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

The Maritime Presbyterian.

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HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

WE PREACH CHRIST AND HIM CRUCIFIED.

APRIL, 1886.

FAMILY WORSHIP.

On the subject of "Family Worship" Canon Liddon remarks:

There is one mark of a household, in which God is known and loved, which is too often wanting in our day—I mean the practice of family prayer. Depend upon it, the worth of a practice of that kind can only be measured by its effects during a long period of time; and family prayers, though occupying only a few minutes, do make a great difference to any household at the end of a year. How, indeed, can it be otherwise, when each morning, and perhaps each evening, too, all the members of the family, the old and the young, the parents and the children, the master and the servants, meet on a footing of perfect equality before the Eternal, in whose presence each is as nothing or less than nothing; yet to whom each is so infinitely dear that he has redeemed by His blood each and all of them? How must not the bad spirits that are the enemies of pure and bright family life flee away—the spirits of envy and pride, and untruthfulness and sloth, and the whole tribe of evil thoughts, and make way for His gracious presence in the hearts of old and young alike, who, as He brings us one by one nearer to the true end of our existence so does He, and He alone, make us to be "of one mind in a house," here within the narrow presence of each home circle and hereafter in that countless family of all nations, and kindreds, and people, and tongues, which shall dwell with Him, the universal Parent, to all eternity.!

CRITICISING OTHER PEOPLE.

I have in my mind a certain family in which this pernicious habit was indulged, and nearly every one of the children only too faithfully reproduced in their lives the models of the originals. Nothing was too sacred to escape their censure or ridicule; the neighbors were subjected to every species of criticism. All this much-to-be-pitied family grew up to be despised and spurned by all right-minded people. Dear mother, let me whisper a warning and tell you the cause of this moral devastation. It was the mother.—*Household.*

Little omissions of duty, little acts of disobedience, as they may seem to us, may prove a great hindrance along our path.

REDEEMING THE TIME.

Many a young man has been tempted to neglect present, commonplace duties under the thought of husbanding his energies for the doing of some grand and brilliant service when the coveted opportunity shall come. Such a one is the victim of a serious self-deception. There is no likelihood of his ever enjoying his anticipated opportunity; but even if it should arrive, he is doing all that he can in the meanwhile to render himself incapable of embracing it, at least in the proper spirit. It is by means of the most careful attention to the will of God in the ten thousand trifles of daily life that a man is educated into that spirit of devout obedience which fits him for the higher walks and the wider fields of service.

In fact, almost everything may be made a snare to entrap Christians into procrastination. Even penitent sorrow for the loss of past time may be so perverted. Our life on earth is really so very brief that it affords us nothing more than opportunity for doing our appointed work; and though it permits us all that we need for the exercise of true repentance, it cannot spare us a single hour for the indulgence of morbid self-upbraidings over the wasted past. It is possible for a man to so bewail the lost past as to repeat the sin he is bewailing by losing the present also.

"Quick, quick!" were the words adopted by good Bishop Jewel for his motto; and by seeking to live in the spirit of them, he compressed more active work into a single year than many do into an entire life. Richard Baxter, too, feeling as if the hand of death were already laid on him, and desiring to do what he could while his brief opportunity was left him, lived with an intensity of devotedness which made his single life more fruitful than the lives of a hundred of ordinary Christians. Of Bishop Hooker it is said that he was "spare of diet, sparer of words, and sparer of time." In this same rigid economy of time lies one of the chief distinguishing marks between the great mass of commonplace disciples and the mighty men of faith who serve God efficiently in their generation. No procrastinator does much for Christ; no procrastinator enjoys much of Christ.—*Chris. Weekly.*

Happy the child who sows the good and the true. The harvest will not fail him.

THE MARITIME PRESBYTERIAN.

Vol. VI.

APRIL, 1886.

No. 4.

STATE OF THE FUNDS, 'APRIL 1, 1886.

FOREIGN MISSIONS.	
Receipts	\$11231.49
Expenditure	15122.39
Balance due Treasurer April 1st, 1886,	\$3890.81
"DAYSRING," ETC.	
Receipts	\$3838.81
Expenditure	5608.77
Balance due Treasurer April 1st, '86,	\$1069.96
HOME MISSIONS.	
Receipts	\$3905.87
Expenditure	3801.57
Balance due Treasurer April 1st, '86,	\$ 64.30
AUGMENTATION.	
Receipts	\$12203.50
Expenditure	4003.02
Balance on hand, April 1st, '86,	\$8390.87
COLLECTORS.	
Receipts	\$7708.35
Expenditure, including balance due Treas.	15513.28
May 1st, \$5630.21	
Balance due Treasurer April 1st, '86	\$7714.93
AGED AND INFIRM MINISTER'S FUND.	
Receipts	\$1619.58
Expenditure	2116.97
Balance due Treasurer April 1st, '86,	\$ 496.04
COLLEGE BURSARY FUND.	
Receipts	\$204.60
Expenditure	516.80
Balance due Treas. April 1st, '86	\$292.14
RECEIPTS FOR THE MONTH OF MARCH.	
Foreign Missions	\$1305.84
"Dayspring" and Mission Schools	578.22
Home Missions	475.98
Augmentation	2335.45
Colleges	559.36
Aged and Infirm Minister's Fund	213.43
French Evangelization	243.30
College Bursary	28.00
Assembly	40.00
	\$5929.58

Japan has a system of compulsory education. Its public school system is fully as well organized as any in Europe or America. The educational course is graded and extensive.

The Maritime Presbyterian

Is published monthly, at 25 cents per annum in advance, in parcels of four or upwards to one address, single copies 40 cents. Subscriptions at a proportional rate may begin at any time but must end with December.

All receipts of this paper after paying it own cost are given to Missions.

All communications to be addressed to

Rev. E. Scott, New Glasgow, N. S.

In accordance with advertisement, the MARITIME PRESBYTERIAN, after paying for paper, printing, and stationery, gives all its receipts to Mission. A few days since, it sent, as its earnings for 1885, ONE HUNDRED DOLLARS, to the Foreign Mission Fund. This amount added to the two hundred and fifty dollars sent on previous years, makes THREE HUNDRED AND FIFTY DOLLARS, given by it directly to this object. This represents we trust but a part of the revenue it has been the means of bringing to the schemes of our Church, besides the deepened interest in the work, and the good done in other ways by the distribution of 130,000 pages of missionary letters and news, and other good reading matter, monthly.

Who will aid in further increasing the circulation? Let the Church Record first be taken. Then, after that, it would be a lasting gain were the MARITIME PRESBYTERIAN, taken and read in every home.

A STRAW.—Not less than two thousand children marched in procession at the annual Sunday-School festival a few weeks ago in Lucknow, India. The boys were nearly all Hindus and Mohammedans, and two elephants graced the procession. That straw looks as if the stream were running. Missions are not quite a failure.—Independent.

It may not be generally known, but it is nevertheless true, that there are in Paris forty Protestant churches and more than one hundred Sunday-schools.

As will be seen from the State of the Funds, on April 1st, the Foreign Mission Fund needed \$3390, and the *Dayspring* and Mission Schools Fund \$1970 to close the year free from debt. The receipts for March for both funds were \$1944, and if no larger for April, the year will close with a balance of \$4000 against our Foreign Mission work, as there are some small payments yet to be made. True, we began the year with a debt of nearly \$2000, but unless we put forth an earnest effort we will go behind that much more in this year's work. Let an honest trial be made at least to meet the year's expenditure, and be no farther back than at its beginning, and, if possible, to pay the whole amount.

An idea of how much should be given to support our Foreign Mission work may be gained from the Augmentation Fund. Throughout the whole Synod the amount needed for Augmentation work is \$10,000, which has been allotted among the different congregations. The whole expenditure of our Foreign Mission work last year was over \$18,000, while the previous year it was larger still. It is easy to see that for every ten dollars given to Augmentation there needs to be eighteen dollars given to Foreign Missions, to meet the demands of the work. Some congregations do give at this rate and above it; others give a large contribution to Augmentation because they are asked for it, and rightly so, but do not enlarge their giving to Foreign Missions.

Our Foreign Mission work has been abundantly blessed. God has owned our labors and by that very blessing in extending the work is giving more to do, more schools to be maintained, more stations to keep up, more hungry souls for whom to provide the bread of life. It is the Lord's work and He will richly bless in the performance of it,

With this increased demand there is an increased doing on the part of the converts themselves. The work in its first stages calls for increased expenditure but as it advances it does more to help itself. In Trinidad there is provided from various sources there, more than half the cost of the work in that field. In the South Seas the work is extending to heathen Islands and making increased demand, but, on the

other hand the natives of the Christian Islands are doing more and more for the work.

Now as never before are the leaves of the tree of life being scattered for the healing of nations. God has given us a little, but honorable, part in that grand work, and if faithful to our trust, then, when the work is completed, we will share in the rejoicing at its consummation.

The Mission cause is rapidly advancing. In all the churches there is increasing activity in the work as the duty and responsibility is realized, and in all the fields there is increasing success as the good seed takes deepening root. The cry of the Missionary Hymn

"From many an ancient river,
From many a palmy plain,
They call us to deliver
Their lands from error's chain."

is not growing weaker but stronger, as the heathen learn more of the preciousness of the Gospel, but with it we hear another cry, which is ever growing louder, for

"Each breeze that sweeps the ocean,
Brings tidings from afar,
Of nations in commotion
Prepared for Zion's war."

There is the cry "Come over and help us," but there is also the glad tidings that our labor is not in vain in the Lord.

The expenditure of the work is guarded with careful economy. The committee expend nothing but what they feel to be absolutely necessary. And those giving to the work may rely on its being expended so far as the committee can do it, to the best advantage.

Will not all our ministers bring the matter before their congregations, stating plainly and simply the facts, the needs of this, the Church's greatest work, asking all, who are willing to do a little more for this work, to give it in before the fourth or fifth of May. There are many throughout the church who would be both able and willing to do something, and would gladly do it if a fair statement were made and an opportunity given. They themselves, as well as the Foreign Mission work, would be the better for it.

Will not many of the Lord's stewards who have from *five cents to fifty dollars* to spare for their Master, send it into the Foreign Mission Treasury within the next fortnight. Let all who have not given to the Scheme during the year send a contribution. Many who have given something can easily add to it a little more, and the many littles will do the work and bring to the giver a blessing. Let us hear what God says:

"Bring all the tithes into the storehouses and prove me now herewith saith the Lord, if I will not open the windows of heaven and pour you out a blessing."

Will each one who reads this ask himself the question, "Lord what wilt thou have me to do," and then do conscientiously what seems to be right in the matter.

We have his own example,

"I gave MYSELF for thee.
What hast thou done for ME."

AUGMENTATION.

Those interested in the Augmentation Scheme will be glad to learn that contributions are coming in quite freely for the Supplementing Fund. Collections have been forwarded by 140 congregations, to the amount of about \$8000, during the past eleven months, of which sum \$2600 from 60 congregation, were received by the Treasurer during the month of March. As there are 40 congregations still to be heard from there would be no difficulty in attaining complete success this year again, if only each of these congregations would contribute the amount for which it has been asked. It is extremely desirable that there should be no non-contributing congregations this year. Let each congregation therefore which has not already done so send its collection to the Treasurer immediately.

E. A. M.

We have received "The Knox Church Messenger," a small but neat paper published for the members of his congregation in Calgary, by the pastor, Rev. J. C. Herdman. May he be successful in helping to mould aright the great North-West.

Good actions give strength to ourselves, and inspire good actions in others. — *Smiles.*

Our columns this month contain an obituary notice of another of the alumni of the old Pictou Collegiate Institution. It is singular that within a period of about three months no less than six of them have passed away. Rev. A. Blaikie, D. D., late of Boston; Rev. John I. Baxter, Rev. P. G. McGregor, D. D., of Halifax; Charles Robson, of Halifax; Dr. David Gordon, of Edinburgh, and now Dr. Ross. The survivors of those who studied at the institution at that time, when Dr. Thomas McCulloch was Principal, are now becoming a small band. We have obtained the names of the following: D. W. McCulloch, ex-collector of Customs, Pictou; Revs. William McCulloch, D. D., Truro; William Fraser, D. D., Clerk of the General Assembly; George Christie, and John Cameron; Sir William Ritchie, Chief Justice of the Canada Supreme Court; Sir Adams G. Archibald, Sir Hugh W. Hoyles, Ex-chief Justice of Newfoundland; Judge Blanchard, of Kentville; Judge Young, of Charlottetown; Judge Fogo, of Pictou; Edward Blanchard, Jonathan Blanchard, John McKinlay, James W. Carnichael, and Sir William Dawson, besides a number of others, such as Dr. Patterson, who had a part of their course at it. Among those who studied at the Institution at that period, six afterward received the title of D.D., and five the honor of knighthood.

That vast region of Central Africa known as "The Congo Free State," is likely to be opened up to civilization, commerce, and Christianity, by a railroad past the rapids of the Congo, connecting the ocean with the navigable waters above Stanley Pool. To shew the extent of country that will thus be reached, there are in the various tributaries of the Congo above Stanley Pool, 7000 miles of navigable water. The capitalists interested in the construction of the work have placed it in the charge of Henry M. Stanley, who has done so much towards opening up this dark continent to the World.

In the same region the American Baptists are going forward with great energy in their missionary work.

John Bunyan was once asked a question about heaven which he could not answer, because the matter was not revealed in Scripture, and he thereupon advised the inquirer to live a holy life, and go and see.

