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the Gospel to Every Creature.

The Maritime Presbyterian.

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THE OHIO FLOODS.

Many have been reading and talking of the most terrible disaster that has ever visited the Ohio Valley. The waters lifted up their voice and proclaimed that the Lord God omnipotent reigneth. In this great disaster which came upon our neighbors is there no lesson for us as well as them. What mean his wondrous dealings, who can withhold or pour out the water at his pleasure? God has been working the elements of this earth on a grand scale since the beginning of the year 1884, and to his voice we ought to give due heed. To Sabbath desecrators especially he speaks impressively in the Ohio floods. A late writer seeks to improve this visitation as follows:—

"For more than 60 years this great river has been made the instrument of Sabbath desecration. When a child our church service would be disturbed by the booming cannon announcing the arrival of a steam-boat. After a while the steam whistle took the place of cannon and the hills and valley for a thousand miles are made to echo and reecho with the noise. No Sabbath, no God, no Bible, no Saviour, but gold, gold, gold. Give me gold or I perish! God's law from Sinai, his glorious promise by the mouth of his prophet Isaiah 58: 13, 14, are counted as the mere utterance of a novel writer both on river and land. Without a sacred Sabbath there can be no pure and undefiled religion, and the church can make no real progress without upholding this great gift of God to man which of itself is one of the strongest proofs that the Bible is from the Creator of all things and truly divine. Would that all the people might bring to the Lord the tithes of a well kept Sabbath, and prove if God would not take away the awful scourges that the elements are bringing upon so many."

Let Sabbath desecrators in these Maritime Provinces ponder over these words and hearken to God's voice lest he visit us with his sore displeasure. Com.

THE BIBLE.

The Bible embodies all that a Christian can need. It is his only chart through this tempestuous life; in trouble it is his consolation; in prosperity, his monitor; in difficulty, his guide; amid the darkness of death, and while descending into the shadowy valley it is the day-star that illumines his path, makes his eye bright with hope, and cheers his soul with the prospect of immortal glory.—Rev. Dr Waterbury.

As will be seen by the statement on the preceding page, the receipts above expenditure on the Foreign Mission Fund, were on the first of April, \$3090.37, and on the Dayspring and Mission Schools Fund, \$1494.19, in both, \$4584.56. In one month from that time, or a fortnight from the time this reaches our readers, the accounts for the year are closed.

The receipts for the month of March were \$1443.36 and if April does not bring in any more there will be a deficit of \$3000. True a part of this adverse balance was carried over from last year, but the greater part belongs to this year's accounts.

There is yet time for friends of mission work who have mites or talents to spare for that purpose to hand their contributions to their minister, or send them to the agent of the Church, before the close of the accounts in the first of May.

Rev. John McMillan of Truro, has accepted the call to Chalmers' Church, Halifax.

Rev. Andrew Burrows, of Truro, has accepted the call of the Presbyterian Church, South Boston.

Rev. E. Bayne of Murray Harbour, P. E. Island, has accepted the call of the congregation of Middle Musquodoboit, of which the venerable Dr. Sedgewick has been so long the pastor.

The congregationalists of the United States appointed in 1880 a committee of twenty-five, to draw up a creed embracing the current belief of congregationalists. It has now been published. It consists of twelve articles and is notable, chiefly for *what it does not teach*. Joseph Cook in the prelude to one of his Monday Lectures in Tremont Temple, Boston, has spoken plainly and forcibly regarding it, warning the church against its dangers. As tending to undermine the great and fundamental truths of evangelical Christianity. It is a matter for thankfulness that it does not represent the current belief of the great body of the congregationalists of the United States and that some of the members of the committee refused to sign it.

ASSEMBLY EXPENSE.

The General Assembly of the Presbyterian Church in Canada will meet in Toronto on the first Wednesday of June, and its approach suggests a subject which will be more deeply impressed upon the Eastern Section of the church with every passing year, viz., The burden of expenditure in connection with meeting of Assembly.

According to the minutes of the last General Assembly the Presbyteries in the Synod of the Maritime Provinces will appoint at least forty ministers and forty elders as representatives to the next Assembly.

A fair estimate of the travelling expenses is *fifty dollars each, making in all \$4000 (four thousand dollars.)*

In some Presbyteries a collection is taken to defray the expenses. In others, each delegate pays his way out of his own pocket, while in a few instances a congregation pay the expenses of its pastor. In the first case an additional collection is made to the many already taken for the schemes, and to some extent interferes with, and injures them. In the second only a portion of the ministers who may be receiving the larger salaries, and a very few of the elders throughout the church are able to attend. The truth of this latter statement may be seen by comparing the lists of elders chosen to attend Assembly every year. The necessary tendency is to give a monopoly of the privilege to a few, and those who most need the stimulus and benefit of the meeting are denied it by their circumstances.

A further result is that but a small proportion of the delegates attend. Last year, 1883, eighty-four were appointed by the Presbyteries in the Maritime Synod, and only about one half, forty-four were present, and while we have *nominally* a representation in Assembly of *one-fourth* of our ministers, and an equal number of elders, we have really owing to the cost of attending, but one-eighth.

True the Assembly meets occasionally in the Maritime Provinces but that mends matters but little. The burden of expenditure still lies upon us, for if one Assembly in five meets in the East, every Eastern man must go West four times for every time a Western comes East, and every Eastern man pays four dollars of travelling expenses for each dollar paid by a Western man.

Further, meeting in the Maritime Provinces will not likely be continued, for if so, then we will have to meet in a few years, as the North West fills up, in Manitoba, and however well that might suit a few for a pleasure trip, but a small proportion of the Assembly could attend.

After a few years, the probability is that some central place of meeting will be chosen in the centre of the Presbyterianism of the West, such as Toronto, which will also be a common centre for the Maritime Provinces and the far West, though even then the Manitobans, Assinoboians, &c., will be by far the more remote.

There is no doubt that in fairness the burden of attendance should rest equally upon all. Other men should not be eased and ye burdened. As we have shown, equality is not attained by having one Assembly in five or six, even if that were to continue in the Maritime Provinces.

The only fair and just solution of the matter is to have a,

MILEAGE FUND,

so that those who live near the meeting of Assembly and have but a small expenditure shall help bear the burden of those from a greater distance.

There is neither fairness nor justice in a man from the East paying five trips to the West for every trip that a Western man pays in coming East.

The \$4000 which it would cost to send our representatives to Assembly from year to year is more than was raised last year in the Maritime Synod for the Supplementing Fund, which is one of the

most important funds of our Church. The burden, whether it fall on the delegates themselves or is raised by the congregations, is too large a sum to be taxed from year to year for that purpose. It would float comfortably all our schemes, two of which, the College Fund and Foreign Mission Fund so constantly shew a balance on the wrong side. If a mileage fund were established by which the expense of attending the Assembly would be spread equally over the whole church, the burden would be lessened. It would be fairly and justly borne and there would be a better attendance at the Assembly.

The Maritime Provinces do not as a rule contribute their full proportion of the Assembly Expense Fund, which pays clerks, printing minutes, &c., nor can they be expected to do so, so long as the present unfair system of bearing the travelling expenses is maintained.

Even were the mileage system adopted, there would still be a burden, the toil in travel which would fall upon the more distant sections of the Church, but this is an unavoidable accident of place. The Assembly cannot meet in every town and village. There is greater economy of men and means in having some central place of meeting, conveniently situated to the greatest number, than in gathering the whole body of the Church to either extreme.

In another way are meetings of Assembly a burden. They are a tax upon the time and strength. To attend a meeting in Toronto spoils a month of time. If that month were restful, and one could come back to work as from a vacation there would be a gain. But on the contrary if the meetings are punctually attended, and an intelligent attention given to the proceedings, the fortnight, from early morning until late at night in a crowded building with intense application to the work on hand is one of the hardest fortnights work in the year, and when to that is added the travel, one comes home jaded rather than otherwise.

One remedy for this difficulty is small-

er representation.

Another, and a better, is to give greater Synodical powers, and have the General Assembly meet once in three years.

The burden of an Annual Assembly with such a large representation is widely felt in the Presbyterian Church of the United States, and for years the subject has been there discussed. If we mistake not, the Episcopal Church in the United States holds a meeting of the highest court but once in three years.

The Methodist body in our own Dominion has set us a similar example of economy in work, and there seems to be no sufficient reason why the Presbyterian Church in Canada should not confine its meeting in General Assembly to once in three years in some central city of the Dominion.

A NEW THEOLOGY—SHORTER CREEDS, &C.

The subject of the first lecture of the eighth series of the Boston Monday Lectureship, in Tremont Temple, Boston, by Rev. Joseph Cook was "Do we need a New Theology?" We make the following extracts, consisting of two questions and their answers:—

For what purposes have illegitimate demands for a new theology been made?

1. To make religion easy and fashionable, and lessen the breadth of the distinction between the church and the world.
2. To satisfy the demands of State Churches, nominally including the whole population to which they minister, whether Christian or non-Christian.
3. To effect a multitudinous union of believers and unbelievers.
4. To advance merely denominational and sectarian ideas.
5. To gratify the idiosyncracies of one-sided and narrow minds, whether devout or undevout.
6. To satisfy the literary, or scientific, or political, or social spirit of the hour.
7. To satisfy semi-Universalists, and Universalists.
8. To satisfy Annihilationists.

9. To satisfy Unitarians.

10. To satisfy mere Theists.

11. To harmonize theology with raw speculations in biblical criticism.

12. To avoid asserting the supernatural in any but a neo-Platonic and mystic sense.

14. To gratify the love of change.

God deliver us from being so caught by the spirit of restlessness as to allow the fangs of these fancies to seize and poison our souls.

What tests must any new Theology meet in order to deserve acceptance?

1. It must effect deliverance of individuals and of communities from the love of sin and the guilt of sin.

2. It must have biblical authority and the biblical tone.

3. It must be in harmony with all self-evident truth.

4. It must awaken evangelistic zeal.

5. It must be an attitude of mental hospitality to all severe truths as well as to all tender truths, to science as well as to revelation, to the Holy Spirit in the conscience as well as to the intellectual laws of the logical faculties, and to the beautiful as well as to the good.

Can we find in our time a theology meeting these tests? If we cannot find one, can we invent one? Let no passing fashion mislead you. Let God be your guide in the building of the vessel in which you expect to cross the ocean of life, and enter eternity without wreck.— Use no timber that will not bear storm. Never sleep while you skirt the reefs.

QUIET HOURS.

In one of our larger colleges for girls a special feature of the daily life of the household is the morning and evening "silent time." At the opening and closing of the day there is a brief period, marked by the strokes of the bell, in which all the house is quiet. Every pupil is in her room. There is no conversation. No step is heard in the corridors. The whole great house is as quiet as if all its five hundred inmates were sleeping. There is no positively prescribed way of spending these silent minutes in the rooms, but it is understood that all whose hearts so incline them shall devote the time to devotional reading, meditation and prayer. At least, the design in establishing this period of quiet as part of the daily life of the school is to give opportunity for such devotional exercises, and by its solemn

hour to suggest to all the fitness, the helpfulness and the need of such periods of communion with God. The bell that calls for silence also calls to thought and prayer, and even the most indifferent must be affected by its continual recurrence.

Every true Christian life needs its daily "silent times," when all shall be still, when the busy activities of other hours shall cease, and when the heart, in holy hush, shall commune with God. One of the greatest needs of Christian life to day is the revival of devotion. Ours is not an age of prayer so much as of work. The tendency is to action rather than to worship—to busy toil rather than to quiet sitting at the Saviour's feet to continue with him.—*Lutheran.*

THE BIBLE—HOW TO LIVE BY IT.

How simple the question of duty would become, how easily perplexities would disappear, how plain the path of guidance would be if men would just live by the Bible literally, fully, fearlessly. And yet, reader, do you really dare to believe and claim all its promises? Do you really acknowledge that all its directions are practicable, possible, and necessary for you? O, that every young disciple would commence the life of God with these resolves: "The Bible shall be my rule of conduct in everything, and nothing that God has ever thought right to command shall be deemed by me too great to claim."

Only let these two be linked together, as clasps around its pages—faith and obedience—and this mighty word will be to you the anchor of hope, the strength of duty, the banner of victory, the antidote of death, and the open gate of heaven.

