gradually gathered round him until the young Hara had a congregation of three hundred, to whom he preached salvation through Jesus Christ. On being liberated Hara brought to the knowledge of the authorities the condition of the prisoners which ended by him being appointed governor of a new prison, with full liberality to teach and practise the principles of Christianity."

The first missionary to Corea, H. N. Allen M. D., of the Presbyterian Board, gives an interesting account of his first impressions of the country and the people. in the *Foreign Missionary*. The climate is fine, but the people are exceedingly lazy and dirty. They get drunk on their own rice liquor, and are very fond of foreign spirits, which find their way into the country in great quantities, notwithstanding the customs duty of twenty per cent. Missionaries are not yet allowed in Corea, but as physician to the legation Dr. Allen is not molested in preparing the way for their coming. There are at present some twenty thousand Roman Catholic converts in the country.

Dean Howson, so well known for his various works on the life and upon the words of Apostle Paul, is reported as having said the other day at Carlisle, in reply to Bishop Wordsworth, of Scotland, that "the Church of England has not the 'Three Orders' he is constantly talking about; that the deacon is an actuality only among Presbyterians!" He added, moreover, that they were bound by the church Prayer-book to recognize the validity of Presbyterian ordinances, and that it was a very much less scandalous thing to take communion with "the Kirk" in Scotland than to hold fellowship, as some of them did, with the Ultramontane Church in Italy.—*Phil. Pres.*

Somebody asked Mr. Moody how it was that he was so successful, and he is said to have replied, "Well, if I must tell you, it is, I believe, because we come out fair and square upon the doctrine of Substitution." In that remark he hit the nail on the head. That is the saving doctrine. Keep that before the minds of those whom you would benefit. Let the Lord see that you are always thinking of His dear Son.—*Scl.*

POPULAR WITH ONE MAN.

A railway gate keeper, who one cold night required every passenger to show his ticket before passing through to the train, and was rewarded with considerable grumbling and protesting, was told by Major Whistle, "You are a very unpopular man to-night."

"I only care to be popular with *one man*," was the reply, "and that is the superintendent."

He might have pleased the passengers, disobeyed orders, and lost his position. He was too wise for that; his business was to please one man—the man who hired him, gave him his orders, and rewarded him for faithfulness, and who would discharge him for disobedience.

The servant of Christ has many opportunities to make himself unpopular. There are multitudes who would be glad to have him relax the strictness of his rules, and grant them to some indulgence which his Master forbids. If he is their servant they demand that he should consult their wishes; and if they hire him and pay him, they think they should have the right to control him. But if he serves them he cannot serve the Lord. "No man can serve two masters." He who tries to be popular with the world will lose his popularity with the Lord. He will make friends, but he will lose the one Friend who is above all others. He will win plaudits, but he will not hear the gracious word, "Well done."

The servant of God should seek to be popular with *one man*, and that is "the man Christ Jesus;" he who is over all, who is higher than the highest, mightier than the mightiest, and whose approval is worth more than all the world's applause, whose blessing will make us glad to all eternity.—*The Christian*.

THE McALL MISSION IN FRANCE.

Thirteen years ago Rev. R. W. McAll, the pastor of a thriving country town in England, with his wife visited Paris. The object of his visit was to obtain a little rest from work, and to look at some of the consequences of the battles, fought between Germany and France. There was a Providence in the visit. One day when distributing tracts on the street to passers-by a man stepped out of the crowd and asked "why don't some of you English people come and teach us your religion." From this seemingly unimportant circum-

stance began the McAll Mission. Though at this time fifty years of age yet he left his congregation in England, and commenced work in Paris, late in 1871 at a most favourable time. Now there are fifty-three others in different parts of France. What hath God wrought in the remarkably short space of twelve and a half years!—*Sel.*

WOMEN OF INDIA.

A late census of India shows that here are in that land 124,000,000 of women. Their condition may be stated in words already spoken by one who knows: "Unwelcome at their birth, untaught in childhood, enslaved when married, accursed as widows, unlamented when they die. So complete was their subjection that the early missionary efforts almost invariably passed them by with scarcely a mention. In the orphan school established by Schwartz near Rangoon, there were twelve girls among the inmates, but when the school was broken up at the death of Schwartz in 1798, that work for females ceased and was not renewed for many years. When in 1818, the 'Calcutta School Society' for aid to native schools was formed, investigation showed that for the entire mass of the female population of India—then estimated 40,000,000 in British India—there was absolutely no education at all, and not 400 native females could read and write.—*Can. Pres.*

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