THE LATE REV. JAMES ROSS, D.D.

On the 15th of March Dr. Ross passed to his rest. He was found in a kneeling position in his bed chamber, on the evening of March 8th, stricken with paralysis, as if, in the act of prayer before retiring to rest, the stroke had come. He lingered for a few days, growing weaker and weaker until the end.

He has been so intimately connected with the efforts of our church to provide for the education of a native ministry, that his life can scarcely be reviewed, without taking into account, that, in which he bore for many years a prominent part, and with a brief sketch of his work, may be noted the progress of the Church in that work.

He was the son of Rev. Duncan Ross, who came to Pictou in 1795, and who was many years pastor of the congregation, comprising all the country about West and Middle Rivers, and Roger's Hill. He received his classical education at Pictou Academy, then under the charge of Dr. Thomas McCulloch, father of Dr. McCulloch of Truro, and pursued his studies in Theology under the same instructor, for Dr. McCulloch was, apart from his Academic work, the Synod's teacher of Theology; and several of our earlier native ministers, Dr. Ross among the number, were thus taught and trained. After completing his Academic course, and while pursuing his Theological studies, he taught the High School in Sackville, N. B. After his father's death, October 25, 1834, he was chosen by the congregation as his successor, and on Nov. 3, 1835, was ordained at West River, and inducted into the pastoral charge of the congregation, at a salary of £150, N. S. Currency, (\$600) "one half to be paid in cash and the other in produce." This was some time after increased to \$700, and was, with one exception, considerably larger than the salary paid by any other pastoral charge within the bounds of the Synod.

The congregation was at that time about the largest in the church. It was the largest in numbers, embracing over three hundred families, and with one, or perhaps two exceptions, the widest in territorial area. But he entered upon his labors with great energy and zeal, and for several years discharged the whole duties of the ministry throughout its wide extent.

His preaching at this time is universally reported as having been of rare excellence. There are still those who can remember sermons preached by him which in intellectual power, they will say they have never heard surpassed any where. His discourses were always characterized by clear statement of the truth, logical arrangement, and forcible expression, and often set off by rich scriptural illustrations. They were indeed largely doctrinal, but they were also practical and sometimes deeply experimental. His voice though not of great compass, was strong and sometimes touching in its tone, so that every where he went his preaching was greatly relished by intelligent Christians, and indeed was often regarded as a rich intellectual feast. In the discharge of private pastoral duty, he was also for some time energetic and faithful. And his labors were not without fruit. Souls were added to the Lord, and Christians increased in knowledge, and in fruitfulness in good works. It was rare to find a body of people, of the same number, among whom could be found as much Christian intelligence and piety. The congregation which, under his father, had been universally acknowledged as among the best in the body, and indeed sometimes claimed to be the best, retained or increased its reputation for liberality and zeal on behalf of all church work.

While thus laboring he was struck down with severe illness, and for a time there was anxiety for his life. But through the blessing of God he was restored, apparently, to his former health. On the first Sabbath after, on which he was able to occupy his pulpit, he preached from Hezekiah's sickness and restoration, to a deeply solemnized audience. But it was the will of God that he should give three times fifteen years service to the church on earth.

He had not been many years a pastor till circumstances tended to draw him from congregational labor. From his ordination he had shown a deep interest in the public work of the church; being soon after elected Synod Clerk, and taking an active part in all its business. He conducted, in 1842-3, during its short life of fifteen months, *The Presbyterian Banner*, a paper published under the auspices and by the direction, of Synod. In particular, he had been chosen as a trustee of the Pictou Academy under its old constitution,

and when, after the removal of Dr. McCulloch to Halifax, to the old Dalhousie, in 1838, the teaching of the higher branches was discontinued in Pictou, he was the most active in raising funds in the congregations of the church to pay off its debt, and prepare for its re-opening. As time passed, events in Providence seemed to indicate that he was to serve the church in some other sphere than the pastorate. His own mind was inclined to philosophic studies, and this, with the circumstances of the church and country at the time, in regard to education, seemed to point forward to his serving his generation in the professorial chair. Soon after the death of Dr. McCulloch, in 1843, Dalhousie College was closed, and the church was left without an institution for the preparatory training of the future ministry. For a time there was great uncertainty as to the policy to be pursued. By this time the other leading denominations had engaged in the support of denominational colleges, but the majority of the Presbyterians preferred a Provincial University, and for some time the church was reluctant to take any step for teaching philosophy, which might seem to hinder the efforts of the friends of such an institution. While matters were in this state, Dr. Ross, at his own house, carried a class of young men through a course of logic and moral philosophy, two of whom, at least, have long served the church faithfully in the ministry.

Dr. McCulloch had passed away, and Dr. Keir, of Princetown, P. E. I., had been appointed in the following year, 1844, as the Synod's Professor of Divinity; the students going over to P. E. Island, to where the Professor lived, to receive instruction during the few weeks of the College term. Two years later, in 1846, the Synod decided to have, in addition, an instructor in Biblical Literature, and appointed Mr. Ross to that position. For two years he performed the work, going to the Island to meet the classes at Dr. Kier's house. Each Professor received for his services \$120 per annum and supply for his pulpit during his six weeks course of teaching.

In 1848 came two more changes. One was the division of the congregation, Mr. Ross retaining West River, while Green Hill was erected into a separate charge. The other was, that the Synod decided to appoint a Professor of Philosophy, includ-

ing instruction in the languages, mathematics, &c. The training in these departments had formerly been obtained, first at Pictou Academy, and afterwards, for a short time at Dalhousie College, but the requisite preparation could not now be given at the former and the latter was closed. The Church, holding that the State should give instruction in the higher branches of secular learning, was very unwilling to take any steps in that direction, but being compelled to do so, decided to establish a Seminary at West River, and appointed Mr. Ross as Professor. There were no Theological classes that year and he gave up, the year following, the department of Biblical Literature.

This arrangement involved much more labor in teaching on Mr. Ross' part than his former duties had done. Accordingly overtures were made to the congregation of West River with a view of securing a larger part of his time for the work, his support to be divided between the Synod and the congregation, the charge of Synod to the Board of Superintendence, being, that "Mr. Ross' salary be not diminished." The result was an arrangement by which the congregation were to pay Mr. Ross \$400 for preaching, while the Synod paid him \$300 for teaching.

The formal opening of the Synod's Literary and Philosophical classes took place in the church at West River, Nov. 5, 1848, just 13 years after his ordination, in the presence of a large congregation. Twelve students attended the first term, which was closed with an oral examination by the Committee of Superintendence, on the 21st of June following, lasting seven hours.

The term of study was shortened and the time changed the following summer, the classes to begin in the spring and end in the autumn.

As an instance of the interest taken by the West River congregation in the work, they at this time offered to raise \$800 towards the erection of a suitable building, if the Synod would decide to locate the Seminary permanently at West River. The offer, however, was not accepted.

During the years 1848, 1849, there had been no classes in Divinity, any students that there were having gone abroad, but the first class that had been receiving instruction from Dr. Ross in the preparatory subjects, were now ready to enter upon the study of Theology, and the Theological

classes were resumed at West River in the Autumn of 1850, the session lasting six weeks, Dr. Keir coming from the Island, and Dr. Smith from Stewiacke. The latter had been appointed to the chair of Biblical Literature and received its allowance and supply for his pulpit during his absence.

Now that both departments of the Seminary were in operation, the order of work was as follows. The Literary classes met in the beginning of September, and ended about the middle of October, the Theological classes opening immediately thereafter and continuing for six weeks.

During the years 1848 to 1850 Mr. Ross did all the work of the preparatory department, teaching the leading subjects of a liberal education and for several hours a day, besides preaching regularly on Sabbath. He could not, of course, attend to Pastoral duties, but with the preaching and teaching he performed an amount of work that must soon have told upon the strongest. He was, as has been said, a man of marked intellectual vigor, and the students of those early days speak with enthusiasm of the instruction then received, of the mind so strong in its grasp and clear in its analysis, shedding light upon all the varied subjects that came within his sphere.

Under these labors and also, it is believed, from the unhealthy air of the small room in which the classes were conducted, his health gave way. Repeated attacks of hemorrhage reduced him to a state of great weakness. He recovered so as to resume his labors, but it is thought by many, that he never afterward attained his former strength. His voice had lost much of its old power, and his mental energies seemed to some degree depressed by impaired physical vigor.

In July 20th, 1851, Mr. Ross was separated from his congregation, and his whole time given to the Synod's work of Education in Classics, Mathematics, &c. The infant church, consisting of only four Presbyteries, containing in all *thirty-five* congregations, had, now for the first time a Professor devoting himself wholly to the work and supported entirely by the church.

In Jan. 1854, a special meeting of Synod was called for the purpose of securing another professor, and it resulted in the appointment of Mr. Thos. McCulloch, son of Rev. Dr. Thomas McCulloch, who was to undertake the teaching of Latin,

Mathematics, and Natural Science, including Chemistry, and to receive a salary of £150 (\$600) per annum, Mr. Ross meantime receiving \$700. Small as these amounts may seem there were but two congregations in the Synod promising at that date \$800 to their pastors, and but one other, promising over \$600, while if we take into account the irregularity with which the pastors in many cases received their support, and the regular and punctual payments to the professors, the latter had decidedly the advantage. Yet many of the people were giving with a liberality that many now would do well to copy. The congregations were comparatively few, and most of them poor, and those who served the church in any capacity, shared, as was right, in the straitened circumstances of the times, on the same principle that when the church increases in numbers and strength, she should, as she has done, of her abundance devise more liberal things.

The church had been for some time collecting funds for a Seminary building, and at the meeting of Synod in 1856 it was decided that it be located in Truro. The Board of Superintendence was directed to go forward, procure a site, and erect a suitable building. This was done at a cost of \$5000 for building, and \$800 for site; and on Sept. 1, 1858, took place what was at once the inauguration of the new building and the opening for the first time of the Theological Hall in Truro. Six weeks later the Session closed and the literary classes opened in accordance with a resolution passed at the Synod of 1857 that the preparatory department meet henceforth in the winter instead of the summer. The Theological classes were to be held as usual from the first of September to the middle of October; the literary, from that, to the middle of April. With the removal to Truro \$100 each was added to the salaries of the two Professors, making that of Prof. Ross, \$800, and that of Prof. McCulloch, \$700, the former on a level with the highest congregational stipend paid at that time within the bounds of the Synod.

On Sept. 22, 1858, Dr. Keir died, after a few days illness, while in attendance on his duties at the Seminary in Truro. In prospect of a union with the Free Church there was no appointment made for the chair during the session of 1859, but it was agreed to ask Dr. Ross to take charge of the class for that year.

In 1860 the Union took place, and the educational work of the united body was divided. The Theological Hall was located in Halifax, with Dr. King as Principal, aided by Professors Smith and McKnight; the two latter retaining the charge of their congregations. The term of study was lengthened and the classes met in the winter months at the same time with the other department. The literary classes remained in Truro in charge of Professors Ross, Lyall, and McCulloch, the salary of Prof. Lyall, \$1000, being provided for a time by the Free Church in Scotland, while that of Profs. Ross and McCulloch was increased by the Synod to \$1000 and \$300 respectively. In the following year that of Professor Ross was by a unanimous vote increased to \$1200, or considerably in advance of any minister in the church, and double the amount received by all except two or three, shewing on the one hand the high estimate placed upon his talents and services by his brethren, and their willingness to shew their appreciation to the best of their ability.

In 1863, on the reorganization of Dalhousie, the Synod accepted the offer made by the Government to the different denominations to support Professorships in this Provincial University, and closed the Seminary in Truro, removing its Professors to Halifax, where Prof. Ross was appointed Principal of the New Dalhousie, with an allowance for that position of \$200 from the Governors of the Institution. His work was now not so much church work, as Provincial. Our Professors were supported by the church but she did not control the college. Her students received their training in common with all those who might choose to come, and upon the same terms. Here in 1865 Prof. McCulloch died, ending his days in the service of Dalhousie as his father had done twenty-two years before.

About ten years later the Synod wishing to deal as generously as was in its power with those who were doing its Educational work, increased the support of its Professors to \$1500 each, apart from the special allowance made by the Governors to the Principal, which, with class fees, made for him a regular income from his professorial chair alone, of \$1900 per annum.

Until comparatively recently the Synod had kept its Educationists in advance of any of its own members as regards liber-

ality of support, and far in advance of most of them, but within the last few years, there has been a large increase in the rate of payment given by a few of the wealthier congregations and the support of a very few engaged in pastoral work has exceeded that of the Professors, but from the beginning it has been the aim of the Synod to do its utmost in the way of securing a liberal education by being liberal according to its means to those of its ministers whom it asked to undertake that work.

It speaks well for their self-denying liberality, that all through the earlier period of this Educational struggle, the Synod, made up of ministers who were receiving for the most part but \$400, \$500 and \$600, and no manse, wrought faithfully among their congregations to get for their brethren whom they had appointed as Professors, and who had been taken from among themselves without special or costly preparation for the work, a support considerably larger than they themselves enjoyed.

Dr. Ross lived to attain his majority as Principal of Dalhousie College, having been in that position for *twenty-one* years. He lived to see three-quarters of a century of life, and to spend a half century in the office of the ministry, having completed his jubilee year last November.

One by one the aged are passing away. Be the voice one of Providence to the younger bidding us work while the day lasts for the night cometh.