Read it devotionally, a little at a time, as your father's letter to you, as your Saviour's message, day by day and hour by hour. And let these precious words be kept in the heart as bees linger over a single flower until its sweetness is absorbed. And if you would know the power of its promises, always put your name in every one. Not only read it but search it profoundly, study it carefully and systematically by topics, by books, by comparison of texts by every help that the Holy Spirit and the Bible itself can afford. But do not go to man for aid, or paralyse your own mind by commentar-

ies, until you have obtained, on your knees, all the light which the Great teacher can pour in through the opened windows of prayer. The truths he thus teaches, you shall never forget—*The Word, Work, and World.*

RELIGION AND RIGHTEOUSNESS.

It is one thing to be a religious man; it is quite another thing to be a righteous man. Paul could say: "After the strictest sect of our religion, I lived a Pharisee." The Apostle James says: "If any among you seemeth to be religious, and bridleth not his tongue, but deceiveth his heart, that man's religion is vain." He does not say that the man who has no religion, but his religion is not of the right kind. Paul profited in the Jew's religion while at the same he persecuted the church. There are to-day many kinds of religion in existence which do not savor of righteousness nor obedience to God. There are heathen religions, there are false religions, there are corrupt religions; those who follow them may be sincere and honest, but they are, nevertheless, wrong.

The religion of Jesus Christ is a religion which tends to make men right; and any religion which leaves men to practice wickedness and work iniquity, is a religion of the enemy, and not of the Lord. "pure religion and undefiled before God and the Father, is" not altogether a matter of belief and opinions; nor is it something so obscure and mysterious that people are misled and mistaken regarding it. The apostle declares that it is "this, to visit the widow and the fatherless in their affliction," and to keep "unspotted from the world" (James i. 27). Of this kind of religion we cannot have too much: but a religion which practices iniquity and justifies wrongs, the less we have of it the better.—*The Christian.*

On the first Sunday of the year, the collection for Foreign Missions, in Fifth Avenue Church, (Dr. John Hall's) New York, amounted to the magnificent sum of \$12,000.

A Presbyterian Church in Iowa was dependent on the Home Board; but the pastor writes: "As soon as the church began to take a deep interest in foreign missions, it became self-sustaining."

REPORT ON SABBATH SCHOOLS.

ADOPTED BY THE PRESBYTERY OF PICTOU.

On Sabbath School work within its bounds.

Your Committee take the liberty of making a few general remarks on the subject of Sabbath-Schools and matters connected with this subject.

1. It is clear from the reports which have been given in that there are not as many persons attending Sabbath-Schools as there ought to be. It is thus to be feared that many parents, do not value Sabbath-schools as they ought. There is no person that would attach the same importance to Sabbath school teaching as do parental training. If the choice is to be between Sabbath-school teaching and faithful parental teaching by all means let us have the latter. But it is not proposed that the Sabbath school teacher any more than the minister of the gospel should take the place of the parent. The command to parents from the Saviour is, "Bring up your children in the nurture and admonition of the Lord." It is impossible for parents to transfer their own responsibility to the shoulders of others. They must train and teach their children at home whether they go to the Sabbath-school or not.

The Sabbath-school is to be regarded only as a help to parents. And a help it is, and a very great help. Children who are taught at home and who are also taught in the Sabbath-school should learn and do learn, more than those who are taught only at home, or only in the Sabbath-school. Whilst then we urge upon parents to send their children to the Sabbath-school, and to encourage those who are engaged in the work of teaching by their occasional presence in the school, are also strongly urge upon them not to neglect the work of teaching and catechizing their children on Sabbath evening. We would also urge upon parents to procure suitable books for reading on Sabbath day both for their children and for themselves. Story books, semi-secular works, and newspapers may be good enough for week-day reading; but they do not afford the nourishment which the soul should have on that day which according to Divine appointment should be spent in the public and private exercises of God's worship. Among the books which we would like to see in every Presbyterian household are the following:—James' Anxious Enquirer, Pike's Perseus, and Early Picty, Baxter's Saint'

Rest, Alleine's Alarm, Plumer's Vital Godliness, Ecstou's Four-fold State, Doddridge's Rise and Progress of Religion in the Soul, Fairchild on Baptism, Fairchild's Great Supper, Kirwan's Letters to Bishop Hughes, Hodge's Way of Life, McIlvain's Evidences of Christianity, Fisher's Catechism, and Moskat's Church in Scotland.

It was not sentimental, semi-arminian, or materialistic pabulum that nourished the Huguenots of France, the heroes of the Dutch Republic, the energetic Puritans of England, or the stern Covenanters of Scotland.

Surely any person who has studied history, or even read Froude's famous essay on Calvinism will not be afraid to give pure substantial food to the souls of either young or old.

2. It is to be feared that a good many young men and women who should be at the Sabbath-school do not attend. There are in all congregations men who by some effort and study are quite capable of teaching a Bible-class. No person not even the greatest theologian in the world can be too far advanced in knowledge to find something new and profitable in studying carefully a chapter of God's Word.

3. It may not perhaps be improper to call the attention of Sabbath-school teachers to the fact that the two chief qualifications necessary for the proper discharge of their duties are earnestness and faithful preparation.

Unless a person has given his heart to Christ, unless he feels the love of the Saviour constraining him to serve his maker, unless he sees that those whom he is teaching are immortal beings who shall dwell forever either in heaven or in hell, and unless he pities sinners with a large loving heart, it is impossible for him to succeed as a Sabbath-school teacher. The chief work of the Sabbath school teacher is not to give geographical and historical information, but to give instruction in the doctrines and duties of the Bible, and to endeavour to lead those under his charge to trust in Christ, to love Him, and to serve Him.

But no matter how much a person may be in earnest, it is necessary for him to prepare carefully for his class work. It is a good thing to study the helps which are now so common; we think however that teachers, especially those who have advanced classes in charge, should not satisfy themselves simply with their works. They should seek to get acquainted with the Bible not in spots, but

all through. As an excellent and cheap commentary on both the Old Testament and the New, we recommend the Portable Commentary by Jamieson, Brown, and Fausset. The only part of this Commentary which is comparatively worthless is the part on which deals with the Book of Revelation. Barnes' commentaries especially the edition with the notes, the only one we can recommend, are all of the highest value. They are full, clear, and easily understood. If the Portable Commentary is defective in Revelation, Barnes' Commentary is one of his best.

Whilst a Sabbath-school teacher needs a good commentary, he also needs a Bible-Dictionary. The best works of this kind for ordinary use, with which we are acquainted are the Westminster Bible Dictionary, and the Dictionary of the Bible published by the American Tract Society. On the Shorter Catechism Fisher's exposition, and Green's Lectures will be found of the greatest service.

Whilst, however we recommend to teachers to study Commentaries, Bible Dictionaries, and expositions of the Catechism, we strongly advise them to bring none of these, nor any helps whatever, except notes which they may have written out themselves, into the class-room. If one has to be looking at a book part of the time and at the scholars another part of it, the teaching cannot be very thorough or impressive.

To all parents we would say send your children to the Sabbath-school and give it your countenance; to all young persons who have an opportunity of attending Sabbath-school, we would say, attend; and to all these to whom God has given the gifts and graces necessary for the work of teaching we would say, 'Be willing to serve your master in feeding the lambs of his flock.'

THE APPROACHING PRESBYTERIAN COUNCIL AT BELFAST.

There is every reason to believe that the third General Presbyterian Council, to be held at Belfast on 24th June and following days, will be as numerous and influential as either of its predecessors. The church in the United States will be fully represented. Besides delegates, many ministers and laymen from America will probably take the opportunity of visiting the country from which so many of their ancestors hailed. Canada, New Zealand, Victoria, and other colonies will have ample representations. The churches of the British Islands will mus-

ter in full force. The delegations from the churches on the Continent of Europe will be more fragmentary than the rest, for in some instances these churches are not well organized; and in other cases men who would gladly attend, shrink from a congress where proceedings, being conducted in a foreign tongue, place them at a disadvantage, and where the movement has so much of an Anglo-American aspect. But not a few distinguished men have signified their intention to be present.

The people of the North of Ireland are looking forward to the Council with lively interest. Already, with comparatively little effort, Dr. Watts, of Belfast, who has borne the burden of preparation with great cordiality and perseverance, has a subscription list of £1,350 for the expenses of the meeting, and it is hoped by him that Ireland will itself contribute the whole sum necessary for the purpose. The Mayor of Belfast, David Taylor, Esq. M. P., has entered into the arrangements with great enthusiasm, and has not only contributed largely to the Fund, but has also engaged the Exhibition Hall and grounds of the Botanic Gardens for the reception of the members and their friends. At the Mayor's reception, addresses of welcome will be given by representatives of the four chief cities of Ireland: Dublin, Cork, Kerry, and Belfast.

In its main features, the Council will resemble its predecessors; but, profiting from experience, it will differ from them somewhat. Instead of three daily meetings there will be but two—a longer morning meeting, and a shorter one in the evening. There will be fewer papers, and more time will be allowed for discussion. It is expected that an application for admission to the Alliance from the Cumberland Presbyterian Church will give rise to some discussion. Reports will be received from the various Committee on the Consensus, and, as far as possible, the practical development of the Alliance will be carried forward.

It is not to be concealed that there may be difficulties and perils at this meeting of the Alliance. Devout hearts, who feel the value of brotherly union and co-operation among God's servants, will make it a special subject of prayer that wisdom may guide all the deliberations, and that the Divine Spirit may be poured out on all the assembled brethren. It is also devoutly to be wished that the meeting be attended with great blessing and encouragement to the Presbyterian Church of Ireland, and to all friends of the Gospel in the country.—*Dr. Blakie in Pres.*

NEW HEBRIDES MISSION.

Letter from R. Annand.

Aneityum, New Hebrides.

Dec. 17th, 1883.

Dear Dr. McGregor:—

There was nothing from you by our last mail; and only one gentleman in all Canada took the trouble to send us a letter. However from our old friend, the Presbyterian Witness we gather a good deal of home news.

The "Dayspring" is now here on her way to Dunedin, thence to Sydney. She brings us letters from all the brethren in the group. All are well excepting Mr. Murray of Ambrim who is no better, but probably a little worse than he was when we last wrote you. He, however, still remains at his post, though weak and almost unfit for work. We are anxious for them, being all alone through the trying summer season. May the good Lord keep them safely!

The work is hopeful all along the line save Futuna. Dr. Gunn seems to be having a trying time among the Futunese, because they wish him to give them tobacco, and that he will not do.

Mr. Mackenzie reports cheerily in reference to our former field of labor. The dawn is appearing on that little isle over which we laboured and prayed so long apparently in vain; yet we hope not altogether in vain.

The sickness still continues on this island, that has already cut off so many. Since our Synod meeting about eighty have died over the whole island, thirty-three on our side and over forty on Mr. Lawrie's.

There is no one particular disease on our side, but simply a variety owing to the unhealthy season.

We have only lost one from near the station, the greater number have died from the out districts when little could be done for them.

I have begun making seats for the church. Last week I finished seven, just a quarter of those required at present.

Yours faithfully,
J. ANNAND.

Letter from Mr. McKenzie.

Erakor, Efate,
Nov. 28th 1883.

My Dear Dr. McGregor:—

We may expect the Dayspring very shortly now, so I must get a few

lines ready for you. She arrived here from Sydney on the 9th inst, and was to leave Ambrim on the 26th inst. Received no letter from you this time.

I am sorry to hear that Mr. Christie has been obliged to leave Trinidad. The work can ill afford to lose his services. I hope you will have a successor to him long before this.

ENCOURAGEMENT IN THE WORK.

It is now more than a year since we returned to our station. It has been one of the busiest, and the most encouraging year we have spent in the field. But notwithstanding the constant strain on my strength, my health continues very good.

Since the meeting of Synod my time has been occupied somewhat thus. Early morning school with the adults, attendance over fifty. From 7.30 to 10.30 we have our childrens school. In former years Mrs. Mackenzie had sole charge of it, but as the attendance has increased I have been assisting taking the larger boys and girls in a class with the young men who live on the premises. The number of children is about seventy, and the average attendance is about sixty. Formerly she had some difficulty in securing regular attendance, but when any one was absent she would go to their houses which are quite near, and seldom returned without the missing one. Now they give her no trouble in that respect. They felt ashamed to be marched in before the whole school.

From 11 to about 1.30 P. M. I have school four days of the week for the young men whom I am training for teachers. I am just writing Mr. Black, Montreal, acknowledging the receipt of twenty-five pounds, and Mr. Richardson, Quebec, acknowledging the receipt of five pounds for the support of six of these young men. This is their second year's contribution. The promptness with which they forwarded their gifts is very gratifying.