NOW IS THE TIME.

Perhaps there is now a "shy, solitary, serious thought" in your heart about becoming a Christian. If you let it alone it may fly away like a bird through a cage-door left open, and may never come back. Or else a crowd of business cares and plans, or perhaps a pressure of social invitations will flock in, and the good thought be smothered to death. You have smothered just such blessed thoughts before. The thought in your heart is to become a Christian now; and the great bell rings out, "Now is the accepted time; behold! now is the day of salvation." No soul was ever yet saved, and no good deed was ever done to-morrow. Be careful, dear friend, lest to-morrow find you beyond the world of probation!—*Dr. T. L. Taylor.*

THE LAST SERMON
OF THE LATE
REV. DR. MACGREGOR.

Early in October last Dr. MacGregor being too ill and weak to attend the meeting of Synod in St. John, came to New Glasgow, to spend a few days with his friends, in the hope that the change might benefit his health. The subject of the attitude of the early Christians, waiting, looking, for Christ, had long been on his mind, and while here he wrote the sermon, which in his weak state shews great clearness and strength of mind, as well as richness of thought and feeling, and comes to us with an added power from the fact of being the farewell words of one who was waiting, and was so soon to see that for which he hoped.

The visit proved a last one to the scenes and friends of childhood, for the day after his return to Halifax he was prostrated by severe illness from which he never rallied. On receiving the Minute Book of the Foreign Mission Committee some time afterward we found the sermon lying snugly folded within its cover, where he had laid it, on its completion. Liberty to publish it has been kindly given and we know that our readers will prize it much. He never preached it but in this way he being dead yet speaketh.—ED.

"And how I turned to God from idols to serve the living and true God and to wait for His Son from Heaven, whom He raised from the dead, even Jesus who delivereth us from the wrath to come.—1 Thess. 1: 9, 10.

Often have I desired to preach from these words, but delayed, from conscious insufficiency, and inability to do them justice. Nor do I now feel capable of rising to the height of this great argument. Oh, if we could read and hear these words, as if for the first time—if you could hear and receive them, as the Thessalonians did, when this letter was first opened and read—if you could forget the mere words and your familiarity with them, and weigh well with personal application, the realities presented, you would find that they had lost nothing in interest and importance; and would go away from this house filled with wonder and enthusiasm; would go away to serve the living and true God, and to wait for His Son, with a devotion and constancy which would amount to a new and most precious ex-

perience. The Lord deliver us from *form*, and the deadness which results from *form*, and bring home the truth to our hearts with the Holy Spirit and with power!

I will, D. V., present the leading truths of the passage in order,

I. "The Thessalonian Believers anticipated, and hoped for, the reappearing or presence of the now absent Son of God." They anticipated and hoped for a *Second Coming*. You need scarcely be reminded that they all, whether of the Jewish or Gentile side of the Church, were fully persuaded that Jesus, the Son of God, had come in the flesh, to seek and to save; had lived and suffered, had died and risen and ascended to the right hand of God. For these were just the great facts which the Apostle Paul had preached to them, and on which the church was built. But with these, they had received another stirring truth, viz.: THAT HE WOULD COME AGAIN!

They had not only heard, but received and welcomed this farther truth. It found its way to their hearts, as well as to their heads. It was the solace, the inducement and reward which reconciled them to the difficulties and trials of their situation; for we should not lose sight of the unquestionable facts, that they received the Gospel message in much affliction, and yet with heartfelt joy and thanksgiving. Now it was their strong faith in the reappearing of that Saviour, when, having not seen they had embraced, and loved, to deliver them from all their enemies by completing their Redemption, which gave them joy, became an anchor of safety, cast within the veil, and which was ever drawing them homeward. And so it is written of others who were of like mind and heart, with these "they were saved by hope." In other words their Salvation was both present and prospective, but the blessed prospect was not that they would go to heaven at death, but that Jesus their Saviour and loved one, now personally absent, would return, would claim his own, complete the deliverance begun, and take them to dwell for ever with Himself.

And so evidently they had been taught and fully believed that the event was certain, though the time was uncertain. Indeed the time was left intentionally unrevealed, and to the Church uncertain, that the greatness of the event might not be diminished by speculations, as to its dis-

tance, but should stand out alone in its essential magnitude and glory.

Yes, and as often as they came together to break bread, they remembered and commemorated the first coming, and assured themselves of the second, for the Lord's Supper, in the very words of observance, as given by the Spirit of inspiration, connects the two, looking forward, as certainly as backward. "For as often as ye eat this bread and drink this cup ye do shew the Lord's death till he come." And so there is evidence on the right and left, that when these Thessalonian men and women, whether they had been Jews or Gentiles, turned from idols to serve the living and true God, it was also to wait for His Son from Heaven!

Doubtless too they found this lively expectation to be what Paul in writing to Titus declared it to be a BLESSED HOPE! That appearance they had not seen, did not see, might not, during their natural lives, see; but they were persuaded of its reality, and were content to wait for it, just as the father waited in faith and hope for the first advent. Their confidence might indeed be laughed at by scoffers, saying "Where is the promise of his coming?" But it was well founded, and they were not ashamed to be addressed as persons WAITING FOR HIS COMING.

What think you of these men, my hearers? Were they idle visionaries, star gazers, enthusiasts? They had turned from idols to serve the living and true God, from senseless rites performed in honor of Jupiter, Mars, Juno, and a thousand mystic deities, to serve Jehovah. They had embraced a service, rational and satisfying now, and giving promise of glorious progress. They looked mainly at the unseen and Eternal, and realized that Godliness was profitable unto all things, having promise of the life that now is, and of that which is to come. They had chosen a friend who would never forsake them, who would come again and fulfill the glorious promise "Where I am there shall ye be also." Fools indeed! Silly enthusiasts! Were they not wiser, wiser than their enemies who persecuted them, wiser than the ancients, wiser than many of the *mod rux*, who pride themselves on their superior knowledge!

Blessed Hope indeed! Not of perennial sleep, not of absorption, neither Nirvana nor annihilation, not the hopelessness of

the Agnostic and infidel, but Hope resting on the person, work and experience of Christ, hope in Christ, sustained by Christ, and of being with Christ for ever!

Need I add, my hearers, *That the fact of Christ's reappearance is one that should STIR EVERY HEART.* It is not certainly a dead fact, something to be assented to, and left there uncared for! It is vital and personal. It belongs to you and me, and should move and thrill our whole spiritual nature. Let me ask you, then do you believe this great fact? Is it to you a soul-stirring truth? Do you go forth in expectation to welcome the truth and the coming Saviour? Or do you think of it as something to be dreaded and shrank from, as something to be forgotten, and to be driven away from our daily thought, as a disturbing element? Consider honestly, how is it with yourself? If you give an honest reply to this question the reply may tell you where you are!

II. *The text sets forth the security which they had for His reappearing.*

Why did they expect Him to come again? His own assurance: "If I go I will come again." Why did they place such confidence on that promise? His faithfulness was a good and sufficient reason. But another is given *God had raised Him from the dead.* "Whom He raised from the dead," about that there was no doubt. Had not Peter and the hundred and twenty boldly declared the fact in the face of thousands of opponents? Did not Peter affirm it on his second and third addresses, setting it forth as the great truth to be witnessed? And when it was questioned, and some needed confirmation, did not his Brother Paul, as well as He, establish the fact by an array of witnesses, so numerous, and so consistent, that the evidence in form of fact was abundant and irresistible, that Jesus Christ, of the seed of David, was raised from the dead according to my Gospel. Of the Jewish part of them it is recorded, Acts xvii, v 3, that they believed when they "heard Paul reasoning, three Sabbath days out of the Scripture, opening and alleging that Christ must needs have suffered and risen again from the dead and that Jesus whom I preach unto you is the Christ." On the other hand, the Gentile part having turned from idols to the one living God, had accepted the Lord Jesus, because he was, by Resurrection, declared to be the Son of God with power. They had accepted the

attestation as complete, God by His Resurrection having set it to His seal once and for ever!

But the great fact is here referred to, as proving specially the *validity*, the entire reliability, of their hopes, as expectants of a returning Jesus with Resurrection power and glory. It is the pledge clear and absolute, of their participation in that new, and full and glorious Life, which He now as their representative enjoyed in Heaven. It was the pledge of His resolve to come and cheer them with all his Redeemed to share in soul, body and spirit His image!

Nor could they desire or have better security! The Apostle Peter knew none better, for the dispersed brethren to whom he said of this Jesus "Who by him do believe in God that raised him up from the dead and gave him glory that your faith and hope might be in God."

In truth they needed no other foundation for their hope! And what a source of strength and of peace is it now to us, when we hear agnostics and infidels, and empty-headed worldings, speak as if all, beyond what is cognizable by the senses, were uncertain and vague, and the unsubstantial fabric of enthusiasts. Thanks be unto God, that we not only believe but know, that this is the best authenticated fact in the world's history. "Do you believe," said Napoleon to Wieland, the Poet, "that Christ was an historical personage?" "Certainly," was the reply. It would be as wise for men a thousand years hence to deny your existence, and the occurrence of the battle of Jena, as to deny the chief events of the New Testament. It is *too late* for such a question to be asked *now*. Joseph Cook has said: "I do not know a learned skeptic in the world who has any doubt about the historic reality of Christ's appearance, or as to the fact that it was the most exalted morality which he taught." As a result of a century of failures of attacks on Christianity, we must lift ourselves out of the position of the dust at the opening of our century. Men of the twentieth century will remember that certain things have been proved by the progress of scholarship in the nineteenth century. And among the facts proved, prominent is the Resurrection of Christ. On this fact rests the Church, Christian Hope, and the future of the world!

If Christ be not raised, then truly is

our preaching vain, and indeed there is not much left for us to preach about. Your faith is vain, and the age of gloom has begun. "But now is Christ risen from the dead and become the first fruits of them that slept," and have the first fruits been presented and accepted, then, who shall hinder or what shall prevent the gathering home of the great harvest in its fulness? Let the Holy Spirit by the lips of Paul, reply to the challenge. "In Christ shall all be made alive, but every man in his own order, Christ the first fruits, afterwards they that are Christ's at his coming. Is the assurance satisfactory? Is it not perfect? Could they or you desire or conceive a more satisfying ground of confidence?"

III. But what enhances immensely this Blessed Hope is that the coming One is *He who hath already achieved our salvation, who hath delivered us from the wrath to come.*" (Revised Version, *who delivereth.*) The present tense is the one used, and whether it refers to salvation by purchase as perfected, or salvation as applied and going on, now experienced, we should notice with joy that he speaks *in the name of all believers*, uses the plural and therefore includes ourselves "Who hath delivered or delivers us from the wrath to come."

Could we forget the second coming of which God foretold with all its glorious resurrections and experiences, could we lay it to one side, could we ignore it for a season we have left a *wonderful salvation*. Already we are saved, being delivered from the wrath to come.

Is not that a great deliverance, for which to cherish profound gratitude—*from a wrath to come*. We may well pause in the presence of that memorable word, WRATH. But is not God Love, and can it be that *wrath* in the text expresses a *Divine affection* to sin or the sinner? Our reply is that equally God is light, is holy, is a consuming fire; and this verse which is a declaration of love and salvation, yet *does not deny or hide the wrath of the Lord* against sin and the impenitent sinner. In God there is *holy anger*, which means indignation against sin. It is hatred of wrong. That anger which is with us a passion is with God a principle. It is inseparable from His nature, because He is supremely good. He is offended at, and will oppose and punish, what contravenes

His goodness, and tends to blight His creation (creatures).

Wrath to come! Participle *coming*, the idea being futurity and certainty; already in motion, on its way, as it is written elsewhere "The wrath of God cometh on the children of disobedience."

And it was the greatness of this wrath, which rendered the interposition of a Days man or Mediator essential to our salvation! To meet and to avert from us, the terribleness of this wrath against sin and sinners, the Son of God assured our nature, and thus, sent by His father in ineffable love, qualified himself for the great redemptive work; a work of unspeakable grandeur and glory, a work worthy of the Godhead, and equally dear to Father, Son, and Holy Ghost, a work in which He persevered till He bowed His head, saying "It is finished." Then followed resurrection, ascension, reign, and the mission of the Divine Paraclete and Comforter, as seen in the conversion of sinners and the upbuilding of the Church. Hence Paul's testimony to the Thessalonians, "who delivereth us from the wrath to come." They and others were emancipated from the wrath to come!

But the full value of this deliverance they did not know, nor do you; nor could they, nor can ye, till He come. Not till then, will the heat of the Divine indignation against sin be fully known. Not till then, will the wrath of Christ be known, and the extent of his suffering, not till then will we know what we owe him, not till then shall we know what we shall be, nor the height, depth, the length or the breadth of this great salvation *now only begun*.

But thanks be to God it is even now clear, that the Risen One, the Coming One is the Blessed Saviour, who has carried on our salvation thus far; who is our Beloved, who hath loved us and washed us from our sins in his own blood. Is not this a blessed enhancement?

Angels announced the second coming, but it was *His* coming. Had it been theirs it would have been joyful tidings! But the announcement is more joyful, more gladdening ten thousand times! The Son cometh with ten thousand of his saints, and all his holy angels. He cometh to be glorified in his saints!

IV. *The attitude and duty of the Thessalonian Believers was, as ours should be, one of patient, active, joyful expectancy.*

Need I remind you again that the Thessalonians, are described as having turned from idols to serve God and to wait for His Son? They would serve and wait; they would serve by waiting. This was their attitude, and their determination. They would wait hopefully, joyfully, yet not idly but diligently devoted to service. How long, they did not know, for the time was not revealed. Death might come, but it would find them still waiting!

I will not enlarge on this as a characteristic of the early Christians, but as it should be descriptive of modern Christians even of ourselves, I will improve the subject by reminding you of the more prominent ideas involved by such waiting. The momentous question for us is, *Does the text describe us? Are we truly waiting in hopeful, joyful, expectancy for the coming Jesus? If so, if we are cast in this mould, it will follow:—*

1. *That our heart is with Jesus—whom having not seen ye loved! He is at God's right hand, and our affections follow him, cling to and embrace him. Christ though not now appearing is our life, its service, its support, its essence, and as the Scottish song has it, "My heart's in the highlands, my heart is not here," so our refrain will be "My heart is with Jesus, my heart is not here, my beloved is mine and I am his!"*

2. *We are persuaded of His coming.* This is no guess or probability, *We know* he shall appear, "when Christ who is our life, shall appear." On this we reckon and by it we are controlled. We are persuaded the Sun will rise to-morrow, and on his rising we count in all our prospective plans, and so the rising of the Son of Righteousness, should have, and will have, a controlling power on our Christian life. Oh, let us see that our faith and spiritual vision continue strong and clear, lest we sleep and should, through sloth and remissness be found ashamed at his coming.

3. *We shall make preparation for the meeting.* There are circumstances in common life in which you ever and most carefully prepare for an unexpected meeting. First, when you are notified of the coming of a distinguished personage, whom to meet is a high honor, second, when you anticipate meeting a loved friend for whose return you have longed, and waited, and, third, when you anticipated the visit of a superior with authority to review your

accounts and your whole business transactions. And all three are combined in the coming of the Son of man. He is the Prince of the kings of the Earth. He comes in unspeakable majesty and glory. A British Peer who would make no preparation to entertain his Sovereign is not to be found in the United Kingdom. And can Christian men remain unmoved, and make no preparation for a visit from the King of glory. The coming one loved us and gave himself for us, has been absent in our interests, but has not forgotten us or ceased to work for us. And shall we, can we, remain dull and dead and unmoved at the sounds of his approach? He comes too as our Supervisor, our Lord and Master, to examine and to review, to call his stewards to account, to approve or condemn, to reward or reject. What, then, means preparation? It means DILIGENCE, the diligence of a devoted servant who loves his absent Lord, thinks oft of his return, and esteems his—Well done! as the highest of rewards. It means FIDELITY, fidelity to a trust, to a high commission, to a noble stewardship, in discharging the duties of which, the honor of the Master and the good of those whom He seeks to bless, furnish continual and high stimulus. It means CONSTANCY and ENDURANCE under difficulties, trials, mockings, persecutions.

Brethren you can see this preparation as expressed in all these ways by diligence, fidelity, constancy and endurance in these Thessalonians; for mark, they received the Gospel in much affliction, yet they endured as seeing Him who was invisible. Nay, they made their light to shine afar. Wherever they went they were witnesses for Christ and the Gospel. "For from you" says the Apostle "sounded out the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth, so that we need not to speak anything.

(2.) They were *exemplary*, "ye became imitators of us and of the Lord, so that ye became examples to all that believe. How should we live? Tit. ii, 12: "denying ungodliness and worldly lusts, we should live soberly, righteously and Godly in this present world, looking for that blessed hope, and the glorious appearing of the Great God and our Saviour Jesus Christ."

(3.) They made the Apostle joyful in prospect of meeting them at the Grand

Reunion. "For what is our hope or joy or crown of rejoicing. Are not even ye in the presence of our Lord Jesus Christ at His coming." Thess. ii, 19.

(4.) They filled his soul with thanksgiving, mingled with prayer. "For what thanks can we render to God again for you for all the joy wherewith we joy for your sakes before our God, night and day praying exceedingly, that we might see your face and might perfect that which is lacking in your faith. Now, God Himself and our Father and our Lord Jesus Christ direct our way into you, and the Lord make you to increase and abound in love, one toward another and toward all men, even as we do toward you, to the end he may establish your hearts unblameable in holiness before God, even our Father at the coming of our Lord Jesus Christ with all His saints.

Brethren, be followers of these believing, earnest, Christ-like men.

ON THE STATE OF RELIGION.

EXTRACTED FROM REPORT, IN THE PRESBYTERY OF LUNENBURG AND SHELburnE.

Attendance on the Word is reported to be fairly encouraging in every report under our hand.

With regard to the Sacraments, the irregularity of professing Christians has in time past been a serious evil. Satisfactory progress however has been made during the past year.

The training of the young seems to be largely neglected by the majority of our families, though there are honorable exceptions. Excuses are given, accounting for failure in this work. Perhaps as pastors we are not altogether guiltless in the matter. Pastoral visitation should include the fostering and stimulating of family training both in enforcing the duty of parents in teaching their children the broad principles of Christian morality, and in showing them how to teach their children. We should place catechisms smaller and more advanced in our families and show the people how to teach them, Sabbath Schools seem to be doing good work all around. Every report seems to speak with some measure of encouragement in this matter, though many regret that the Sabbath School seems to be the pillow of indolence to parents who neglect their own duty. We are persuaded that

Sabbath Schools can never do their duty fully till aided by home instruction by parents. Parents on the other hand should be taught not to excuse their neglect by saying, I send my children regularly to the Sabbath School. There is a large field for the cultivation of each in the careful religious training of the young.

The question of finance receives full attention. Congregational finance does not present many new features. Absolutely it has not made much advance. But when the state of business is taken into consideration real progress in giving must be noted.

Nothing special is noted in regard to methods. In some cases collections are taken every Sabbath, in others only once a year. All points between the two seem to be touched. Most of the Sabbath Schools do something for mission work. It is greatly to be desired that a more systematic effort to call out the liberality of our people toward the schemes should be introduced. An annual collection, no matter how faithfully taken, cannot meet the demands of the case.

Family worship is reported to be somewhat generally observed in one congregation. In most others the duty is attended to by a very small proportion of our people. Our prayer-meetings seem on the whole to be improving, in numbers attending, and in readiness to aid the pastor. The prayer-meetings in one district have, during the winter season, been held in private houses with good results. This method of reaching the people in scattered charges is well adapted to several of our congregations.

SUGGESTIONS.

We would continue to enforce the value of special services in the special conditions of our population. Many of our people are only within our reach at certain seasons of the year; let us be instant in seeking their spiritual welfare.

2nd. The value of mutual prayer cannot be overestimated. Brethren, pray for us. Seek also the united secret prayers of living members of the congregations over which we have charge.

3rd. We would again reiterate the statement that we must teach our people how to train their children. It wont do for us idly to deplore the lack of parental instruction. We should put the catechism

into the family and show the parents how to use it.

4th. We should teach the parents in regard to family prayer, getting simple forms when necessary, or urging them to use the Lord's Prayer in connection with the reading of God's Word.

We should be persistent in respect to these two things or no progress can be expected.

E. D. MILLAR.

"MY FATHER'S BUSINESS."

Are you "about your Father's business?" Very likely you would say, "I do not know how I can be about my Father's business, I do not know what it means." See what it meant for the Lord Jesus, and then you will see what it means for you. When he said these words he was in the temple "hearing and asking questions." You are going to God's temple to-day; will you do as Jesus did? Not sit thinking about all sorts of things, and watching the people and wondering when it will be over; but really hearing and watching to see what your heavenly Father will say to you. There is sure to be some message from him to you to-day, if you will only listen for it. Do you not wonder what it will be? And will it not be a pity if you do not hear it, but miss it, because you forget to listen to it? And have you not any questions to ask? Not of learned doctors, but of Jesus Christ himself? He who once asked questions in the Jewish temple, now answers many a question in his own temple. Think what you would like to ask him about, and if they are right questions he will answer them. Might you not ask him to-day to tell you how you too can be about his Father's business? When St. Paul said, "Lord, what wilt thou have me to do?" the Lord told him one thing at a time, and promised to tell him what else as soon as he had done that. So if you go this day to God's house, and thus do one thing which he wants you to do, you are sure, if you listen, to hear something else which he wants you to do, when you come away.

—Frances Ridley Havergal.

Stories first heard at a mother's knee, are never wholly forgotten—a little sprig that never dries up in our journey through scorching years. —Ruffini.

THE OPEN DOOR IN JAPAN.

BY J. T. GRACEY, D. D.

Thirty and more millions of people, in less than thirty years, have, in the Empire of Japan, undergone the greatest possible of revolutions in matters of government, commerce, education, religion, the army and navy, material and social science, systems of finance, religion, and—well, everything but morals.

A rough historical draft of the Empire of Japan may be made thus:—Theoretically, the government was presided over by the gods. About 700 B. C. these delegated their prerogative to a royal race of god-men. These received various titles, amongst which was that of *Mikado*. The Mikado must be a ruler of Church and State. He is a born Pope, holy, infallible, too sacred to be allowed to touch the ground, theoretically never even paring his nails, nor cutting the hair of his head, or beard.

But even this royal line of incarnate gods became involved in trouble, by that cancer of all royalty, the order of inheritance, and a military power was summoned to support the claims of the god-king on the Japanese throne.

About seven hundred years ago the military power of the Japanese government chose to constitute itself the Executive part of the government, and to assert its own permanence in this relation.

In the organization of this Executive Department, the generalissimo of the army established, subordinate to himself, a great nobility on a feudal basis. The head of this military was entitled the *Tycoon*. Nominally he was subordinate, even from his own standpoint, to the *Mikado*. Everywhere, and on all hands, the Mikado was acknowledged as the Emperor. Everywhere, and on all hands, the Tycoon was known to be the real Emperor. This dual government, with the Mikado for figure-head, lasted for centuries. In the course of time, the great increase and the greater oppressions of the military class prepared the people for its overthrow. This could only be done by reasserting the long-dormant but rightful power of the Mikado. The Tycoon and his feudal lords became divided, and both sought relief in one way, both determined on re-establishing the direct and single government of the Mikado. Each party sought to identify

itself with the restored power of the Mikado in the government. For this they contended, but at last both laid down their arms at the foot of the Mikado's throne.

All this occurred just at the juncture when western nations, partly by over-awing the Japanese government, induced them to accept foreign commercial intercourse, thus introducing to their notice the ideas of the most advanced civilization. The new western ideas were thus thrust upon them at a time when the crusts of social and political order were broken up, and when the remoulding came, new men helped to inaugurate new measures. The foreign features could readily be incorporated as a part of the new regime. The result we have seen in part. It constitutes the most astonishing fusion of ideas and social and political forms respecting periods separated from each other by not less than five centuries. The total revolution, which has made a new Japan, has taken place in the lifetime of a single generation, and involved changes that would constitute a new era in any country.

The door was wide open for Christian ideas and political and social order, and, in the providence of God, these were on hand at the opportune moment. A people whose written history stretches in uninterrupted tale over 2550 years, whose first ruler of the still reigning family was contemporary with Nebuchadnezzar, have, in thirty years, seen all this totally revolutionized. Thirty years ago it was like a mediæval Europe, now it is modernized in almost every part. Down to thirty years ago, with a longer history than any nation in the West, it had gone through fewer changes than the youngest of them. Within thirty years, this nation, with government records reaching back to the time of Cæsar, had publicly and deliberately, in the face of the world, changed the settled habits and policy of centuries.

The Mikado has resumed the government *de facto*, banished feudalism, destroyed numerous principalities, consolidated the army and the navy, built a fleet of war and transport steamers, ironclads and rams; constructed a stone dry-dock, with capacity equal to the requirements of the largest steamers; built machine shops, forges and foundries, railroads and telegraph lines; established schools in which English, French, and German are taught, sent more than a thousand of the country's

best young men abroad, to study the laws, languages, habits, manufactures, governments and religion of other countries; totally changed the system of internal revenue; introduced new methods of agriculture, mechanics, and road and bridge building; and seriously, yea, radically, modified the whole position of woman in society.

Japan, from a state of absolute exclusiveness for ages, has swung to the other side of the arc, and is represented at every European capital. Then "the sea was its bulwark, now it is its pathway." Then taxes were collected in kind, now in money. Then Buddhist temples were in the front, now Buddhism is disestablished and its revenues divided to the State, and its bells "sold for old bronze." Then there was feudal tyranny, now there is a limited monarchy. Then the Emperor was absolutely invisible because of his sacred character, now the people are not even obliged to prostrate themselves before him on the streets. A dozen newspapers are published in Tokio, and hundreds in the provinces. The postal system of Japan is now embraced in the "Postal Union," and letter-boxes in remote villages are labelled in English—"Post-office."

The telegraph runs from end to end of the Empire, and its national holiday—every fifth day—has, since 1876, been substituted by the official adoption of *Sunday* as the day of rest. The calendar of the civilized world was adopted three years earlier (1873), that year becoming the 2333rd year of the traditional unbroken reign of the Mikados. Outcasts like workers in leather have become "citizens;" new coinage has been introduced; Englishmen and Americans have been put at the head of the Department of Public Works; the navy, the Imperial College, the Department of Mines. The Department of Religion in 1877, was abolished by its incorporation with the Department of the Interior, or Home Office, and the Shinto priests awarded a pension, to cease after twenty years.