Then on Wednesday have our class for eandidates, with about 30 in attendance. Several of them I hope to admit to the Church shortly.

On Friday's I have a class for those who conduct service on Sabbath at the nearer villages. As the more advanced natives conduct the service in turn, the attendance at this class is large.

On Wednesday afternoon we have our weekly prayer meeting, at the close of which there is a class for the Church members who do not attend the Friday

class.

Other afternoons I am generally busy with my translation. We need a new edition of the Gospel of Mark and John, so in addition to revising these I am translating that of Matthew. But you will understand that this routine only refer to this village.

When I visit distant villages some of these classes are discontinued.

On Sabbath our regular service is at 9 o'clock A. M.. At 1.30 we have Sabbath School, and Bible-class for all the adults at 3 P. M. I generally spend a Sabbath in turn at this village, Fila, Eratap, and Pango.

GOOD NEWS FROM FILA.

The Board will be glad to hear that quite recently we are meeting with much encouragement at Fila. You remember what a hardened lot they were at that village, and what a long night of apparently fruitless toil we had here. But all the time the Gospel was gradually exert an influence on the hearts of several of them, and about a week ago some thirty or forty joined us.

PREPARING FOR A FEAST.

They were preparing for a great feast, which they intended holding in the course of a year or two. They had even cut down trees for the drums which are always made on these occasions. They were quite friendly however, and most of them remained in their houses on Sabbath mornings until after we had service with them. The rest of the village will probably go on with the feast, but if they do it, will I believe be the last.

Those who have renounced heathenism are this week killing their pigs for the surrounding villages, paying their old debts, as they say. But there is no heathen ceremony connected with this. When a village makes a feast they invite other villages and kill pigs for them, these in turn invite them, and so the feasting goes on. Now those who have just joined us, think it would not be honourable to refuse to pay back what they have received from these villages. One of them, the principal man among them, and indeed one of the chief men of the village, the one who composes their songs, and leads the singing at their feasts say, "Hitherto I have praised the Devil, now I wish to praise Jehovah." They will build a church presently.

ADDITIONAL ENCOURAGEMENT.

Then in another direction there is much to cheer us. Seven natives belonging to a distant inland village have resolved to move nearer us in order to receive the Gospel. They are now making their plantations and when these are done will build huts. A teacher will go and live with them, and probably more will join them.

I am very much pleased at the prospect of getting the land trouble about which I wrote you, settled. I wrote Mr. Smith, in Sydney who has the Deed of the land, asking what he would take for it and explaining how injurious it would be to our work were it to fall into the hands of the French, and at the same time telling him that the Erakor people were speaking of trying to raise money enough to purchase it back.

Mr. Smith writes in reply that he will let them have the land back for forty pounds, sterling. I am writing Dr. Steel to pay Mr. Smith this amount when my salary for next year arrives. The natives may be able to refund me in some way or other.

Yours very sincerely,
J. W. MCKENZIE.

Letter from Mr. Lawrie.

Aneityum, Dec. 10th 1853.

Rev. H. A. Robertson.

My Dear Brother:—

* * * Regarding ourselves I may say that we are all in our usual health although feeling feverish sometimes. We feel very much the benefit of our new residence on Lolan Napjis where we get the free breeze.

You will be sorry to hear that the sickness commenced among the natives in June last has continued until now. Last week four died, No,wpakau, Munti, Turia and Naris. Several others are in a critical condition so that as yet we do not know what the result will be. In all about forty persons have died in my district this year, while to counter-balance this only twenty births have taken place.

I never knew any person more anxious to be taught the truth as it is in Jesus, than old Munti, truly he hungered and thirsted after righteousness, and doubtless he was filled. He once said that the preaching of God's servants was like the crowing of fowls in the morning telling the people to arise from their sleep be-

cause the darkness is past and the true light now shineth.

Our regular services are going on as usual, the attendance is fair considering that so many are attending their sick friends. Our day school has had an average attendance of 40 males and females this season; they are being taught the art of letter writing this season in addition to their ordinary lessons. All the seniors write a weekly letter to me, and their contents are sometimes very interesting.

One youth said his heart was hard, but that he wished to learn; another said that he never knew that he was a sinner until he heard the previous Sabbath's sermon, he thought that by going to school and by going to Church his conduct was good but now he knew that he was a sinner before God. I tried to point him to Jesus.

Yours Respectfully,
J. H. LAWRIE.

Letter from Mr. Fraser.

Burimba, Epi,
Nov. 7, 1883.

MY DEAR MR. ROBERTSON:—

I must in a few lines try and give you some idea of things here.

Mrs. Fraser and I have enjoyed exceedingly good health throughout. About six weeks after landing I had a slight attack of fever; and about three months ago, Mrs. Fraser had a still slighter one. That is all our acquaintance with fever as yet.

THE WORK.

We have never—except for a very short time once—had any reason to complain of the attendance on Sabbath. It has been good throughout. At first it was larger than at present, except at odd times, owing to curiosity. The numbers generally run between 70 and 120. When I began school I found it hard to get a class, after the first few days, but we “caught them by guile,” holding school on the path from the village to the sea, and the thoroughfare to their plantations at that time. Beside the attraction of the few hymns I had put together, I added showing pictures, and satisfying their curiosity by information about “the white man's country,” to the more dreary work of mastering the alphabet. The few

words I could say about the theme were usually linked to the hymns. By degrees we got a fair number of nice boys to attend with tolerable regularity. Progress was made.

In May, we all got shelter under the church roof, which was put up by the people. Now that it is finished, except the seating, it is rather a good building for a first one. Size (I think) about 30x28. Here we have held school regularly with varying success. For about four months now we meet twice a day.

Sabbath, July 29th, was quite a great day in our church here. The Dayspring was on her way to Ambrim, and we had on shore, Messrs. Milne, Lawrie, Michelsen, Mr. and Mrs. Murray and Mrs. Michelsen, besides natives of Aneityum, Fata and Tongoa. There was good attendance at church. Mr. Lawrie and I addressed them in the forenoon, and Mr. Milne baptized our little one (Mary Campbell). In the afternoon Mr. Michelsen spoke. Our people here were quite stirred up by it, and for about six weeks we had a large attendance at school, of men and women as well as boys. About 70 were attending. Then heathen feasts and new plantations took some away. Many of the men who attended made no progress in reading, but we hope learned some truths that will remain with them. The outward results of our school are, as yet, that about ten can read tolerably, while a good number of boys, two men, and three women know something of *syllables* as well as the A B C.

We have four boys living with us and giving fair promise. They have all come at their own request: “to be “missionary boys;” and on the clear understanding that they renounce all connexion with the heathens of the village.

I used to itinerate a good deal on the Sabbaths among the villages, speaking their language, and visiting by boat occasionally through the week. Lately, I have done very little itinerating on account of the disturbed state of the Island; but now that all is quiet again, I visit about among the villages to attend to the sick. Wherever we have gone to preach we have been well received, and have enjoyed very much the proclaiming of the glad tidings in these scattered villages to many who never heard the grand old story before.

BOAT'S CREW MASSACRED.

On the 24th of August, the boat's crew of a labor vessel, the *Levinia*, were mas-

sacred by natives of the tribe to the north of us. Two traders who were residing within the bounds of that tribe fled by sea, as their lives were threatened, and the day after (before news of the massacre had reached us), Mrs. Fraser and I were nearly led into an ambush while out walking, laid by some people from the same district, abetted by villagers not far from us, who are in the habit of hiring themselves to do such deeds. (They killed another trader since we came here.) The reason (?) of the massacre was revenge for the death of five men who had died in Queensland. The Lavinia or the murdered man had nothing to do with them at any time. The perpetrators of the deed were mostly bushmen. I had never seen them. The two villages of that tribe which I had visited had nothing to do with it. On the 11th of September a trader was murdered about six miles to the south of us for a like cause. Her Majesty's Ships Diamond and Dart were here shortly after, and a thorough investigation was made. The people to the north of us, not conceding to their demand for the instigator of the massacre had fire of their villages with fences and plantations destroyed, and a fine of muskets inflicted. The case to the south of us, after investigation, was referred to the Commodore. The Kulebo (north) threatened to make a night attack on the station after the men of war left, but have not come as yet, and we don't expect them now. One night there was an alarm, and the Burimba people turned out for our defence, but the alarm was false.

With the Dayspring I expect a supply of our Second Book, which Mr. Watt is very kindly printing for us. Besides Scripture narrative under the titles Yiova, Atamo, Nod, Yesu Krisito, it contains the first Psalm, the Ten Commandments, a dozen gospel texts, (Words of Jesus) and six hymns.

Very sincerely yours,
ROBERT M. FRASER.

THE TRINIDAD MISSION.

Annual Report of the Tunapuna School.

BY MISS SEMPLE.

It is not to be expected that I should have much to say about results in my first annual report, as my work is but be-

gun, though a review of the year presents many encouraging features, as regards our health, the interest which is taken in the work of the mission, and the attitude of the Coolies toward us.

I arrived here, as you are aware, on the 22nd of December 1882 in time to meet and be introduced to all the children of our four schools at a Christmas tree and festival. It was both a novel and pleasant sight.

On the 8th of January I entered formally upon the work as teacher of the Tunapuna mission school, with 30 pupils. I soon found, however, that management of a school here was very different from what it was at home. There you look for cleanliness, regularity, punctuality, and preparation of *home lessons* on the part of the pupil. Here we may aim at it but it is very difficult to attain.

I had got fairly installed, when Mr. Morton was obliged, from failing health, to quit his work and take a furlough, thus leaving me sole occupant of the field. This part of the plan of Divine Providence was little anticipated by any of us, and the separation was a great trial to me. I now felt, for the first time some of the stern realities of missionary life, cut off as I was from the endeared society of those Christian friends and surrounded by a degraded people. It is a great privilege to be under the inspection and tuition of those we confidently look up to; but an infinitely greater, that the meanness of us have access at all times unto Him, who alone can supply our need. When I reflected too on the new era that was before me, with all the new responsibilities it involved, I was ready to shrink from the thought of undertaking it; but I "committed my way unto the Lord," and can now say that He has more than once given me the shoes of iron and of brass. I had the intense happiness too of seeing that the work of the Lord was prospering in our hands. The Sabbath School numbered between 50 to 60. With the assistance of three of our young men, instruction was given in both English and Hindustani. In this work we missed Mrs. Morton, whose help was invaluable.

The day school progressed encouragingly. During the year I enrolled 104 pupils. Many of these were irregular in attendance as their parents were not careful to have them attend, and being fugitive in their habits, we found it difficult to get them to submit to the slight restraints of a school. Others again attend very regularly. Out of 222 days taught, one little boy made 221 days, and six

others made over 200. Who among our little boys, in the good schools and academies of Nova Scotia, has been in school 220 days during the past year?

In April, we had our examination for Re-Unit Exam. I presented 21 children before the Inspector, 19 of whom passed his examination as arranged by the Education Department; securing to us \$89.04.

It has ever been a difficulty with our missionaries to get the girls to school. This is because their prejudices are against it. I have two or three very clever little ones. When any of the parents visit the school, (and they do so frequently,) I like to show them the cleverness of these little girls in reading, writing, geography and arithmetic, as a proof that their doctrine of female stupidity is false. In addition to the general instruction given to the school the girls are taught sewing. This was voluntarily done by Miss Morton previous to their departure. Since that time I have taken it up. We would like to do more for our poor degraded sisters, for they are certainly very ignorant, and cannot do anything but cook their rice. They have not a second idea.

We had also an adult class, which met four evenings in the week, from 7 o'clock till 9. This class though small, I took much pleasure in teaching, they were all so anxious to learn.

As my assistant, Allah Dna was employed, the young man who had previously been the teacher in this school.

In addition to my own school work, I had to receive the weekly reports of all the other teachers, pay out their salary, and superintend the work of Curepe and Caroni schools as far as possible.

Almost every Sabbath afternoon I accompanied one or other of our missionaries to Arcaua where I spent half an hour with the children (some 30 in number,) teaching them English hymns, of which they are very fond, and on my return, once a fortnight to Orange Grove for the same purpose, where my monitor taught a class of about 20 children. Who would not be delighted to step in and hear these bright eyed boys. Moham medans and heathens, singing these beautiful hymns, "Jesus lover of my soul," "Jesus loves me this I know," "Jesus loves little children," "Saviour like a shepherd lead us &c."