The literary stir is surprising. The Department of the Interior licenses publications. In 1881, 545 works on political subjects against 281 in 1880, works on law 255 in 1881 against 207 in 1880; modern political economy 25 in 1881 against 15 in 1880; works on medicine 207 in 1881 against 229 in 1880, ethical and

moral works increased in 1881 over 1880 from 32 to 93; historical works from 196 to 276, practical works from 491 to 556, drawing and writing from 127 to 339, engineering works from 8 to 28, books on commerce from 70 to 115. In two years 415 newspapers were started, 161 of which ceased, one only being prohibited by the government. The total works published in 1881 was 4910 against 3792 in 1880. School-books in both years were nearly half as numerous as all others put together, numbering 707 in 1880 and 704 in 1881.

Into all this great change and stir Christian thought and Christian influence entered as a part, and necessary part, of the regime, and the Christian missionary was everywhere in demand as a teacher, and now the Christian sentiment exerts great influence on the government, though it is not shown formally. The foreign missionary has been mainly the government employee in the Imperial College and the normal schools at the very juncture when that government sends out the edict of compulsory education of every boy and girl in the Empire.

In 1880 the report of the Educational Department showed a school population in Japan of five millions, between the ages of six and twenty-four years. Two millions of these were enrolled on the school registers, and the average daily attendance was a million and a half, of whom 6000 were in the middle schools, 7700 in the normal schools, and 6700 at foreign language schools, and the total gain of scholars over the year before was 200,000.

Here, then, is a great system of education, not only of which the missionary force may avail itself, but which it has the opportunity to largely mould. Here is a literary people, and the missionary is on hand with his Christian literature, which he sells in vast quantities unmolested, with all the edicts against Christianity unpealed.

The government has materially modified its official attitude toward Christianity. Everywhere, when the missionaries first sought to introduce Christianity, they stood face to face with the ancient edict—now nearly 2500 years old—which reads—

"So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christian's God, or the great God of all, if he violate

this command, shall pay for it with his head."

This was supplemented in 1868 by new proclamations. Mr. Griffin in his *Mikado's Empire* translates them thus:—

BOARD NO. I.—LAW.

The evil sect called Christians is strictly prohibited. Suspicious persons shall be reported to the proper officers, and rewards will be given.

DAI JO KUAN.

Fourth year *Kei-o*, Third month.

BOARD NO III.—LAW.

Human beings must carefully practise the principles of the five social relations. Charity must be shown to widowers, widows; orphans, the childless and sick. There must be no such crimes as murder, arson, or robbery.

DAI JO KUAN.

Fourth year *Kei-o*, Third month.

And a few months afterwards the following appeared:—

"With respect to the Christian sect, the existing prohibition must be strictly observed.

"Wits are strictly prohibited."

In 1873 all these public notices were withdrawn. This did not cancel them, however, any more than it did those against "murder, &c.," which were also removed; yet toleration has gradually increased since their removal.

Thus, too, a direct advantage has come from the adoption of the seventh instead of the fifth day as the national holiday, as the native Evangelists and missionaries thus have for their Sunday labor a day that accords with the general public leisure. This advantage is held to be incalculable.

The Press being practically free, and public discussion unrestrained, the public opinion seems to be growing more and more favorable to measures which will facilitate Christian work. The Press has again and again openly advocated toleration. One editorial in a Japanese newspaper in 1875 ran thus:—

"The faith of people can only be formed by their hearts, and it seems therefore improper for the Government to dictate to them which form of faith is right, and which is wrong, and what they shall do, and what they shall not do on this subject. It would be better for the Government to permit the people to worship God as they please, provided that in doing so they do

not violate the laws of their country. This, therefore, is a thing to which our rulers ought to give the greatest consideration. Ye statesmen, what are your views?"

This same editor pleads for Christianity as follows:—

"The entrance of Christianity is the natural outcome of time. There is nothing better than Christianity to aid in the advancement of the world, but there are sects which are injurious, as well as sects that are beneficial. The best mode, therefore, of advancing our country is to introduce the most free and enlightened form of Christianity, and have it diffused among our people."

The look of things now is that it is possible that Japan may become Christian by royal decree in a day. The great statesman, Fukuzawa, intimates this as a necessary political and civilizing measure. He does not base his argument on the excellence or necessity of it as a religion, but says it is an essential part of the western civilization which they are compelled to adopt, or retire from the comity of nations. Christianity is not only the root of the advanced civilization of the age, but it is inseparable from it. It is impossible to accept Christian civilization without accepting Christianity itself. It is a political necessity to Japan.

We have left ourselves no room to show that Japan is ripe for the Christian religion as no other, or in a sense that no other is on the globe. That it is manageable in size, being a group of islands, with a compact population within reasonable limits. That it is destined to great development, only a small proportion of its territory being cultivated. That it is strategically related to the Empire of China, and its speedy conversion would have an overwhelming effect both on China and Korea, that this people are impressible and enterprising; that they promise quick and glorious returns; that the success of Protestant missions since 1869 is so startling and Pentecostal that the Japanese Christians are fond of calling their history a second edition of the Acts of the Apostles.

The opportunities for work are beyond description. The duty is imminent. These circumstances will not stay. Japan is undergoing hourly change. The whole nation is in a state of expectancy of the coming of Christianity.—*From the Word, Work, and World (New York).*

THE McALL MISSIONS IN FRANCE.

A SKETCH OF THEIR HISTORY.

It was in the summer following the disasters of 1870-1 that the Rev. R. W. and Mrs. McAll paid their first visit to Paris.

In order to observe for themselves the state of the poorer quarters of the town after the Commune, they went to Belleville. There they offered tracts and spoke kind words to the passers-by, and were encouraged by the friendly spirit in which they were accepted. At the corner of the boulevard they came upon a group of workmen in their blouses, their hands buried in their trousers' pockets, and with short black pipes in their mouths, while they talked vociferously as though affairs of life or death were at stake. One of them paused of his own accord, and in the name of all made this unexpected appeal:—

"Monsieur," he said, "you are a Christian minister, are you not?" "Yes, my friend," was the reply. "Then I have something to say to you. In these populous districts there are many of us that feel the want of a religion of truth, reality, and love; and if some one would come amongst us to teach us, we should be ready to listen to him."

Strange words were these to be spoken to strangers in such a place and by such a speaker. No wonder is it that they went straight home to their hearts, and sounded like the cry of the Macedonian, heard in vision by St. Paul, "Come over and help us." After much serious and prayerful consideration, they accepted this casual appeal of the French "ouvrier" as indeed a call from God to work for Him in Paris. They well counted the cost of dissolving the ties which bound them to an important and attached flock in England, and of embarking in this untried and formidable enterprise. Entirely at their own charges they took a house at Belleville in the very midst of the poor people whom they wished to benefit, and cautiously, yet resolutely, set about their self-imposed task.

Their first station was at Belleville. There, as afterwards in other centres, their plan was to hire a shop or warehouse in some principal street and convert it into a mission-hall. A notice-board above the door, illuminated at night, displayed the words, "Aux Ouvriers,"—"to workmen," "Bible meetings, free." On entering,

one was struck with the simplicity and convenience of the arrangements. A desk for the speakers, straw chairs for the hearers, a harmonium, with paraffin lamps, were all the furniture, while Scripture texts and prints on the walls were both ornamental and instructive. At the appointed hour of opening the meeting, the president would read a short passage of the Bible, with a few words of prayer. Bright and soul-stirring hymns were then sung, as well as at frequent intervals. Many of these were adapted by Mrs. McAll and others from the sacred songs so familiar in England, such as "Hold the Fort," "Safe in the Arms of Jesus," and were sung to their well-known tunes. These prepared the mind and heart for the addresses, brief, pointed and affectionate, illustrated by homely stories, and full of Gospel truths and useful moral lessons. Very marked was the attention to the speakers in those early days, as the writer can testify. Slight interruptions did sometimes occur, but were overcome by gentle firmness. At the close all went quietly home, carrying with them some little book given at the door.

Such was the simple and Scriptural method adopted fourteen years ago, and in the main the same is pursued still. Meantime the little mustard seed, sown in faith and love, has been growing into a living organization, extending over a great part of France. There are now ninety-five stations, of which thirty-five are in and around Paris, and the remainder in the large towns and country districts. To secure its permanency the Mission has been placed under a Board of Directors, while Mr. McAll retains his office as Honorary President. A Liability Fund has been formed to meet all possible exigencies in a country so liable to revolutionary changes. A very large and ever-increasing band of workers has been enrolled, some of whom receive small salaries, but the majority, being in better circumstances, afford gratuitous help.

The latest and boldest step was taken last year by opening a hall in the Boulevard Bonne Nouvelle to seat 300 persons. As Paris is the heart of France, so the line of great boulevards is the heart of Paris, which every night and day throbs with its many strange forms of intensest life. Men of all nations, creeds, and professions press along through this modern Vanity Fair,—too many, it is to be feared, forgetful of

God and eternity. With not a few misgivings, and yet in simple faith, the "Salle Baltimore" was opened on April 23rd of last year. It was so called from the American friends, who generously supplied the funds. Shortly before 8 p. m. a little band of workers met in a side room to implore a blessing on their new and arduous undertaking. Some stood at the entrance to invite the thoughtless throng to enter. But did they enter? Attracted by a free invitation to what they supposed to be a place of entertainment, many stole in, gazing around with wonder and suspicion at the strange scene. The now venerable leader rose and gave out a hymn, and the first strain of sacred music rose to Heaven which had ever been heard on that spot. The parable of the good Samaritan was read. Mr. McCall having then explained the object of the meeting, Pastor Racolin, of the Reformed Church delivered a powerful address, exhibiting without controversy the principles of the Gospel in contrast to the religion which many were accustomed to despise. A prayer of consecration followed, and after others had spoken the service was concluded. Some sixty inquirers then met in the adjoining room for further instruction, not the least promising of whom were many young men pressing forward into the kingdom. When it was proposed that those that believed in Christ as their own Saviour, or desired to do so, should lift their hands, one response echoed through the building, "There is no need, we are all one in this." The Bible was read verse by verse, several spoke of the blessings they had received, and one offered prayer. All this went on within a few yards of the din and folly of the crowded boulevard. Thus the standard of the Cross was planted even where Satan's seat is.—*ScL*.

Unitarianism, remarks the *Presbyterian Banner*, that at the beginning of the present century seemed to promise rapid growth, has been making slow progress. According to a statement made at the Unitarian Convention in Philadelphia, last week, there are in this country only 350 churches scattered over 24 States. Last year our Presbyterian denominations organized 177 new churches.

The best portion of a good man's life, is his little, nameless, unremembered acts of kindness and love.—*Wordsworth*.

THE MISSIONARY FIELD.

BY A. T. PIERSON, D. D., PHILADELPHIA.

PRESENT OUTLOOK—STARTLING FACTS.

At the outset of 1886, the religious condition of the race is about as follows: Total, 1,500,000,000, one-third nominally Christian; of whom about 365,000,000 Romish, Greek and Oriental, and 135,000,000 Reformed; of the remaining 1,000,000,000, about 10,000,000 Jews, 180,000,000 Mohammedans, 800,000,000 Pagans. We give round numbers, as easily borne in mind.

Of China's 300,000,000, 75,000 are in Christian communities; of India's 150,000,000, about 700,000; of Japan's 35,000,000, about 15,000; of Siam's 8,000,000, 3,000; of Turkey's 20,000,000, 100,000; of Persia's 7,500,000, 5,000; of Africa's 200,000,000, 600,000; American Mission fields add 700,000, and the Isles of the Sea, 400,000 more, identified with Christian institutions; and so we have a grand total of 2,600,000 who in the whole mission field are either converts or adherents of Christian churches.

Now let us glance at comparative results. Over 100 organizations now in the field, with a working force of 35,000; of these, 3,000 ordained, and 3,000 more lay workers and women, all from Christian lands; with 2,400 ordained natives, and 26,000 native teachers and helpers.

What work can these 35,000 workers show for the last reported year, 1883-4? In all missions there are 800,000 living native communicants, of whom the year's net gain was 125,000!—average of over three converts to each worker. The whole number of pupils in mission schools is not known, but, as in India alone it reaches 200,000, it is believed that the whole number would run into the millions.

What has all Christendom done to effect such colossal results? Given in that same year ten million dollars, or seven and a half cents for each Protestant church member; and sent one out of every 22,500 of those members into the field; and distributed 6,000,000 copies of parts, or entire copies of the Word of God, in 250 tongues. Rev. R. G. Wilder, the most careful and accurate of our missionary statisticians, says that the percentage of increase of communicants in all missions is 19 71 over against 0 57 at home—thirty five-fold as great!

If we judge the quality of these converts by their *giving*, their average is \$1.25 per year over against the 7½ cents for Protestant Christians at home. Two hundred laborers in the South Seas lately sent to the London Missionary Society \$465, over \$2.33 each; and 10,000 converts of Wesleyan missions in Sierra Leone and the gold coast raised last year a Jubilee fund of \$75,000, or an average of seven and a half dollars each, instead of seven and a half cents.—*Homiletic Review*.

WAITING.

"I will wait (to unite with the church) till my husband is ready to join at the same time."

Such language is frequently heard from the lips of those who have been recently converted.

But while you are waiting, your public influence is thrown on the side of the world, and against the growth of the church. Your course will deter others from accepting Christ.

While you are waiting, you are losing all the help that church membership would give you in your growth in grace.

It is our duty to obey God. He will take care of the consequences. His plan is an *immediate* confession of Christ, and he can make it effective in leading others to Christ. Will you prefer *your* plan to God's plan?

Matt. x. 32, "Whosoever shall confess me before men, him will I confess also before my Father, which is in heaven."—*Christian Observer*.

Sin is a very simple word, but it is a very awful thing. A little child could spell the word, but no one, not even the angels that dwell in heaven, could explain the thing, or tell the great evils it has wrought. It is a deadly tree, whose fruit and whose shadow have filled the world, and from which everybody has suffered.

Professor Phelps gives three stages of growth respecting prayer in the Christian consciousness:—"Prayer as a refuge in emergencies; prayer as a habit at appointed times; and prayer as a state of continuous living. There can be no doubt but that the last stage is the ideal one."

THE "SEALS" OF A SOLID CHRISTIAN.

BY REV. THEODORE L. CUYLER.

In the Westminster Revision of the New Testament, it is said of the house "built upon the earth without a foundation," that when the stream brake against it, "straightway it fell in." We occasionally hear the crash of some unhappy church-member whose ill-built character has fallen in; others seem to be toppling over, and threaten a fall every day. The reason is, that they were either badly bottomed, or badly built. They rested their structure on the loose earth of temporary excitement, or their own resolutions, or some other sad delusion. Their fall is a warning to others to beware as to where and how they build their hopes for this world, and the next.

First of all, let those who are undertaking a Christian life, dig deep for a solid foundation. Deep conversions make strong Christians. Throw out the rubbish and gravel of old sinful habits, and fasten your trust on the Book of Ages. Christ crucified is the cornerstone, and this foundation standeth sure. It was the ancient custom to put certain inscriptions on the cornerstones of edifices. Paul in his second epistle to his son Timothy, calls such an inscription a "*seal*," and the use of a seal was to accredit anything as genuine. The great Apostle tells us that the two certifying inscriptions on the base of every character founded on Jesus Christ, are these—"The Lord knoweth them that are His"—and "Let every one that nameth the name of the Lord, depart from unrighteousness." Whatever other seals there may have been, these two are vital and significant. The first signifies God's recognition of His own redeemed child; the second describes what He requires of him. The first pertains to God's promise; the second to our performance. If the second is full of solemn caution, the first is full of strong and solid comfort. Let all those who hope that they have been converted recently, or are about making a public profession of faith, lock sharp to find whether the foundation of their heart-house (in which they expect to live) bears both these inscriptions.

1. Jesus knows who are His true followers. It is very easy to be misled by bad advisers in an inquiry-meeting or elsewhere. It is very easy for pastors and

church-officers to be mistaken as to the real condition of applicants for church-membership. We cannot read the hearts of others; and some people are very blind or careless in reading their own hearts. But we cannot deceive the Master. Not a single sheep that He has ever gone after and brought into His fold, but He is acquainted with intimately. "I know My sheep;" "My sheep hear My voice, and they follow Me." In my early youth, on a farm, I was a tender of sheep, and the flock recognized me very quickly, and pushed up to get their noses into the basket of oats or of salt. Some were so tame as to eat out of my hands. Those rustic experiences always come back to me when I read our Lord's sweet pastoral words about Himself and His blood-bought flock. If you are a true convert, my friend, you will turn a deaf ear to teachers of error, and to all tempters, satanic or human; you will be glad to take your salt and your fresh clover out of your Shepherd's hands, and let Him lead you into His green pastures.

Come humbly and honestly into His flock with the deep determination to follow Christ wherever He shall guide you. He puts His name upon you, and knows everything about you. Not a bleat of distress will ever escape His quick ear; Jesus knows the voice of every one of His flock, as well as a mother knows the voices of her children playing in the yard. "When I say my prayers," said a child to her mother, "then Christ says 'Hark, angels, and hear a little noise.' Then the angels all keep still till I get through, and say amen." The precious and profound truth which is hidden from the skeptic and the proud scoffer, had been revealed unto that babe in grace. The Almighty Saviour does hear the faintest "noise" of the feeblest faith; but He loves to have us speak out loud and clear. Come boldly to the throne of grace, that you may obtain mercy, and may find grace to help in time of need.

Jesus knows also your weakness, and the sins that most easily entrap you. Just how much of the old Adam you have to fight just what a quick temper, or unruly tongue, or morbid melancholy, or nervous excitability, or sensual appetites, any of you have to contend against, the omniscient Shepherd understands perfectly. Pray do not surrender to these because they are "natural" propensities: the very

object of divine grace is to give you a better nature. If your friends and neighbors do not detect any improvement in you, then your new structure is a flimsy affair—such as speculators run up in our cities to sell.

2. For, bear in mind, that if the first seal on the cornerstone is rich in heavenly comfort and cheer, the second one is fraught with solemn cautions. Let him that confesses the Lord Jesus Christ depart from unrighteousness. You cannot compromise by living for Christ on the Sabbath, and for self and the world during the week. You cannot build half the house on the gravel, and the other half on the Rock. Use the plumb-line of God's Word every day, on every utterance, and every act. If you build out of the perpendicular line of Right, your character will soon "fall in." Nobody spies the cracks in the walls sooner than the sharp-eyed neighbor, who says "I make no professions of piety, but my wall is as straight as yours." Don't be angry at the criticisms; profit by them. If your Master has His eye on you, He means that the world shall have an eye on you also. Build such a structure of godliness, stone upon stone, that all men shall take knowledge of you, that you are based on the everlasting Rock, and are growing up into a solid habitation of Christ through His Spirit. The grandest evidence of Christianity is a Christian.

ON CHILD-TRAINING.

It is a good thing to start right. A child properly managed at the beginning of life goes along much more satisfactorily than one that has not had that advantage. Most young mothers are about as ignorant of a child's needs as the babe itself, and hence, having nearly everything to learn, their first-born suffers from a great many mistakes which the children coming after escape. This has been the case from the beginning, and doubtless will be to the end of time. Almost always, if children turn out badly, you can trace the cause to parental neglect, or to ignorance, carelessness, or over-indulgence. It is a great responsibility to have the care of a child thrust upon one, and to realize that its future state, both in this world and the next, depends almost wholly on the mother. It is an appalling thought to a conscientious and sensitive woman.—Sel.

**"YOUNG MAN, I SAY UNTO THEE
ARISE."**

BY MISSIONER AITKEN.

Some of our readers have read of Rev. H. Aitken, an English Episcopal minister, who has given himself to the work of a missionary or evangelist, and whose preaching has been so wonderfully prized and blessed in New York and other American cities.—Ed.

As I travel as a missionary, from different sorrowing mothers, I receive the requests. "Will you pray for my only son? He is breaking my heart." "Will you pray for my boy? He is a good boy, but is not interested in religion." Many pray "O God, help Aitken to save my boy!" Is it a manly thing to break a mother's heart? My own dear mother is now eighty-one years of age. To-night she will be pleading for this mission. She says she is too old to go out to work for Christ now, but "I can pray: O God, bless the labors of my boy."

In Yorkshire, England, a clergyman told him that when his dear wife was lying, she said to her boy "I want you to promise me that you will seek after God." He said "Mother, I will"; and she then said "Lord, now lettest thou Thy servant depart in peace." After she fell asleep in Christ, my son, true to his promise, kept his word, but found it hard work to see the light of truth. The devil put the thought into his mind "Go to the public house and drink to drown thy misery." He reached the dram-shop, stretched out his hand to open the door, when he seemed to see his mother, who said "My boy, remember your promise." He returned to his bedroom and prayed. O God, save me; for my mother's sake, save me; I wont rise from my knees until I find Thee." Light in Christ that very day dawned into his soul.

As the young man described in the text was carried forth to be buried, so young men are carried to death by sinful companions. Call no one your friend who is an enemy to God.

The son of a clergyman in London wrote to a companion that he had resolved to live a new life, and received in answer: "My dear Bailey, you have always been a jolly good fellow; don't begin to be a humbug." Young men, do pray "O Lord, deliver me from my baleful com-

panions." The preacher described different young men who had ruined their bodies and paralyzed their power of will. One, who was intemperate, to the question "Why do you not forsake the fatal cup?" answered "I try, but down, down I go. It's no use. I'm lost, for I have no power of will. O wretched man that I am!"

Some of you are on the bier of moral death. Your passions are the bearers carrying you to destruction, and you need an external power to carry you in the opposite direction. He said that an American clergyman when in England related that a vessel had drifted into the rapids of Niagara, and was whirled past "Redemption Point." Crowds on the bank saw this and exclaimed "Good God, the ship is lost!" The captain felt a breeze sweep past his face and cried "Set all the sails!" Now there is a battle between wind and water. The water strives to float the ship in one direction, but the wind propels her in the opposite direction. Now she stops as if anchored. The forces of nature are balanced. Now she makes progress and slowly sails into less turbulent waters. As she repasses past "Redemption Point" through the strong, favorable breeze, the shout ascends "Thank God she is saved!" Your passions are sweeping you faster and faster toward the cataraet of destruction. Stand still! Your fast life is taking you to hell! Yet despair not.

You see death before you. In Christ is life. The widow's son was dead, and was not consulted about coming to life again; but you have yet the use of your reason. Men turn from faith and call themselves rationalists; but thrusting Christ aside, is most irrational. Standing before you is the Resurrection and the Life. Thank God, you are not yet lost forever! Obey Christ's mandate "Young man, I say unto thee arise," and you may become valiant in His service.

When the preacher was eighteen years of age, he preached in a market place in Scotland. Not long since a missionary in India died. Missioner Aitken read his biography, and for the first time learned that when a medical student, he heard one sentence of the sermon in the Inverness market place, viz: "I say unto thee arise." He prayed, confessed his sins, said "Lord, I give myself to Thee," and in due time went as a missionary to the heathen, and bade them "Arise." The

preacher urged the unsaved among the men of different ages present to say "I will arise, and be a slave of sin and hell no longer."

STEP BY STEP.

Dr. Cuyler, discoursing on Jacob's Ladder, and the fact that progress is gradual says:

Do not commit the serious mistake of many who try to grow in grace "By wholesale." I sometimes hear the prayers of people for a prodigious advancement in holiness which would suddenly transform them into the saintliness of Heaven; but they come to about as much as the dreamy wish of an errand-boy that he were as rich as Vanderbilt. No mere vague desire to be better and holier adds a cubit to spiritual stature. Character is built, like the walls of an edifice, by laying one stone upon another. A mountain is ascended by setting one footstep after another up its steep face; if there be an occasional backward slip a lesson of caution is learned and the lost path is regained with the same determination that carried Tyndal to the peak of the Weisshorn. A church member has just called upon me, who has taken a terrible down-slide, through tampering with the social glass. "I am done with promises, and all trusting to my own resolutions," said he to me sorrowfully; and on his knees he besought the omnipotent help of his Saviour. I now have some hope for that weak brother; for he seems to be getting his foot on the stairway of rock. My friend, if you really aim at growth, be done with vague aspiration, and lay hold of some single fault and correct it. Put the knife, with God's help, to some besetting sin. Take hold of some too long-neglected duty and perform it. One step on the ladder by brother A— was to turn out his champagne and card-tables, which were transforming a Christian home into a Casino. With Mr. B— it was to stop his Sunday morning secular newspaper, which was killing his Sabbath spirit. With brother C— it was to go and make restitution to a neighbor whom he had wronged. And I am confident that brother D— has got out of his miserable "dumps" since he quit his luxurious sofa, and went off to work in that back-alley mission school. Holiness is not a rapture; it is the steady living to God,

one step at a time, and every one higher up.

We must be careful, also, to cleave closely to the stairway. A single step to the one side or the other brings a fall. When my gifted friend, Read, of London, was precipitated into the Alpine chasm it was through a thoughtless venture from the path without his guide. Presumption ventures to the dizzy edge; but He who is able to keep us from falling will uphold us only while our feet are in the straight path of obedience. Every blood-bought child of God is bound to seek the highest, holiest, happiest life which divine grace can impart. Fix your eyes on the crown. Fling off every encumbering weight. Cling to the ladder. It will never break. At the summit is the flashing gateway of glory. Ascending and descending upon this mystic ladder of eternal life are the angels of God ministering to the heirs of salvation. When the messenger of death meets us on the stairs it will be *but one step home!*

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J. A. MACKENZIE.

We make our own skies, very largely. Our hearts cast their shadows without us, and the projections of these shadows tinge the world for us—our world. We find on this earth, in a measure, whatever we bring the eyes to see. A joyous heart finds much joy in any circumstances and experiences. A gloomy heart finds no end of gloom. A songful spirit hears music everywhere; but a life that has no music in itself, never hears a songful note, even amid the sweetest and richest of harmonies.

FAITH'S KNOCK AT THE DOOR.

BY REV. THEODORE L. CUYLER.

Our Divine Master taught vital truths by pictures and by parables. The kingdom of heaven is "like to a grain of mustard-seed," and to leaven hidden in meal, and to a pearl found in a field. To illustrate the true idea of prayer, and of the soul's approach to God for all gifts, He says that it is *like* knocking at a gate for admission. "To him that knocketh it shall be opened."