Even if most sing with more sound than sweetness, some sing very well. They do not learn the words very quickly, but I try to make them understand the meaning of the hymns and remember them. How far the good words are tak-

en to heart who can tell?

Another very pleasant part of my work was visiting the people in the village, adjoining estates, and hospitals. In this I was quite in my element. It is one of the things that gives my real nature pleasure, and I need scarcely tell you that I found the people friendly wherever I went.

On the whole, therefore, I think we have great reason to thank God and take courage, and much to stimulate us to strive to live in the spirit of obedience to Christ's command, "Go ye and teach all nations."

Faithfully submitted,

A. A. SEMPLE.

Letter from Rev. K. J. Grant.

San Fernando, Feb. 14th 1884.

To the Secretary of the W. F. M. Society,
Pictou:

A few days ago one of our well-to-do shopkeeper's, Jaipargas Lal met with a Brahmin in train when going to Port of Spain. As is usual between converts and Hindoos a religious discussion came up.

1st. The Brahmin asked Jaipargas why is it that the Indians who have become Christians speak so much against the religion of their country and try to lead others astray with themselves?

Jaipargas replied, we know both religion now and we feel assured that though the Hindoo religion we are blinded so that one don't know our true place in the world, nor our true relation to each other, nor to that being who is above all. We are by it left in total darkness to the future.

Our country is great in extent, our mountains are great in height, our rivers are great in length, but we are a nation of slaves, other people rule over us, not because they are stronger or wiser or more numerous than we are, but because they have a better religion. They have one living God, who sees, and knows, and loves, and this God is brought near in one true incarnation, Jesus Christ. In his life here he showed that he was mighty and wise, and true, and just, and merciful just as God is. This incarnation brings God near to the Christian, it lifts man up near to God, makes man more than a man. It must be in this way that Christian nations that have no idols get so much power in the world.

2. But says the Brahmin if you wish to be a Christian don't trouble us, don't keep hammering away at us.

We must trouble you, there would be no pity in our heart if we kept quiet. Last week an English gentleman was burnt to death in a large hotel in Port of Spain. Had it been known that he had not escaped from the burning house what a desperate effort would have been made to get him out, they would have pulled him out of bed, and dragged him down stairs and by doing this they would show their pity and kindness. If we appear rough it is to get you out of the fire. The people are in a heavy sleep. They have eyes but they see not, and ears but they hear not, just like the idols they worship;

3. But says the Brahmin this is my luck, I am where God placed me, I was so born and I should not think myself wiser than my fathers.

Stop friend this is not true. If we are sick we take medicine to bring back health, if our property is in danger from thieves we carefully guard it, if we are poor we try to better our condition; in like manner in religion we must not say we will depend upon our luck, we should hear and remember and consider and pray for light, to find the right path. We are not machines, we are men. Don't say you must walk as did your fathers. You are not doing so. If your father did not go to school are you bound to remain ignorant of letters, if your father lived in poverty in a little hut, fit only for pigs, are you going to do the same though your money and good sense tell you, you should seek something better, if your father were blind will you put out your eyes so as to be like your father. Now in religion if your father was blind will you be blind also. How foolish! The light shines, brother, don't shut your eyes. You have a chance that our fathers had not. Jesus our Saviour, said to the Jews amongst whom he was born, this is your condemnation that light has come into the world, but you love darkness rather than light because your deeds are evil. So now our guilt is greater than our fathers because we have the light and our punishment will be greater too, if we continue in darkness.

4. But says the Brahmin, we did not as other Castes, we are the head, we are near the fountain and whatever low Caste people may do we must stand true.

Hear me, friends, if God made you different from other people you should be a different shape from other men, but by

the appearance you can't tell a Brahmin from a Chamar. Not only is his body like the body of those of lower Caste, but his conduct does not differ either. He will lie, and cheat, and commit adultery, just like others. We never mistake a horse for a cow, nor a lion for a dunkey, but we may readily mistake a Brahmin for a Chamar. We see a herd of cows in a pasture, some are red, some black, some white, others spotted, some fat, and some lean, but they are all cows, so men may be of different colors, may be in different positions but still all are men, "God hath made of one blood all people."

5. But, says the Brahmin, our nation must be the pearl of nations else why should all other people try to get us? The Mohammedans first came and tried very hard, and then Christians followed them and are now trying all over India to turn our people to this young religion. People dig in the rock, not for the rock but for the gold, people go down in the deep waters, not for the shell but for the pearl, and surely our nation must be the pearl of nations.

Yes friend what you say about pearls is quite true. Man in God's sight is a pearl, not his body but his soul. The value of the soul none can fix. No earthly thing can represent its value, but when by sin our soul was lost to buy it back God sent his own Son. The thing given for it, was not money, nor land, but the life of God's beloved Son. Jesus died for us, and he lives now to give Salvation to Englishmen and Hindoos, to Brahmins and Chamars. Friend will you make Him your Salvation? He now waits for you.

K. J. GRANT.

A father said to his son, who attended a Sabbath-school, and seriously thought of what he had heard there, "Carry this parcel to your uncle's." "It is the Sabbath," replied the boy. "Put it into your pocket," replied the father. God can see into my pocket," answered the child.

The American Board has voted to build the new steamer "Morning star" for its Pacific Ocean missions, as \$25,000 of the needed \$45,000 have been pledged.

It will surprise many to learn that the Mormon hierarchy had in the field last year more missionaries than the American Board.

WELL PUT.

BY REV. THEODORE L. CUYLER.

"My friend, I had hoped that before this you would have taken your stand for Christ." "So I would," replied the man frankly, "If I were not a coward." That foolish fear of facing the stare or the laugh of his companions held him back.

Mr. Finney once had an awakened sinner kneeling by his side, and as he repeated over the various surrenders to be made, he came to this one: "O God, I will serve Thee in my business." The man was silent; and when Mr. Finney asked him why he hesitated at this point the poor man stammered out "I'm in the liquor trade." He was not willing to give up the profits of dealing out death by the dram, and rising from his knees he went away, quenching the Holy Spirit.

All our congregations contain more or less persons who have at some time set their faces towards a better life, but have struck against some obstacle that has driven them back. Or else they have been held by one or more favorite and darling sins from which they are not willing to cut loose. Like the wife of Lot, they looked back, and soon fell back into a more hardened indifference than before. This is a dangerous process; it may be repeated once too often. Every unconverted person who listens to a faithful pulpit appeal, goes home the better or the worse. He or she has cast another vote, either for or against Christ. Every time you decide against Christ diminishes your chance of salvation.

"No man having put his hand to the plough and looking back, is fit for the Kingdom of God." The Greek word signifies "*Well put.*" It means firmly set; with a determined purpose. "*Well put*" with the face set like a flint towards the Lord Jesus Christ. Bunyan's pilgrim, when he stopped his ears and ran towards the wicket-gate, was well put for the way towards the Celestial City.

"I went to my room," said my old friend Malcom, "and fastened the door determining to remain till I had obtained the pardon of my sins and reconciliation to God." He made what he calls the "honest effort," and God took him at his word. He found peace, and on the next evening he rose and told his fellow-students (of Brown University) what a rich blessing Jesus had given to his soul. Other students were moved, and they too set

their faces Christward. Malcom was well put for the kingdom for when he locked that door, and vowed that he would never retreat he had already won the victory.

Perhaps some of those hearing me wonder why he or she makes no progress towards a better life. You often think about it, often make good resolutions, and perhaps some earnest prayers. Yet all the time you are holding fast to your sins, unwilling to cut loose from them.

I have seen a steamer at the wharf start its engine, and while the propeller was churning the water at the stern, the vessel did not move. A stout hawser held it to the pier; as soon as the rope was "cast off" the steamer started. That vessel was not "*well put*" for its voyage until it was detached from the wharf, and could use its motive power unhindered. I do not care what be the sin that holds you back, so that it keeps your soul from a full honest surrender to Jesus Christ. Cost what it may, make a clean breast of it in confession to God, and clean work of it in renouncing the sin. You cannot cling to your sins and cling to your Saviour too. Up to this time you have failed, and you will continue to fail as long as you try to "*serve two masters.*" At the very point where the Holy Spirit is pressing your soul up to a duty, there you must yield.

When Jesus pressed close on the young ruler with the demand to sell his estate and come and follow Him, the young man *drew back*. "*Sorrowful*" he may have been, but he would not cut loose from his selfishness. That poor, rich youth was not "*well put*" for the noble career of discipleship which Jesus held out to him. Compare him with Matthew the publican, who quitted his toll-booth, and found afterwards his place of *immortal honor in the fore-front of the New Testament.*

Sometimes a single passage of God's Word comes as a heaven-sent message for the emergency. Here is a text for you: "For the Lord God will help me: therefore shall I not be confounded; *therefore have I set my face like a flint,* and I know that I shall not be ashamed." As soon as you set your face towards Christ, you are a converted soul; as long as you keep it in that position, you are climbing heavenward. Let your hand be "*well put*" into His hand; let every footstep be "*well put*" in obedience to His commandments.

THE Children's Presbyterian.

PERSEVERANCE.

One step and then another,
And the longest walk is ended ;
One stitch and then another,
And the largest rent is mended ;
One brick upon another,
And the highest wall is made ;
One flake upon another,
And the deepest snow is laid.

Then do not look disheartened
On the work you have to do,
And say that such a mighty task
You never can get through ;
But just endeavour, day by day,
Another point to gain, [ed
And soon the mountain which you fear-
Will prove to be a plain !

LETTER FROM A PASTOR.

Dear Children :—

A few days ago I was reading a short account of the boyhood of John B. Gough. Gough you know is the great temperance orator of the United States and rose from hardship to his present high position. Let me tell you something of what he passed through and gather together a few leading points of his boyhood life.

The Bible tells us it is good for a man to bear the yoke in his youth. Gough did this. His home was a humble one in England, and when but a little boy he gleaned with his mother and sister after the reapers that they might have bread to eat. Sometimes he would clean knives and brush boots to earn a living. At an early age he had to leave home, cross the Atlantic, and face stern trial, suffering, and want he endured at times, and had to bear not a few burdens. God however was with him and what he passed through helped to mould and make him what he now is. He had a good mother. When twelve years of age he came to America, and his mother with tears in her eyes packed his little trunk putting a Bible and pinning these lines on a sheet.

Forget me not when death shall close
These eyelids in their last repose ;
And when the murmuring breezes wave
The grass upon your mother's grave,
O then whate'er thy age or lot
May be, my child, forget me not.

After he had earned a little money he brought his mother and sister to America, and on one occasion when they were without food, John went out one afternoon begging. A gentleman gave him a three cent loaf. Bringing it home his mother put the Bible on the rickety pine table, read from it, and then all knelt and thanked God for the precious loaf. His mother trained him in the fear of God and the training had a good effect.

He consulted his parents as to his plans. When he came to New York he was among strangers, and went into the country for two years to work. The work was hard and the wages low. Wishing to write home and having no money he sold his knife to pay the postage stamp. The letter was written in which he sought the advice of his parents about going to New York to learn a trade. He would not go without their consent. Their consent obtained, he came into the great city at midwinter, with no home, no-body to counsel with, and only fifty cents in his pocket. How often little boys and girls form their own plans and seek to carry them out without consulting father and mother. This is a very unwise course to follow. The wisdom and experience of parents is of great benefit to youth.

He struggled with poverty. He came to the United States poor, and the first night he spent in New York he was placed in an attic with an Irishman deadly ill. The second night the man died and the poor boy stayed alone with the dead till morning. At the end of three months through hard times he lost his place and the family had hard struggles. He and his sister could not obtain work and they had to move into a garret. Winter came on and sometimes they begged from door to door. More than once John walked miles into the country and dragged home

old sticks which lay by the roadside, for firewood. His coat was pawned that his mother, who was old and ill, might have some mutton broth. And one day while she was preparing a supper of rice and milk she fell dead.

Such, children, was the boyhood life, and the tale of some of the hardships and sufferings of a man who is now the greatest platform orator in the United States. What he endured prepared him for greatness and fitted him for his present sphere. God's blessing rested upon him, and though severely tried, good resulted. Seek to have the spirit of Jesus; enlist in his service, perform his will and no matter what you may pass through God will be glorified. D.

MR. MOODY AND HIS DAUGHTER.

Many inquirers (said Mr. Moody in a sermon at Philadelphia) are afraid lest they should not be able to keep from falling. Read to them Jude 24th: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." And Isaiah xli. 10th and 13th: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

One day in winter I went out with my little girl. I said to her, "Emma, you had better let me take hold of your hand." She said, "No; I had rather keep my hands in my muff; and she walked off very proudly. Presently she came to some ice, and down she went, and hurt herself a little. I said, "You had better let me hold on to your hand." She said, "No; but let me hold on to your finger." Presently she came to some more ice; she could not hold on to my finger, and down she went, and hurt herself still more. Then she said, "Papa, I wish you would hold on to my hand." So I took her wrist in my hand, and she couldn't fall

A NEW KIND OF EXERCISE.

In a Free Church Sabbath school in Scotland, a new exercise has been lately introduced. All the scholars who can write are invited to get a small paper book, and to write every week in it, as

carefully as they can, two verses of a chapter that is mentioned to them by the superintendent on the Sabbath before.

Each scholar is left free to choose the two verses that are to be written. The older scholars may write as many as four verses, while the younger ones may write only one.

Every month the books are to be handed in to the superintendent, who will correct them, write in two or three words his opinion of them, and return them with a card or small book by way of reward or acknowledgement.

This kind of exercise has the following advantage:—1. It gives the scholars a fresh interest every week in a part of God's word. 2. It exercises their judgement in selecting favourite or memorable verses of a chapter. 3. It tends to impress upon their memories and hearts what they write upon paper. 4. The books they fill with verses may be preserved by them as memorials of the Sabbath school, and may be useful to them in future days. 5. It gives an idea of their hand-writing and spelling which may lead to the improvement of both. 6. It is no great tax on the time or strength of the children, and is likely to be to them not a toil, but a pleasure; being, in fact, not a task imposed on them, but a work done of their own free will.

J. D.

YOUTHFUL PIETY.

It is of the highest importance that children should be trained to habits of religion, for the habits of youth cling to the man even down to the *sear* and yellow leaf of autumn. The boy is the father of the man. Education may do much; grace may do much. But the marked characteristics of boyhood come out in manhood. A fair boy, a manly boy, or a mean, tricky boy, usually carry those traits through life. A prayerful, religious, industrious girl, or a frivolous, hot-tempered, vain girl, will be much the same in advanced life.

The great majority of the faithful, devoted Christian workers in our churches to-day are those who gave themselves to Christ in youth.

The generous, whole-souled men of this generation were the open-handed boys of the last. The mean, stingy men we see about us were niggardly when they were young.

A business man was noted for his par-

simony. He was mean in small things and in large, in high things and in low. The half-cent always turned to his side of the bargain. But it was noted that his trait cost him more than it brought. One day an acquaintance was in conversation with another person. The name of this man was mentioned.

"Do you know him?"

"Know him! I went to school with him."

"What kind of a boy was he?"

"He was one of the meanest fellows in town. He used to sneak behind the school-house to eat his nuts and raisins, so as not to give the boys any."

As was the boy, so was the man.

Men converted in early manhood have lived for years a Christian life and then lapsed into the sins of their youth.

In one of our churches was a man in whose mouth guile was never found. He was pure in his utterances and guarded in his remarks. He seemed to have put a guard on his mouth lest he should sin with his tongue.

He was taken with a brain fever. In the midst of his delirium he used the most awful profanity that could be conceived. He swore terribly and constantly. His oaths were blasphemous. His family, his pastor, and his brethren were astonished and ashamed. Was the good brother a life-long hypocrite? Were his guarded utterances a pretence? Under the guise of fervent piety, was he a blasphemer? The disease passed away, and the sick man was seen in his accustomed places. He was the same quiet, pure-spoken and cautious man that he before had been. At length some of his friends spoke to him about his sickness; they told him how troubled they had been on account of his profanity. The poor man was overwhelmed with shame and sorrow.

"Alas, my brethren, alas! what has sin done for me? I was an ungodly boy; I passed my youth in folly and dissipation; my besetting sin was profanity; I swore more than all my associates. It is now nearly forty years since I uttered an oath or a profane word. I supposed that the habit was gone from me; but behold, the stain of sin, the leprosy, is still in my blood.

THE EMPTY CHAIR.

BY REV. ALEXANDER ANDREW, GLASGOW.

During the summer of 1876, I had the

great privilege of visiting Canada, and some of the States of America. After witnessing a great variety of sights all along a journey of fully four thousand miles, there was nothing impressed more than a vacant chair which I saw in Halifax, Nova Scotia. I was on my homeward journey from Baltimore. We reached Halifax early on Sabbath morning. The church we got into was Fort Massey, of which the Rev. Dr. Burns is minister; and at the close of the sermon he referred in very feeling terms to a sad catastrophe which had taken place the day before—the capsizing of a yacht in the harbour, by which three lives were lost, one of whom was a young man, a Sabbath-school teacher in connexion with the church. Great stillness pervaded the assembly, and considerable emotion was exhibited, as the good minister referred to the event, and expressed his sympathy with the bereaved widow.

After the church service, I was invited to attend the Sabbath-school at three o'clock, where, on the right hand of the platform, I saw a vacant chair, with eleven boys all gathered round it. Pointing over to it, the superintendent said, "That is the chair in which Mr. Tupper used to sit and teach his class." Nobody would sit in that chair that day. It was left to speak in the absence of him who was wont to occupy it, and it did make an impression on all who saw it. It spoke to the teachers, saying, "Work while it is day; the night cometh in which no man can work," and sometimes it comes with awful suddenness! And then to these eleven boys who sat round it, it seemed to call up all their teacher had spoken to them in former days, and charge them to lay it to heart, and if they had never decided to be the Lord's, to do so now. And this we tried to urge upon the boys, reminding them that as there were eleven true disciples, why should they not all become disciples of Jesus?—We left them in the hope that the Good Spirit would seal them as His.

But there is hardly any home in which there is not "a vacant chair." The poet Longfellow says:—

"There is no flock, however watched and tended,

But one dead lamb is there;
There is no hearth, howe'er defended,
But has one vacant chair."

THE EFFECT OF A KIND WORD

MARY RAY EARLE.

One summer evening a young man living in the town of—sat on the curbstone before a saloon in the main street. He had been drinking until sick, and then he was put out of the house by the saloon-keeper. And as he sat with his aching head between his hands, be'ching up the fumes of rum, many who knew him well passed by; but no friendly hand was held out to him, for he was looked upon by his former friends as "a hopeless case." And although respectably connected, all had passed him in disgust, as an object too low for their notice.

But by-and-by there came along an aged woman, whose warm heart was touched with pity at sight of the wretched man; and going close to him she laid her hand gently upon his shoulder, and as he turned his bloodshot eyes to her face the tears filled he own.

"Poor boy! poor boy! How sorry his mother will be!" was all she said as she tenderly smoothed the matted hair from his forehead, and then passed on. But what a revelation those few words were to the youth!

"Poor boy! poor boy! How sorry his mother will be!" kept ringing in his ear until he resolved to reform, and by God's help, he as for years lived a temperate life.

But that kind face he has never met since, although he has diligently looked for it among the aged mothers he meets in the street.

Kind reader, you may never know the good results of the words of sympathy you speak; then scatter kind words whenever opportunity occurs, especially to

"The young who have strayed
From the path where once they trod;
You may lead to the fountain of truth
again,
You may bring them home to God."

MISSIONARY NOTES.

The Presbytery Board of Publication Philadelphia has just made a gift of books to the amount of \$100 to the Boy's School in Tokio, Japan. This school is only nine years of age and is now called a college. A library of selected books is much needed and who can tell how much good may be done through this agency in the

rapidly moving country.

The new Morning Star the children's missionary ship for the Micronesia Mission is to be built in Bath, Maine. It is to sail for Honolulu, Sandwich Islands about November 1st and will cost \$10,000. Already the children through twenty-five cent subscriptions have raised \$3,000. Money is still flowing in and the whole amount will be raised. Children can do a great deal when willing to work for Jesus.

Ten years ago on the Fiji Islands the natives were constantly fighting with each other, dead bodies that had been buried ten or twelve days were dug up cooked and eaten, and limbs cut off from living men and women and cooked and eaten in the presence of the victim. The sick were buried alive and life and property were not secure. There are 80 inhabited isles and a church on each of them. Now not less than 900 Wesleyan churches are to be seen in Fiji and often crowded services. Schools are well attended and family worship in almost every house. What hath God wrought?

A meeting was held at London on the 12th March on behalf of mission work among the Indians in our own Dominion.

It was a crowded meeting and our late Governor General, Lorne, was chairman. More Missionaries are wanted to labour among the Indians in Ontario by the Church of England. There are only 15 missionaries to attend to 60,000 souls.

Twenty-five years ago in the Loyalty Islands, South Seas, a boat landed goods for the missionaries when the people came down fully armed with clubs and spears. To-day you may walk the length and breadth of Murray Island and find the people clothed and in their right mind with schools in every village. The Gospel has made the change.

Patagonia is the most Southern part of South America. In that country live a great many Indians who know nothing of Christ and salvation. When hungry they will kill and eat their old women before they kill their dogs. In no part of the world is man said to exist in a lower state than in Patagonia. The truths of the Bible however will raise them up, purify, and save them.

A little Hindu girl nine years of age writes to a little girl in New England as follows:—"I have come into God's family and am his child. I feel much pleasure. Jesus on me great great mercy has done, and on me great love does, and in my

mind such brings I to my people God's story of love, wish to tell that all my people in such darkness sitting, may see light in Jesus' faith." Pray children that many more boys and girls in India may be led to love Jesus.—*Com*

THINGS MONEY CANNOT BUY.

We sometimes think that money is omnipotent, that it can purchase for us every good thing. This is a great mistake. Money cannot buy the love. It often wins its semblance. Summer friends swarm around him who rolls in wealth, but the love of a mother, the fidelity of a father, the affection of a sister, the sympathy of a brother, the trust of a friend, are never bought with gold.

Money cannot bring contentment, and "Our content is our best having." Money alone, will not secure for us a good education. A rich man, who had neglected his early opportunities, was heard to say, sadly: "I would give all my wealth for a thorough education and a well trained mind." But his money and his riches were alike unavailing. Plenty of money will not of itself ensure culture and gentility, yet next to Christian graces and robust health nothing is so desirable as refinement, and pleasing self-possessed manners. The wealth of a Croesus could not give a peaceful conscience. Sin scourges the soul of the rich as surely as the soul of the poor. The poorest boy or girl, who has "always a conscience void of offence toward God, and toward men," is richer than the richest with a "conscience seared as with a hot iron." A good character is more precious than gold.

Yet money is not to be despised. If we have it let us accept it as God's gift, and use it, not so much for our own pleasure as for the benefit of others. If we have it not let us believe that for our good it has been withheld from us. But whether we have it or not, let us remember that it cannot purchase love, contentment, education, culture, refinement nor a good conscience, and that it will not secure for us either, purity, holiness, or heaven.—*Golden Hours.*

GOD HEARS.

King James I. was given to swearing and using improper language, for which he had been seriously reproved by the

pious and fearless John Welsh, a Scotch minister. The king could not but esteem him, and feared him not a little, although he disliked him. When Welsh was present he tried to govern his tongue in some degree, and if an oath escaped him when he thought Welsh might be within hearing, he would say to his attendants, "Is Welsh there? Do you think he heard me?" Do we remember that there is One who always hears every word we say?—Ezek. xxxv. 12, 13.

HAVE A SWEET VOICE, GIRLS.

Were half the pains which is taken to cultivate the voice in song bestowed upon its tones as used in speech, social intercourse, would gain a very great charm. We hear harsh, metallic voices, which are cracked, a discord running through their cadences. Nobody can be where a number of ladies are gathered without being struck by the lack of culture which is evidenced in disagreeable voices. A sweetly-modulated voice in conversation is delightful and restful. In educating the young, example is more potential than precept; and if mothers and teachers always spoke with gentleness, were careful to let their voice be clear and distinct, dropping from their lips like finished coin, a great benefit would accrue to the attractiveness of social intercourse.—*Sel.*

NOT A LIAR.

One day a little lad, having loitered on an errand, recollected himself and rushed back to his uncle's workshop—with all speed.

"Why are you running yourself out of breath in that manner," asked one of the men. "Tell your uncle the people kept you waiting."