Christ elsewhere tells us that He is Himself the Door, and that no man cometh to the Father except by Him. "By Me if any man enter in, he shall be saved." This seems to describe to us Christ's infinite loving heart. The sick or the hungry child, when it climbs into mother's lap, is after the warm unselfish heart which never freezes up. "It was the baby that did it," said the Irish porter of the White House to the poor soldier's wife who came out with her husband's reprove. Lincoln's big heart could not withstand the knock of the tiny hand. Neither does our loving Saviour withstand the appeals of weakness, or of sorrow, of penitence craving pardon, or of faith craving spiritual blessings. What a crowd of filthy lepers, and of blind beggars, and of impotent folk pressed around the doorway of that Divine heart while He was on earth. It was never barricaded against the most forlorn or degraded. "This Man receiveth sinners," seemed to be written over it to encourage all comers. It is the same unbolted door to-day.

We ought to recast our ideas of prayer, and cease to think of it as an extorting or screwing-out of blessings by sheer impurity. True prayer is not besieging a reluctant God behind a barred gateway; it is really a taking hold on God's willingness. Jesus desires us to come to Him, entreats us to come, and puts no straw of hindrance in our path. The "wrestling" we have to do is not with my reluctance on His part, but only with the obstacles of our own sin and unbelief. More ready is our Lord to bestow the richest blessings, than a kind father to feed a hungry child. Lest we doubt His willingness, He writes up as in letters of light this sweet assurance "To him that knocketh it shall be opened."

Does Jesus open the door to every sort of request that we may bring there? No

indeed; He loves us too well for that. We ought to be just as thankful for what He denies us, as for what He gives us. Selfishness too often comes begging at the gate of Prayer, with no better claim than the worthless tramp who assails our doors with his smooth, artful impositions. Christ knoweth what is in man; knoweth often what harm it would be to us if we could have our own way, and does us the supreme kindness to refuse our unwise requests. It is not humble Faith; it is selfish Presumption which marches up like a bank-depositor with his cheque, and demands just what he wants. "Not my will, but Thy will be done" has got to be inserted in every prayer we present, or the Door will not open.

Yet is there no certainty in that word *shall* be opened? Is all prayer a haphazard process, or a blind knocking at a dead-wall? No. For there are certain knocks to which the heart of the loving Jesus is never closed. He *always* opens to the penitent's sincere prayer for pardon; for whosoever confesseth and forsaketh his sins, shall obtain mercy. To the hunted soul fleeing from the Adversary, the gate always opens as a refuge. When we need help to discharge duty, and strength to carry inevitable burdens, He pledges to us the grace sufficient. And to every repentant sinner who flees to Jesus for salvation, that door of love shall be opened, "Him that cometh to Me, I will in no wise cast out." I do not believe that there is a soul in perdition to-day, which ever came to Jesus in the right spirit and the right time when here in its period of probation. The bare conception of a single mistake or a single falsehood on the part of the Infinite Love, would be too shocking to be entertained for an instant. Let God be true, though every man be a liar.

Sometimes it is for our spiritual benefit that there be a delay in opening the door. The Syro-Phœnician woman found that out; her faith grew stronger every moment that she was kept waiting. This is a part of our discipline. Our Lord does not cheapen His rich mercies by making them unconditional. Faith must learn the lesson of submission; and this does not mean a tame, indolent submission to evils which we can put out of the way, but an entire acquiescence in God's withholdings as well as in His bestowals. Mercies grow sweeter also if there have

been self-denials, and some trials of faith in the pleading for them. A dear friend of ours found the conversion of a beloved child was all the more precious, because faith had been brought closer to Christ in beseeching for that child the blessing. Those discouraged Christians who pull the door-bell and then run away, have really no claim to enter. Nor will the door open to any of us who seek to smuggle our darling sins with us.

Is that door open forever? So some of the speculators in theology tell us in these days. But the loving Saviour Himself, with a most solemn and thrilling fidelity, declares that "many will seek to enter in and shall not be able when once the Master of the house is risen up and hath shut the door." Then they "shall stand without and knock," but gain no admission. We fear that there may be some, who have often grieved away the Holy Spirit, may find that door of mercy closed in this life. In another world it is nowhere revealed to us that the gates of heaven will ever open to the deliberate rejectors of the crucified Saviour. Then, my dear friend, lose not a moment in knocking at the heart of the loving Redeemer. Drop thy sins, and present thyself at the door. He who says "Come unto Me," will surely let thee in.

PIETY THAT IS SEEN.

While being a Christian is in some respects a private matter, it is essentially and emphatically a public matter. To all who would be acknowledged as Christians, inspired words are addressed with reference to the ungodly, saying: "Among whom ye shine as lights in the world." Their light is for others as well as for themselves. Kept to themselves, it is of comparatively little value, being as a light under a bushel which is exceedingly worthless. The great Teacher plainly requires of His disciples a display of their light by those bearing His name, for the good of others and the glory of God. This is according to the analogy of light, one of the most distinguishing properties of which is that it does not exist for itself, and that its mission is mostly, if not wholly, benevolent. Light exists for all created beings and things, and exerts its influence for the good of all existence, while it irradiates all worlds and pours forth its effulgence everywhere.—*The Watchman*.

NEGLECT.

The true problem of the spiritual life may be said to be, do the opposite of neglect. . . . There is, for example, a sense of right in the religious nature. Neglect this, leave it undeveloped, and you never miss it. You simply see nothing. But develop it, and you see God. And the line along which to develop it is known to us. Become pure in heart. The pure in heart shall see God. Here, then, is one opening for soul culture—the avenue through purity of heart to the spiritual seeing of God.

Then there is a sense of sound. Neglect this, leave it undeveloped, and you never miss it. You simply hear nothing. Develop it, and you hear God. Another line along which to develop it is known to us. Obey Christ. Become one of Christ's flock: "The sheep hear His voice, and He calleth them by name." Here, then, is another opportunity for the culture of the soul—a gateway through the Shepherd's fold to hear the Shepherd's voice.

And there is a sense of touch to be acquired—such a sense as the woman had who touched the hem of Christ's garment, that wonderful electric touch called faith, which moves the very heart of God.

And there is a sense of taste—a spiritual hunger after God; a something within which tastes and sees that He is good. And there is the talent for inspiration. Neglect that, and all the scenery of the spiritual world is flat and frozen. But cultivate it, and it penetrates the whole soul with spiritual life, and illuminates creation with God. And, last of all, there is the great capacity for love, even for the love of God—the expanding capacity for feeling more and more its height and depth, its length and breadth. Till that is felt, no man can really understand that word, "so great salvation," for what is its measure but that other "so" of Christ—God so loved the world that He gave His only begotten Son? Verily, how shall we escape if we neglect that?—*Henry Drummond*.

A society with 1,800 members, each of whom is pledged "to read a portion of the Scripture daily," has been formed in Japan, where English is fast becoming what French is—an accomplishment of the educated—and the Bible is being studied by many of the Japanese.

ETHEL'S CONVERSION.

"If I could only be sure that I am a Christian," sighed Ethel Morris.

Poor Ethel! Had she opened her mind to some one, she might have been helped; but it was her timid, sensitive nature to keep all to herself, and let the weight rest heavy upon her.

She had been led to expect some sudden and wonderful change, and thought she must be able to point out the very day and hour of her conversion.

One day in midwinter the new minister came to call. It so happened there was no one at home with Ethel except one of the boys, who disappeared when he saw who it was. So Ethel had to entertain the minister, or rather had entertained her, for he was one of those genial, whole-souled men who win souls for the Master wherever they are.

She did not know how it was done, but it was not long before he had drawn from her an account of her trouble.

"My child," he said, "your fear is that you are not a Christian—that you are not converted. Let us talk it over a little. Paul was changed from persecuting the Lord to serving. You never hated him?"

"No," said Ethel.

"But perhaps several years ago—say five—you were indifferent to him?"

"Yes," answered Ethel, wondering a little what all this would lead to.

"Did you love to read religious books five years ago?"

Ethel shook her head.

"Do you now?"

"Yes."

"Did you care for church and church people five years ago?"

"No."

"Do you now?"

"Yes."

"Did you put other people's happiness before your own five years ago?"

"No," answered Ethel, a flash of surprise in her eyes that he could know so well.

"Do you now?"

"I try to."

"Did you love to pray five years ago?"

"No."

"Do you now?"

"Yes." and the girl's tone was unmitigable.

"Did you accept God as your Father, and Jesus Christ as your Saviour, to love

and serve, all your life, five years ago?"

"No."

"Do you now?"—very tenderly and earnestly spoken.

Ethel's tears broke forth.

"Oh, I hope and trust so!" she said.

"And all these changes have taken place within the last five years?"

"Yes."

The minister took her hand in his. "My child," he said, "you have made the change as truly as did Paul. From going one way you have turned to the opposite. What greater change could there be? Surely what the Lord has accepted, his disciples need not refuse. In his name, I ask you to come and be one of us."

* * * * *

When communion day came again, Ethel ate at the table of her Lord; nothing doubting, nothing fearing, but fully trusting that he who gave himself for us will "also freely give us all things."—*Conqueror's Herald*.

HEAVEN.

I cannot tell what are the forms of its material beauty and sublimity. I cannot catalogue the new powers with which the redeemed and glorified spirits have been endowed. I cannot describe the engagements in which they are now employed. But we are within the limits of revelation, when we affirm and rejoice in the blessed truth that, when at last death shall remove us from this world, we shall not only be made perfectly holy, but shall also be admitted to a home; we shall not only be free from sin, but shall enter a house not made with hands, eternal in the heavens. Let us take the comfort, friends, which God so lovingly offers to us. Let us not fail, as we anticipate our future state, to anticipate also the blessedness of our future home. As we think of those who have gone before us, let us not think of them as merely perfect in holiness, but as rejoicing also in material surroundings, formed by Him who has made all things beautiful, to be the residence of His redeemed.—*Rev. John De Witt, D.D.*

A hundred years ago there were not more than 30,000 Christians in pagan countries. Now the number is close on 2,600,000.

MORE DOCTRINE.

Mrs. Margaret E. Sangster goes to the root of the matter in the following utterance, taken from the *Christian Intelligencer*:

"There are certain old-fashioned virtues, such as honesty, truth-telling, a fastidious sense of honor, and a regard for the performance of duty as imperative, whatever the circumstances, which mothers should inculcate in the nursery. They cannot too early begin to train their children in morals. Little hands should be taught to respect the property of others. From the first years debt should be considered disgraceful, and sturdy independence thereof made the rule of the household.

"In view of the sad developments which the newspapers continually bring to light—honored names stained, families plunged into the depths of misery, communities overshadowed, institutions wrecked, widows and orphans plundered, and the long catalogue of ills with which we are familiar—is it not time to ask Christian parents to bestir themselves? There seems to be a lowering of the moral tone in society. People forget that they are responsible to God. They ignore the awful fact of His sovereignty. Should not greater emphasis be laid upon doctrinal as well as upon practical education in the home?

"If the Bible be taken as the rule from which there can be no appeal, the Ten Commandments erected as the standard, and everything in the daily life be referred to this question, 'What is duty to God in this matter?' the next generation will stand on a higher plane than the present. Duty to our neighbor must be built upon a right understanding of duty to God. It depends upon fathers and mothers to bring children up in an atmosphere of reverence for God's authority and of obedience to law, and this from the first. The mother's work begins with the babe in her arms."

A PRAYERLESS MOTHER.

In the city of P—a beautiful girl of fifteen years was suddenly seized with a malignant fever. As soon as the disease so far yielded to remedies that she could command thought and speech, she called her mother and said, "Will you not pray

for me, mother?" The pale, anxious face gave touching emphasis to the question. The breaking maternal heart replied: "Oh! I cannot. I am too wicked. God will not hear me."

What a felt orphanage of soul was that for the child in her extremity! Asking for the colored domestic, she faintly whispered: "Beccy, you will pray for me, won't you?" With a cheerful tenderness the pious servant replied: "Yes, Miss Ella, I will pray." And she did not plead with the great Physician of souls till peace came to the young spirit and the sick room was bright and holy with his presence.

When apparently convalescent, she assured her friends, hopeful of her recovery, that she should not get well, but go to her heavenly home. They endeavored to divert her thought and amuse her. One day she said to her mother, "If you will not cry, there is one thing I want to request you to do—ask Miss L—to make a wreath for my coffin. She, I know, will do it for me, just as I would like to have her." She desired to have a loving friend lay this last tribute of affection above her silent heart.

A day or two later, like a startled, upsoaring bird, in an unexpected moment, with a smile wreathing the mortal lips, the trustful spirit flew away, we may believe, to the realm of light and love eternal. This truthful narrative is a thrilling appeal to parents who do not, will not, pray for their offspring. What a meeting is before them at the judgment. It appeals with no less power to the young, unprepared for the call to eternity. P.C.H.

Were a man every day to throw a purse of money, or even a single guinea, into the sea, he would be considered a madman, and his friends would soon confine him as such. But a man who throws away that which is of more value than gold, than mines, than the whole world—his health, his peace, his time, and even his soul,—such an one is admired, esteemed and applauded by the greater part of mankind.

It depends upon fathers and mothers to bring children up in an atmosphere of reverence for God's authority, and of obedience to law, and this from the first. The mother's work begins with the babe in her arms.—Mrs. Margaret Sangster.

A FACT TO DIE ON.