"Why, that would be a lie!"

"To be sure it would, but what's the odds?"

"I a liar! I tell a lie!" cried the boy indignantly. "No, not to escape a beating every day. My mother always told me that lying was the first step to ruin, and my Bible says that a liar shall not enter heaven."

BEER.

Beer is regarded by many in this country as a healthy beverage. Let me give you a few of the ingredients used in its

manufacture. The alterations most commonly used to give bitterness are gentian, wormwood, and quassia; to impart pungency, ginger orange peel and caraway. If these were all there would be small need of warning the young against the use of beer on account of its injurious ingredients. But when there are added to preserve the frothy head, alum and blue vitrol; to intoxicate, coculus, nux vomica and tobacco, and to promote thirst, salt—then indeed does it become necessary to instruct and warn the innocent against the use of this poisonous beverage. Boys and girls, never touch it.—*Sel.*

HOW "NOT" TO GO ASTRAY,

A boy was being examined for admission to the church. When he had finished a modest statement of his loyalty to Christ and his acceptance of him as his Redeemer, he was asked how he expected to be able to keep close to his Saviour and not to be led astray. "I," said he, his face brightening, "I will just put my head in His and He will lead me right along." The boy had learned the lesson of complete submission to the Divine will, and under the guiding, parental care of God he felt that he could never lose his way. The highest type of spiritual life is found in those whose intercourse with God is unbroken and who dwell continually under the shadow of the Almighty. There the soul is safe; storms of doubt and despair may assail it, but its fortifications are secure. The Almighty is its protector, and against Him no assaults of the enemy can be successful.—*L. F. Hubbard.*

BE FIRM.

An English Admiral, who rose to his high station by his own steady exertions, used to be fond of relating that, on leaving an humble lodging to join his ship as a midshipman, his landlady presented him with a Bible and a guinea, saying, "God bless and prosper you, my lad; and, as long as you live, never suffer yourself to be laughed out of your money or your prayers." The young sailor carefully followed this advice through life, and had reason to rejoice that he did so; while thousands have regretted, when too late, they have pursued a different course.

Never let your honest convictions be laughed down! Be true to yourself, and in the end you will not only be respected by the world, but have the approval of your own conscience. See to it that whatever you lose, whether it be money, or place, or reputation, you do not lose courage, honesty, or truthfulness.—*Sel.*

JESUS AS A SON.

In his early life he illustrated the dutiful subordination proper in the child to the parent. Notwithstanding the urgency of his Father's business, which he cannot but anticipate even in boyhood, he went back from the temple and the admiring doctors with Joseph and Mary, and came to Nazareth and was subject unto them (Luke ii. 51.) There was no irreverence in his question. "Wist ye not that I must be about my Father's business? any more than in the words of John ii. 4, when rightly understood. So Luke is careful to tell us of the subjection. "The blossom of his inner life, which had opened and spread abroad its first fragrance in the temple, was to continue expanding it in the obscurity of Nazareth; and Mary was to wait eighteen years, keeping all those sayings in her heart, before any thing else unprecedented should occur." But the ineffably grave character of his work did not bury out of his sight the relationship ordained of his Father. Hanging on the cross, bearing a load the like of which never lay on any other, his eye found out the guardian of his early human life, and his wise foresight provided for her: "Woman, behold thy son!" To the disciple: "Behold thy mother!" And John, who had a good social position "from that hour . . . took her into his own home." O sons of self sacrificing mothers! now, perhaps, lonely, feeble and hungry for sympathy and affection, I do not say to you be manly, be grateful, be loyal, be tender, be chivalrous. All this one might well say. I say to you be Christ-like, and before you provide for yourself, and before you set up your own home see that there be shelter, love and care for her whom you learned, when you had learned little else, to call mother.—*Dr. John Hall in "Christian Home."*

What is resignation? Placing God between ourselves and our troubles.—*Madame Swetchine.*

PRESBYTERY MEETINGS.

Presbytery of Halifax.

The Presbytery of Halifax, met in Chalmers' Church, on Tuesday March 12, at 10 o'clock.

Rev. D. McKinnon's resignation of the congregation of Little River was accepted, the resignation to take effect the last Sabbath of April.

Mr. Layton was appointed to declare the congregation vacant on the first Sabbath of May.

An obituary notice of the late Rev. Samuel Bernard of Noel, was read and ordered to be engrossed in the minutes of Presbytery.

Prof. Forrest reported that, as appointed, he had moderated in a call in Chalmers' Church, and that the call had come out very heartily and unanimously in favor of Rev. John McMillan, B. D., of Truro. The call was sustained, and ordered to be forwarded at once to the Clerk of Truro Presbytery.

Dr. Burns reported from the Committee on the Augmentation of Stipends, detailing a list of deputations to visit the several congregations of the Presbytery. The report was adopted.

Mr. Morrison reported from the Committee on the book of rules and forms of procedure suggesting a number of changes. These changes were mostly approved by the Presbytery. The book with these suggested amendments and additions was ordered to be forwarded to the assembly's Committee.

Mr. McPherson reported from the committee on standing orders for the Presbytery. The report was, with a few small changes, adopted, and 100 copies of it are to be printed.

Commissioners to the General Assembly were appointed as follows: ministers, Rev. John Wallace, H. H. McPherson, Adam Gunn, T. H. Murray, Dr. Macknight Dr. Pollok, Robert Laing and A. B. Dickie. Elders, Dr. MacGregor, Prof. Forrest, Duncan MacGregor, J. K. Munnis, Henry Sutherland, J. S. Potter, G. M. Ewan (Yarmouth), and W. F. Meek (Shubenacadie).

Dr. Burns asked and obtained leave of absence for three or four months, that he may fulfil his appointment to the Pan-Presbyterian Council which meets in Belfast, Ireland, in the month of June.

The Presbytery asked for seven Catechists for the summer.

At the evening sederunt report on the state of Religion, and on Sabbath Schools

were read and considered. The reports were both good and spoke of progress. Twenty-six congregations have sent in Sabbath School returns. Five including stations are yet to be heard from. An interesting Sabbath School conference closed the day's work. It is gratifying to find increased interest in the work of Sabbath Schools. But considering the foundation-character of the work, there ought to be yet greater interest in it, and must be if the Presbyterian Church is to take her proper place in the evangelization of the world. The Presbytery adjourned to meet April 29th, at 10 o'clock, in Chalmers Church, Halifax.

ALLAN SIMPSON, Clerk.

Presbytery of Sydney.

This Presbytery met at North Sydney Feb. 19th, at 7.30 p. m.

The first business was visitation of the congregation which was found in a satisfactory condition. \$1386 were raised for all purposes during the past year.

Rev. G. Sinclair's resignation of the congregation of Loch Lomond and Framboise was accepted. A Committee was appointed to confer on arrears due by Mira Congregation. The Session of Mira asked for supply. The request was remitted to the above Committee to consider and report.

The Presbytery took up the scheme for the augmentation of Stipends and appointed a Committee to make arrangements for visiting the congregations in the interests of the Scheme.

Rev. J. Murray read the report of the Presbytery's Committee on Temperance, which was received.

Met again on the 20th at Little Bras D'Or for visitation and was pleased at the condition and progress shown.

Rev. C. McLean gave in report of mission work within the bounds.

Messrs Murray and McMillan were appointed a delegation to wait upon the Judge of the County Court in Cape Breton in the interests of the Canada Temperance Act.

Same day, p. m., Presbytery met at Sydney Mines and found matters in a highly satisfactory condition.

Mr. Forbes presented the Report of Committee on Sabbath-school, showing that 19 Sabbath Schools reported from 10 congregations within the bounds, having 125 officers, 1251 scholars (av. attendance 886) contributing \$140 to the schemes of the Church. Seven Bible-

classes reported an attendance of 4
The Report was received.

Mr. Gordon was appointed Interim Moderator of the Session of Loch Lomond.

Messrs Farquharson, Drummond, and Forbes, ministers, James Lawley, David McKeen, and D. Campbell, elders were appointed representatives to Assembly. Principal Grant was nominated Moderator for next Assembly.

Presbytery of Victoria and Richmond.

Met Feb. 12, & 13, at River Dennis and Malagawatch, for visitation.

Mr. McMillan preaches on alternate Sabbaths at each place (10 miles apart) in English and Gaelic.

The congregation was found to be in a prosperous condition, both in spiritual and financial matters. A new manse is building at Malagawatch.

Presbytery agreed to apply to the H. M. Committee for two Probationers and a Catechist.

The Augmentation Scheme was taken up and arrangements made for bringing it before the congregations within the bounds.

Messrs Roberts and McMillan were appointed as representatives to the General Assembly.

This Presbytery met at Mabou on the 25th of March.

After sermon by Rev. K. McKenzie, the Presbytery proceeded with the visitation of the congregation. They were gratified to learn that the various departments of congregational work, by pastor and other office-bearers have during the past year been fairly progressive, and that the congregation has continued to sustain its former reputation for liberality and promptitude in support of Gospel ordinances at home, and also for the Schemes of the Church.

The Augmentation Scheme was submitted to its favorable consideration by the several members of Presbytery present, and its claims urged.

The Presbytery appointed its next meeting on the 13th day of May next, at 11 o'clock, a. m., within the Hall at Whycomah.

K. MCKENZIE, *Clerk.*

Presbytery of St. John.

Met at Moncton Tuesday, March 12th.

The induction of Mr. Bearisto at Glassville was appointed for March 25th.

Dr. McCrae tendered his resignation of the Home Mission Committee of the St. John Presbytery.

Rev. J. C. Burgess tendered his demission of the congregation of Carleton.

Supplements were asked for Bocabec, Springfield, Chipman, Sussex, Nashwaak, St. Andrew's, and, if settled, for, St. James, Woodstock, and Hampton.

Presbytery of P. E. Island.

This Presbytery met in Zion Church Charlottetown on the first Tuesday of April.

Principal McKnight was nominated for Moderator of the next General assembly.

The following were appointed as delegates to Assembly. Messrs A. Munroe, K. McLellan, N. McKay, W. A. Mason, A. W. Mahon, and Malcolm Campbell, ministers; and Hon. D. Laird, Isaac Thompson, Archibald Ferguson, James Carruthers, Thomas McNeil, and Malcolm McDonald, elders.

Rev. J. McLeod, was appointed to moderate in a call at Cardigan and Dundas on the 16th inst.

Rev. E. Bayne accepted the call to the congregation of Middle Musquodoboit in the Halifax Presbytery.

The next meeting is appointed for the first Tuesday of May, in Zion Church.

J. McLEOD, *Clerk.*

MOODY AND SANKEY IN LONDON.

The work of the American Evangelists is still proceeding in London, with what steady intensity and persistent force which has been peculiarly conspicuous during their present campaign. Their work was passed quite beyond the region of occasional sensations, and has taken its place as a permanent factor in Gospel labours. The novelty wore off long ago, but the power remains and grows. Criticism may point out this or that blemish or weakness, but whatever these may be, it is evident they do not interfere with the success of the movement.

Mr. Sankey's tunes may be thin, childish, and run too much in the same strain; but they serve their purpose, for they lay hold of the ears and hearts of the multitude. They have a genuine pathos in

them, or a rousing vigour, which are the very things wanted for large assemblies. It they are very simple they are the more easily learned, and if the music is commonplace it touches more easily the common chords of the human heart.

It is in Mr. Moody, however, that the power of the movement really resides. It is certainly not to be found in his appearance, which is ordinary and heavy, nor in his utterance, which is rapid, thick and nasal. It is not in any superiority of intellect, for his mind, though vigorous is of the common order. He is not a genius, and he is not an orator.

What, then, makes him the man he is? It is the accumulated power of a life devoted to one distinct and definite task—that is, to bring men to a decision in the matter of their soul's salvation. He urges the point as one who really means it. There can be no mistake as to what he aims at. He does not speak for speaking's sake. He does not believe in some distant or possible conversion. He tries to get hold of the very men and women before him, and to bring them there and then to the Saviour's feet. It is seen at once that he has been at this all his life. The anecdotes he tells are incidents in his own career, and relate to persons with whom he has been dealing urgently and directly. There is a wonderful pathos in real life. The faith which animated him in entering on his labours for soul-winning has grown stronger and stronger through his gathered experience. He speaks in the power of that faith, and consequently in the power of the Holy Ghost.

Many minor things contribute to his success; his good sense, his strong will, his quick decision, his faculty for organising, the union of Christians to welcome and support him in his efforts, the eager anticipation, the sympathy of numbers, and other things that might be mentioned. All of these have their value, but we believe the real secret lies in his devotedness and faith, his directness and simplicity, all sustained and rendered efficacious by the sustaining power of the Holy Spirit.—*English Pres.*

The only way of conquering sin is to fall wounded and helpless at the Redeemer's feet.—*Fletcher.*

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of the Spirit of God.—*Spurgeon.*

THE NEED OF MISSIONARY WORK.

1. The heathen are conscious of sin. Their religious works contain affecting confessions of sins and yearning for deliverance.

2. The heathen feel the need of some satisfaction to be made for their sins. They have devised many penances and self-tortures. These do not give the conscience peace.

3. The heathen need a Divine Deliverer, one who can make the satisfaction and inspire the peace.

4. There is a command in the New Testament to go and disciple all the heathen nations in the name of this Deliverer.

5. This command emanates from the Supreme Authority.

6. This command is addressed to all living Christians in every age until every human being is converted.

7. The missionary spirit is the spirit of Christ the soul or the church that does not possess it is dead.

8. If we love the person of Christ we shall desire that His glory shall fill all lands.

9. If we love the truth of Christ we shall be intent on its proclamation till every false religion is vanquished by it.

10. Our lineage is heathen. The missionary enterprise rescued us from paganism. Gratitude for our own emancipation and love for our brethren, the heathen of all countries, should move us with a mighty impulse to engage in the mission work.

11. Success is certain, the Lord has promised it, the apostles illustrated it.

12. Duty, love, success—these are three magic words. Let us grasp the idea they suggest, and pray and work for all men, at home and abroad, until the church absorbs the whole world and rises up into the millennial glory.—*Henry M. Scudder, D. D. in the Aprance.*

If you would be humble and know what you want Christ for, never think how much you have done, but how much you have left undone. On the other hand, make not what Christ has done for you a pretense for doing less than you might.—*Rev. T. Adams.*

A PLEA FOR OUR BROTHERS.

BY ELIZA CARROL SNELL.

If you saw your brother dying—
If you saw him all but lost—
Would you stop to think and reason?
Or to reckon up the cost?

Would you say your time was precious?
Would you turn from him away?
If he cried out: Brother, help me!
Would you coldly answer: 'Nay?'

No; your heart would fill with pity;
You would give of all you have;
It by giving, you might rescue
Your poor brother from the grave.

Tell me; are not all men brothers?
Did not one God make us all?
Is there not one loving Father,
Watching over great and small?

Let us strive to help our brothers,
Groping in the gloom of sin:
He shall wear a crown of glory,
Who to Christ one soul shall win.

Let us try to save our brothers,
Let us hearken to their cries;
Jesus will reward our labors,
He will help us from the skies.

If ourselves we can not labor,
'Mongst our brothers far away;
We can help to send them others—
We can work, and watch, and pray.

When from ocean unto ocean,
Ev'ry man shall know the Lord,
We shall then, indeed, be brothers,
Worshipping one gracious God.

The Power of Habit.

There was once a horse that used to pull around a sweep which lifted dirt from the depths of earth. He was kept at the business for nearly twenty years, until he became old, blind, and too stiff in the joints to be of further use. So he was turned into a pasture, for left to crop the grass without any one to disturb or bother him. But the funny thing about the old horse was that every morning, after grazing awhile, he would start on a tramp, going round and round in a circle just as he had been accustomed to do for so many years. He would keep it up for hours, and people often stopped to look

and wonder what had got into the head of the venerable animal to make him walk around in such a solemn way when there was no earthly need of it. But it was the force of habit. And the boy who forms bad or good habits in his youth will be led by them when he becomes old and will be miserable or happy accordingly.

A REMARKABLE TREE.

There is a singular tree in Cuba—the yaguey-tree—that affords striking illustrations of the progress and fatality of sin. This tree begins to grow at the top or midway of another tree. The seeds carried by a bird or wafted by the wind, and falling into some moist branching part, takes root and speedily begins to grow. It sends along a kind of thin string-like root down the body of the tree that is occupied, which is soon followed by others. In course of time these rootlings strike the ground, and growth immediately commences upward. New rootlings continue to be formed and get strength, until the one tree grows as a net with the other inside. The outside one surrounds and presses the inner; like a huge girdle of snakes, strangling its life and augmenting its own power. At last the tree within is killed and the parasite that has taken possession becomes itself the tree. What a picture of the enslaving and fatal power of sins it attaches itself to a man, and with his consent is allowed. It may have a small beginning, but soon binds him as with cords, gains increasing mastery, and presses upon his very life. He is held in fetters by its power till at last the tyrant overcomes the victim, and triumphs over its prey.

A Little Higher than Tadpoles.

Thomas Carlyle happened to be present when a number of so called philosophers and scientific men were airing their opinions. The doctrine of "evolution" had been asserted with much confidence; and under the supposition that he was a sympathizer, and not at all fettered by religious scruples, he was challenged to deliver his opinion as to this modern theory of the origin of man. Gathering himself up, and speaking in a tone that silenced laughter, Carlyle replied:
'Gentlemen, you, make man a little higher than the tadpoles. I hold, with

the prophet David—"Thou madest him a little lower than the angels."

God's word teaches that man has fallen from a high estate, but offers him a hope of rising again, and being made partaker of the Divine nature. Man's unbelief says that man has climbed up from the tadpole, and goes down again into the dust of utter forgetfulness, and then asks. Is such a life worth living?

The New Morning Star.

The American Board of Foreign Missions has had four vessels in its its foreign service, the first being a small craft of thirty-nine tons, which sailed from Boston in January, 1826, reaching Honolulu the next October. It was in use some thirty years, when a larger vessel being needed, the first *Morning Star* was built in 1856, the entire cost being furnished by the Sunday-school children of America. In 1866 she was sold and her name changed to the *Harriet Newell*. The present *Morning Star*, a vessel of 181 tons, was built at East Boston and sailed in 1870. She is still in use among the Pacific Islands. This too was built by the Sunday-school children. So much have the Board's missions increased in that quarter, that a new vessel with steam power has been thought necessary, to cost \$45,000. Again the children have been appealed to, and already \$25,000 have come in. The Board have decided to build, and this will be the third *Morning Star*.—*Evan*.

WHAT A CHURCH MEANS.

A crew of sailors who, to use their own phrase, "Did not take any stock in missions to the cannibals," by a somewhat rough experience changed their minds.

Cruising among one of these Pacific groups their vessel struck a reef and foundered. There was no alternative but to take to the boats and row ashore, although, according to their information, it was a choice between the sharks and the natives. The part of the coast where they landed happening to be uninhabited, they hid themselves in a hollow until it became necessary to procure something to eat, even at the risk of being eaten themselves. At length one of the boldest ventured to climb to the top of a hill, where he could look over into the popul-

ous valley beyond. All at once his fear-stricken companions saw him spring to his feet and swing his hat, shouting, "Come on, boys, I see a Church!"

BEARING ONE ANOTHER'S BURDENS.

Dr. Howard Crosby speaks on bearing one another's burden thus:

"Sickness, ignorance, perplexity, and bereavement are burdens which we can alleviate. No matter how unworthy a man may be, he should have our sympathy if he is suffering. But some people get into the habit of talking sympathy who never feel sympathy. They say they are very sorry that Mrs. A—has been so unfortunate, and yet they take a great deal of satisfaction in saying so. They talk sympathetically with Mr. B.—, who has failed in business, and hasten to his forced auction to buy his new piano for \$50, and bid a shilling per yard on his Brussels carpet. They are sorry Mrs. C— is so poor, but they never buy anything at her shop without beating down the price and making her wait two or three months for the money. No ill-timed curiosity, or unseemly officiousness carries the Christian to the house of mourning. His lips bear no frigid axioms. He may be cheerful, nay, he ought to be cheerful, but with a cheerfulness that is not incompatible with sympathy and sorrow.

MENTAL EFFORT HEALTHFUL.

A correspondent says on this subject: After an experience of thirty years in colleges, I have to say that I have never known or heard of a break-down in health that could be traced to study. I know a few that were caused by rum, and a few more that had their cause in the kitchen. I broke down myself in the last way. During the last thirty years I have habitually done five times as much mental work daily as I did in college, and I have found my brain-work healthful. Whether boys are to study Latin or German, they must be judiciously fed, and led to form wholesome habits in eating. Chronic indigestions must be promptly treated, just as the cases of other people. But I am confident that there is no healthier work in the world than brain-work for boys or men.—*Sel*.

Britain.

Of 171 students in attendance at the Free Church training college, Edinburgh, 150 are pledged abstainers.

An organ, the first in the Free Church in Scotland, has been erected in Strathblane church, in the Presbtery of Dunbarton.

The Duke of Westminster continues to close public houses on his property in London as the leases fall in. Already between forty and fifty have been suppressed.

The income of the United Presbyterian Church of Scotland for foreign missions during the year just closed has been £31,224. The English Presbyterians during the same period raised £ for their China mission £8,000.

There are 125 licensed distilleries in Scotland, to say nothing of the illicit stills that are in active operation. Argyleshire heads the list with thirty-five distilleries. Last year from Cambletown alone 1,400,000 gallons of whisky were exported.

When the London *Missionary Herald* of the British Baptists lately announced that the Society had decided to send fourteen new missionaries to China, the whole of the \$10,000 required was contributed by friends in Bristol.

On a recent public occasion Sir Alexander Arbuthnot, K. C. S. I., said, "the working classes alone spent on drink more than the entire agriculture rent of the kingdom, and that this fact conveys a melancholy and startling picture of the existing state of things."

The Presbyterian Church of England is making a special effort to raise a fund of £25,000 to encourage and aid local movements for the formation of congregations and the building of churches. It is proposed, if possible, to raise the £25,000 in five years.

Asia.

The older churches of Amoy, China, in connection with the London Missionary Society, have begun missionary operations on their own account.

The converts last year in Japan were almost as many as during the first twenty years of missionary work in that land.

In the church edifice at Komatsu, Japan, are two hundred stones which were once used as missiles against the Christian missionaries when they first began work in that city.

The Rev. D. Clough, of the Telugu mission of the Baptist Missionary Union, the mission where there have been such wonderful accessions to the church since the great famine year in India, has returned to this country. Last year there were about 2,300 admitted to the churches.

Looking out upon the mission field of Northern Persia we see forty missionaries occupying the chief centres, and about a hundred stations clustered around. There are nearly two hundred native assistants aiding to man these centres and out-stations, and nearly two thousand communicants located at these points, so as to form an excellent leaven for the whole mass. And there is an open door to the gospel in every house in all this great field.—*Phil. Press.*

Europe.

The Free Church Presbytery of Italy is to build a church edifice adjoining the Barberini Palace in Rome.

There is less liberty in Turkey for Protestant missions than formerly. The Sultan seems embittered against other nations, and is also placing greater restrictions than formerly upon his subjects who profess the Armenian or Nestorian faith.

Besides her seventy seven mission stations in the Indian Peninsula, Elba and Sicily, the Waldensian Church has now two representatives in South America; one is among the heathen in South Africa; and now Switzerland invites help from them in the cantons of Ticino and the Grisons, who are Italian in speech, if not in nationality.

Pastor Fliedner, of Madrid, Spain, is making an earnest appeal for the Protestant Church in Spain—as he terms it, the youngest and feeblest child of the Reformation. The very words he uses in his appeals—Protestant students—is indicative of a mighty triumph when young men of education and status will go through a university course to fit them for preaching the gospel, and holdily avow themselves Protestants.—*Phil. Pres.*

While the Mormon problem is being discussed by the politicians and moralists of the United States, the different sections of the Church are not remaining inactive. Among the adherents of Mormonism in Utah are 50,000 of Scandinavian and Lutheran stock. A special effort is being made to restore them to Christianity. The Presbyterians are working through Norwegian evangelists. The Methodists have appointed a Norwegian missionary to Salt Lake, where he has erected a church edifice and opened a school. The Swedish Lutherians have sent a minister who has gathered a congregation, and a Danish Lutheran clergyman will soon commence operations.—*Sel.*

THE IMPORTANCE OF LITTLE THINGS.

All the external details of a holy life may be divided into great and little things. We are wont to class amongst the first such good works as meet the eye—the conversion of souls, teaching and preaching, visiting persons and hospitals, founding charitable institutions, also great fervour in religious exercises, unsparing fatigue in the glory of God, or unwonted austerity.