Let me tell you of a visit that I made to a poor fellow in Chelsea. I found him lying in bed. He said at once he wanted to talk about religion, that he had torn up his Bible twenty years before. "Very well," I said, "let us talk about something else. But supposing you were in prison for a debt of £10,000 and I were to pay that debt for you and send the receipt to you, would you tear it up and spit in the face of my messenger?" "No," said the man, "I don't suppose I should. But I never heard the Gospel put in that way before." "But that is the truth," I said; and we had a good talk about it. I called a week later and he asked me to go over the facts again, which I did. My curate was with him two days afterwards when the unfortunate man seized for death. He raised himself as by a superhuman effort on his elbows, and said: "Wife, it makes no matter what a man feels; feelings don't save a man. Facts save him. It is a fact that the Son of God died for me and paid my debt, and I die on the fact." He then fell back and died.—*Rev. A. Webb Peplow.*

It is not enough to receive Jesus into our homes and into our lives—but we must do before any thing else—but we need to sit at His feet, to gaze on His spiritual beauty, to hear His words, to yield ourselves wholly to His influence. Thus, and only thus, shall we find ourselves possessed of the one thing needful; and while hands, or feet, or brain are busy, or while all are busy together, there shall be a great calm within; there will be speed without feverish haste, and activity without bustle, and our lives an unbroken sanctity. Whatever happens, let us not be too busy to sit at Jesus' feet.—*Aitken.*

Good resolutions are often like a loosely tied cord—on the first strain of temptation they slip. They should be tied in a hard knot of prayer, and then they should be kept tight and firm by stretching Godward.

Never spend your time in such a way that you would not like God to say "What art thou doing!"

Rev. Sam Jones, an evangelist, whose work in the Western and Southern States has been wonderfully blessed, makes the following pointed remarks on revivals:—

"None of your cornstalk revivals. We want the sort of revivals that will make men do the clean thing. If we can have that sort of revival, I want to see it—but not cornstalk revivals. Do you know what a cornstalk revival is? Well, if you were to pile up a lot of cornstalks as high as this house, and burn them up, there wouldn't be a hodful of ashes. We want a revival of righteousness; we want a revival of honesty; we want a revival of cleanness and purity, of debt-paying, of prayer meetings, of family prayer. That's the sort of revival we want. The Lord give us this sort!"

Every true Christian will say Amen to that. A revival that burns itself out leaving no useful results, nothing but ashes, is to be dreaded, one that "makes men pay their debts, have family worship, attend the prayer meeting, tell the truth, practice honesty in all their transactions, and live clean, pure, lives" should be labored for and prayed for by all.

Some time ago a working man was urged by his employer to do some work on the Sabbath. The man courteously but firmly declined to do it. "Why?" said the employer, "did not our Lord himself say that 'the Sabbath was made for man?'" "Yes, sir," was the shrewd reply of the workman; "you are right—the Sabbath was made for man, and is therefore not to be taken from man."

A new religious movement is creating much excitement in Southern Russia. The "Stundists," who are members of a Lutheran body, now call themselves Evangelical Christians, and are making surprising progress among the peasants. In many villages the Orthodox churches remain empty, while the meeting-houses of the Evangelical Christians are crowded.

The following recent utterance of Dr. Fairburn to a company of theological students is as true as it is sharp: "The theologian cannot afford to be as ignorant of philosophy and science as a philosopher and scientist are ignorant of theology."

A PRAYER FOR AFRICA.

Long forsaken, sore distressed,
 Lord let Africa be blest!
 Break the spell that binds her eyes,
 Bid her from the dust arise,
 Most degraded of our race,
 Broken by oppression's mace;
 Though her skies are blue and calm,
 Lo, she weeps beneath her palm.
 Lord, from immorial time,
 Darkness, superstition, crime,
 (Cruel as the yawning grave)
 Sway their sceptre o'er the slave!
 O Jehovah plead her cause!
 Pluck her from oppression's jaws;
 On her sevenfold moral night,
 Pour a flood of golden light!
 Where the Niger silent rolls;
 Where the noble lion prowls;
 Where the traveller finds a tomb,
 Bid the "rose of Eden" bloom.
 Hear, O hear, their fetters plead!
 Pity, Lord, their wounds that bleed.
 Tools of tyranny and lust,
 Low and abject as the dust;
 Pluck them from oppression's den,
 Raise them to the rank of men.
 Let the Negro's silent groan;
 Audience gain at Heaven's throne.
 Are they, Saviour, less thy care,
 Who in jet thine image bear?
 Dost thou deem it, Lord a sin
 That a wear a sable skin.
 Will thy mercy, man reject,
 For his color, nation, sect?
 Tyrants may set up the plea,
 Far be this, O Lord, from thee!
 Full as ocean, free as light,
 Loving thou to black and white.
 Bid this daughter of the line,
 Dry her tears, arise and shine;
 Stretch to God her withered hand,
 Taste the love redemption planned;
 Through her darkness, Holy Dove,
 Wide diffuse thy creed of love!
 Pour thy jubilee around,
 Make her deserts holy ground;
 Truth in purity make known,
 Dash the Koran from its throne;
 Banish every devil rite,
 Wash thy Ethiopin white! J. MARSDEN.

The Pope has forbidden the use of polkas, waltzes and other forms of dance music in the Italian churches. Would it not be well for other denominations to have Popes in a mild way?—*Philadelphia Presbyterian*.

SOCIAL CHANGES.

In a recent lecture Joseph Cook threw some fresh light on the conflict between capital and labor in this paragraph:

"In another generation, if you are a rich man in this, your children may be poor; or, if you are a poor man in this, your children may be rich; so that I claim here a right to utter the whole truth in support of the just demands of both wealth and labor. The extension of the suffrage and of Republican institutions in modern times, the abolition of privileged classes, the overturn of the right of primogeniture, the opening of careers to talent have made society mobile; men go up and down; and when property is widely distributed, and distributed in a different way from generation to generation, it is very difficult to maintain class prejudices from period to period, making them hereditary feuds. It is to be hoped that our Republic never will have permanent classes, either wealthy or poor. The mobility of American society, and of all society, governed under Republican fashions, is the best ground of hope that justice will be done both to Dives and to Lazarus."

Mobility is good. Society is almost as mobile in Canada as it is across the lines. The son of a superintendent of a street car company may be a driver forty years hence. The son of a driver may then be the superintendent. Similar changes may occur in any department of industry. Such being the case, we should try to treat each other with generosity. No man knows where or what his own boy may be forty years hence.—*Canada Presbyterian*.

The Pope is making the most of the submission of the Caroline Islands dispute to his arbitration. In his allocution in reference to the question he congratulates Catholics upon the fact that the supreme authority of the Church has been amply recognized by two illustrious powers, between whom the church's counsels have assured concord.

There is not a man or woman, however poor they may be, but have it in their power, by the grace of God, to leave behind them the grandest thing on earth, character; and their children might rise up after them and thank God that their mother was a pious woman, or their father a pious man.—*Dr. McLeod*.

SIGNING AWAY HIS INTEREST.

It was in a country store one evening. A number of young men were sitting together about the store, telling what they didn't believe and what they were not afraid to do. Finally the leader of the group remarked that, so far as he was concerned, he would be willing any time to sign away his interest in Christ for a five-dollar bill.

"What did I understand you to say?" asked an old farmer, who happened to be in the store, and who had overheard the remark.

"I said that for five dollars I would sign away all my interest in Christ, and so I will."

The old farmer, who had learned to know the human heart pretty well, drew out his leather wallet, took therefrom a five-dollar bill and put it in the storekeeper's hand. Then calling for ink and paper, he said, "My young friend, if you will just step to the desk now and write as I direct the money is yours."

The young man took the pen and began: "In the presence of these witnesses, I A. B., for the sum of five dollars received, do now, once for all and forever, sign away all my interest"—then he dropped the pen and with a forced smile said, "I take it back. I was only fooling."

That young man did not dare to sign that paper. Why? He had an accusing conscience. He knew that there was a God. He believed in religion. He meant to be a Christian sometime.

And so do others. Notwithstanding their apparent indifference, their trifling conduct, their boasting speech they would not to-day for ten thousand dollars sign away, if such a thing were possible, their interest in Jesus Christ.—*Congregationalist*

In twenty-five years the number of Protestant missionaries in China has grown from one hundred and fifty to five hundred, and of churches from fifty to four hundred. A quarter of a century ago there were no theological schools for students, and only four of the eighteen provinces were occupied with missionary posts. Now two hundred and sixty students are found in twenty schools, and missionary labors are carried on in all the provinces but one.

BURNING THE BIBLE.

The Vicar-General of one of the Roman Catholic dioceses in Brazil, considers the Bible a dangerous book. In a circular to the clergy he says that Protestant missionaries are over-running the diocese and distributing books fair in appearance, but which are "designated to instil poison into the minds of the unwary. Among these books," he continues, "they bring the Bible in the vernacular, without notes, without the ecclesiastical authorization, and mutilated, with which they sacrilegiously endeavor to combat the truth." He exhorts the priests to warn the people not to buy these pernicious works; and if they have already fallen into "unwary hands," the priests are to take them and "burn or destroy them." One of the missionaries saw a priest burn a New Testament, which he snatched from the hands of the woman who had purchased it. He burned it in the presence of a missionary, declaring that it was a Protestant book and false. The Rev. W. M. Brown, the Superintendent of the American Bible Society's work, says one of his colporteurs in the North (Parahyba) had a box of Bibles and Testament, weighing one hundred pounds, taken from him forcibly and burned; and the authorities would not listen to his complaint, replying that he was a Protestant, and that the Government would not protect heretics.—*Independent*.

"In 1866 a Protestant preacher was expelled from Rome for preaching the gospel. Scarcely twenty years after, Pope Leo XIII said to his Cardinals: 'It is with deep regret and profound anguish that we behold the impiety with which Protestants propagate freely and with impunity their heretical doctrines, attacking the most august and the most sacred doctrines of our very holy religion, even here at Rome, the centre of the faith and the seat of the universal and infallible teacher of the church.' There are now seven Protestant churches in Rome."

The signs of love are joy in the company of the beloved, sweet memories and longings if parted, eager fulfilment of their lightest wish, a quick response to the most slender association recalling them to our thoughts. Have we these signs of love to God?—*Dr. Alexander MacLaren*.

THE SOUL'S HEALTH.

The health of the soul, like that of the body, is variable. In both, there are ascertainable laws, which cannot be violated with impunity. Moreover, there are certain noteworthy points of similarity between physical and spiritual hygiene.

The first condition of health is good air. It is everywhere accessible. So is the Spirit of God. Prayer is the act of inspiration—

Prayer is the Christian's vital breath,
The Christian's native air.

As food to the body, so is knowledge to the soul. It must be regular, varied and suitable. Neither body or mind should be gorged, nor should the babes and the infirm be expected to assimilate the heaviest food. The babe in Christ needs other nourishment than a treatise on Theodicy.

Without timely supplies of water the body languishes and dies. This must be the fate of the spirit, if there be not, for it, seasons of refreshing from the presence of the Lord.

The soul must have the sunlight of the Divine approval, or it will fade away like those that live in cellars and in darkened chambers. It is the privilege and the duty of all to live and labor in the sunlight.

Without exercise, the muscles grow flabby and feeble. Without use, the spiritual powers decay. Through intemperate application to business or to books, many have lost gifts and graces that once made them conspicuously useful in holy work.

Do not expect great spiritual growth, while you neglect the laws of spiritual health.—*Presbyterian Observer.*

THE MOULDY LOAF.

Once, as a poor family sat around the table to a scanty meal, one of the children looked up reproachfully at his father, and down distastefully at the portion before him. The portion was bread, and the bread was dry and mouldy.

The father was quick to see his son's discontent, but he spoke gently:

"My dear boy, I am sorry we have nothing more pleasant than dry bread to-day. I am still more sorry that our bread is mouldy; but see"—and he handed his portion to the boy, who saw then that his father had taken the very worst part of the loaf for his share, and cut and pared

away the most mouldy and bitter parts of his children's slices on his own plate.

The boy colored, looked wistfully into his father's kind and patient, but anxious countenance, and burst into tears. His mouldy bread was sweet to him after that.

Christian, you sometimes are tempted to look up reproachfully to your heavenly Father, and down discontentedly at your hard and scanty portion. You half revolt against the mouldy loaf, and are prone to envy the prosperity of others. Perhaps the best cure for this discontent, and the best way to make your bitter bread sweet, is to be shown of what your Saviour's portion consisted.

"How bitter that cup no heart can conceive,
Which he drank quite up, that sinners might live.
His way was much rougher and darker than mine;
Did Christ, my Lord, suffer, and shall I repine?"

Is poverty your moulded loaf! Your Redeemer and Lord was poor. Though he was rich, for your sake he became poor. The Son of man had not where to lay his head. Look at this, his portion; then look back at your own, and it will be more sweet to you.

Take, then, your small share of the mouldy loaf, and thank God for it. There is another course to come; and "blessed are they who are called unto the marriage supper of the Lamb."

A HOLY LIFE.

A holy life is made up of a number of small things; little words, not eloquent speeches or sermons; little deeds, not miracle or battles; nor one great heroic act of mighty martyrdom, make up the true Christian life. The little, constant sunbeams, not the lightning; the waters of Siloam "that go softly" in the meek mission of refreshment, not "waters of the river, great and many," rushing down in noisy torrents, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, indiscretions and imprudences, little foibles, little indulgences of the flesh; the avoidance of such little things as those goes far to make up, at least, the negative beauty of a holy life.—*Bonar.*

In addition to mission halls there are now over five hundred places in London where the gospel is preached in the open air on Sunday.