Then, there are what we call little things, such as punctuality, modesty, watchfulness over the senses, diligent observance of rule, perfect obedience, a gentle voice, even a staid habit of moving, of sitting—the power of keeping from restlessness, of shutting doors quietly, and numberless little trifles.

Now, most people think a great deal of those greater matters, while they neither prize nor practise these which they call little things; not unfrequently, indeed, we hear those who study such trifles accused of narrow minds or excessive scruple, but it is a great mistake to fancy that attention to trifles in the spiritual life is unnecessary, or that God's glory is only promoted in great things; it is often harder to serve Him well in seeming trifles than in those we call great.

It requires far more vigour and energy to conquer one's self in little things than in some great matter, which, occurring perhaps but once in a lifetime, calls forth all one's courage and resolution, whereas little things are continually pressing on us, requiring a sustained effort. Punctuality, self possession, modesty, are equality duties at all times, and there is no dignity or excitement about them to car-

ry us over the difficulty.

Then, again, there is but little external help in the victory we obtain in such matters; there is neither credit nor fame to be won by them, while the more showy external works are known and praised of men. Besides, there is a good deal of weariness and vexation attending a diligent perseverance in these seemingly trifling matters. It is movements and wandering glances, to keep watch over our tongue, and practise strict self-control in a number of minute details, there is nothing to gratify self-love in such petty aims. It is far harder to bear than to act, and thus a holy man hath said that "endurance is the perfection of strength."

Great occasions, of conquering self are rare; real persecutions, profound humiliations, excessive toil or privation, come but rarely, and do not involve entire subjection of self-will as the never-ending daily duties of Christian life; accordingly, we find people who have achieved some hard thing giving way weakly under trifles; ready to perform great external works, but incapable of enduring a life of rule; practising severe bodily austerities, but giving undue licence to their tongue; bearing real persecution, but keenly sensitive to a sharp word. Such persons may go bravely through severe temptations, and fall helplessly under some trifling assault; they will dream great things of all they would bear, even to death for God's sake, thereby fostering vanity and self-conceit, and all the while they cannot put up with a disagreeable remark. No doubt it is easier to make one rare great effort than to keep up the ceaseless struggle against self involved in what are called little things.—*Pres.*

The London Church Missionary Society reports that a bribe of £5000 was refused by a native Christian in India. His old invalid aunt came and embraced his feet saying, "I will give 50,000 rupees to you this moment if you will only come with me and promise not to be a Christian." He answered her, "I cannot sell my soul for money."

The worst things are the abuse and perverted application of good things.—Abused intellectual gifts make the dangerous villain; abused sensibilities make the accomplished temper; abused affections engender the keenest of all misery.—*McCosh.*

THE PRESBYTERIAN REVIEW for April is to hand, and contains the following articles:—

1. Rev. Dr. James Richards and his Theology by Prof. R. B. Welch.
2. The Ontological Argument for the Divine Existence by Prof. Wm. G. T. Shedd.
3. The Unity of the Apocalypse by Rev. E. B. Warfield.
4. The Consensus of the Reformed Confessions, by Prof. A. A. Hodge.
5. Dr. Stanton on "Healing through Faith," by Rev. Dr. Vincent.
6. Notes and Notices.
7. Reviews of Recent Theological Literature.

The present number like those of the past comes freighted with rich and valuable matter. Each article has its points of special excellence. Dr. Hodge's article is timely in these days of agitation for new and shorter creeds, and the name of the author is in itself a guarantee of the high character of the work. Dr. Vincent's reply to the article of Dr. Stanton on "Faith Cure," which appeared in the January issue of the Review, and which from its point of view was an able advocacy of "Healing through Faith," is "weighty and powerful."

NOTES AND NOTICES consists of a series of short and valuable articles on current Theological subjects.

REVIEW OF RECENT THEOLOGICAL LITERATURE cover 25 pages, and contains critical notices of all the more important literary works recently published more especially those of a Theological character. These reviews are of great value to Bible Students as a guide to the purchase of books.

The Presbyterian Review is published by Anson Randolph & Co., New York. Price \$3.00 per annum, 80 cents per number.

We picture death as coming to destroy, let us rather picture Christ as coming to save. We think of death as ending, let us rather think of life as beginning, and that more abundantly. We think of losing; let us think of gaining. We think of parting; let us think of meeting. We think of going away; let us think of arriving. And as the voice of death whispers, "You must go from earth," let us hear the voice of Christ saying, "You are but coming to Me!"—*Norman McLeod.*

HEARING AND DOING.

A poor woman once went to hear a sermon in which the minister spoke of false weights and measures, and the sin of using them. Being questioned as to what she remembered of the sermon, she said she had forgotten much that was said. "But," she added, "one thing I remembered—I remembered to go home and burn my bushel." So should we burn, or root out, our sins that are exposed in the Word. Let us bless God for the faithful Word, receive it in our hearts, obey it continually, and set it forth in lives of practical piety.

A mother had taught her little girl to pray for her father. Suddenly that father was removed by death. Kneeling in her sorrow at her mother's side at evening the child hesitated, her voice faltered and glancing into her mother's eyes she sobbed, "O mother! I cannot leave him all out. Let me say, 'Thank God I had a dear father once,' so I can keep him in my prayers." How sweetly she honored her father's memory by her tender love.

Christianity is not an insurance operation, simply to take care of a man when he dies. It is to teach us how to live.—*Rev. Dr. Meredith.*

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BOOK NOTICES.

A CHRISTIAN HOME,—How to make and to maintain it, by Rev. John Hall D. D., New York. Published by the American School Union, 1122 Chestnut St. Philadelphia, 10 Bible House New York. Price \$1.00. or gilt \$1.50. This is one of the best and most useful of the many books that are streaming from the Christian press of the present day. The name of the writer is in itself a guarantee of the excellence of the work. It consists of twelve chapters. I. The family. Its early history. II. The New Testament light in the home. III. The Ethics of the home. IV. Wise Choice. V. Mutual help and care. VI. The lights and shadows of home life. VII. Development of the family life. VIII. Home government and training. IX. The worship of the Home. X. Secondary elements (friends &c.) in the true home life XI. Enemies of the home. XII. Our Fathers House, the heavenly house. The titles of the chapters, however, give but a poor idea of the book which in its fullness, comprehends all that relates to making and maintaining the Christian home. It speaks the "words of the wise," about marriage and married life, about the duty of children to parents and parents to children, about home life in all its aspects. It treats of things secular, and things Spiritual. There is scarcely a step in life connected in any way with home, but there is here a word in season concerning it. If there were a copy in every family, "the world would be better for it."

Late issues of the Presbyterian Board of Publication, sold by MacGregor & Knight, are,

UNTRY DODGE,—by Kate W. Hamilton, a story of a motherless little girl in humble life, who in spite of many difficulties followed her saviour and did a good work. It is a picture of the practical outcome of the religion of Jesus, showing that His service consists not in seeking great things but in doing faithfully "that which our hand findeth to do." Price \$1.25.

OUR GEORGE, or how to grow wise, laugh, listen, ask questions, remember, by Mrs. Helen E. Brown, author of Little Lights, Beautiful hands, a good story for boys. One in which the story does not crowd out of sight the teaching which it is intended to give. Price 85 cents.

LITTLE HANS AND HIS BIBLE LEAF, by Franz Hoffman, translated from the German by Louise Seymour Houghton, author of David Livingstone. The Sabbath

month &c, a story of the conversion and reformation of a headstrong German boy. Price \$1.00.

RESPECTABLE KILLING
TRADE.

There is an old fable that says an Irish minister was riding along one day, when he met Satan, who wanted to make a bargain with him for his soul, and promised he would do any three things the minister required as his part of the agreement, if the minister would surrender. They came to terms, so the fable goes, and Satan asked, "What is the first thing?"

"I want you to make a road through that bog. I have to travel around it and it is very disagreeable."

At the end of a month Satan reported that the first condition was fulfilled, and a road has been made through the hitherto impassable bog.

"Now," said the minister, "I want you to make a road through that high and steep mountain. I have to drive over it and it is hard travelling."

The fable says that Satan made the road and came and told the minister, and asked him what was now the third to be done.

"I want you," said the minister, "to find me a good Christian man that keeps a liquor saloon."

"You've got me there, old fellow!" said Satan. "That's something I can't do. There never was such a person."

So Satan was defeated, and the minister got the best of the bargain. But Satan told the truth; a man of good Christian character has to be found in business somewhere outside of a liquor saloon. That's so. The two things don't go together.—*Sel.*

Our life must be given to God, as well as our heart; it is not giving too much to give Him both.—*Fenelon.*

Four things come not back—the spoken word, the sped arrow, the past life the neglected opportunity.—*Hazlitt.*

As a needle in a compass trembles till it settles in the north, so the heart of a sinner can have no rest but in Christ.—*Dyer.*

TRAINING CHILDREN.

We sometimes hear it said: "I don't want to compel my child to attend church; I am afraid it will give him a distaste for it when he grows up;" and by the same rule, for the same reason, the reading of the Bible, the Sabbath-school lesson and the observance of the Sabbath are not required.

It is to be remarked, however, that the principle, or theory, is not applied to the work of the public school, the house, the farm, the shop. On the other hand, it is thought that the study, the work, the occupation of early life, is that which will be most likely to engage the attention and fill the ideal of the grown man or woman. The mother who requires and compels her daughter to spend two hours a day at the piano, does not require her to spend an hour and a half in the house of God, in attendance upon public worship, for "fear she will not love to go to church when she is grown up." The father who requires his son to follow a plow or handle a mechanic's tools during the six days of the week, is fearful that, if required to attend the Sabbath-School, or the public worship of the Sabbath, he may get a distaste for it. And so the daughter and the son grow up with no love for God's house, no idea of the sacredness of holy time, no knowledge of God's holy word; and father and mother perhaps wonder how it can be, and mourn over the waywardness of their children, asking brethren and sisters to pray for them.

Mrs. Harriet Beecher shows the fallacy of the theory that a strict observance of the Sabbath begets a distaste for it, when, speaking of the strictness with which it was formerly observed in New England, to the question whether it did not beget such a distaste, she replies "No, it did not," and adds.

"The effect of the system was to ingrain into our character a veneration for the Sabbath which no friction of after-life would ever efface. I have lived to wander in many climates and foreign lands where the Sabbath is an unknown name, or where it is only recognized by noisy mirth; but never has the day returned without bringing with it a breathing of religious awe, and even a yearning for the unbroken stillness and the simple devotion of the Puritan Sabbath.

Prayer is not conquering God's reluctance but taking hold of God's willingness.
—Phillips Brooks.

ONLY ONE DAY AT A TIME.

A certain lady met with a very serious accident, which necessitated a very painful surgical operation and many months' confinement to bed. When the physician had done his work and was about taking his leave, the patient asked, "Doctor, how long shall I have to lie here helpless?" "Oh, only one day at a time," was the cheery answer: and the poor sufferer was not only comforted for the moment, but many times during the succeeding weeks did the thought, "Only one day at a time," come back with its quieting influence. I think it was Sydney Smith who recommended taking "short views" as a good safeguard against needless worry; and One, far wiser than he, said: "Take, therefore, no thought for the morrow. Sufficient unto the day is the evil thereof."—Selected.

CLOSE QUESTIONS.

Your tempers—how are they? Do you become impatient under trial, fretful when chided or crossed, angry, revengeful when injured, vain when flattered, proud when prospered, complaining when seemingly forsaken, unkind when neglected? Are you subject to discontent, to ambition, to selfishness? Are you worldly, covetous of riches, of vain pomp and parade, of indulgence, of honour or ease? Are you unfeeling, contemptuous of others, seeking your own, boasters, proud, lovers of your own selves? Beware! These are the sediments of the old nature. Nay, if they exist in you, in however small a degree, they are demonstrative that the old man of sin is not dead. It will be a sad mistake if you detect these evils within, and yet close your eyes to them, and continue to make professions of holiness. These are not infirmities; they are indications of want of grace.—Bishop Foster.

Dr. Deems, of New York is authority for the following:—"Last week a gay and beautiful actress was soliciting a member of our church to attend her performance. When the lady positively refused on the ground that as a church-member she could not go, the young actress applauded her and made the statement that whenever she was on the boards and saw a church-member in the house she despised that person as a hypocrite.