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

THE MARITIME
PRESBYTERIAN.

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WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

JAN., 1888.

Literary Notices.

TERENCE O'DOWD; or, Romanism To-day. An Irish Story, founded on facts. It is well written, in vigorous language, touched with poetic fervor. It carries us right into the heart of Irish Roman Catholic home-life and church life and we see in vivid pictures, not over-drawn yet faithfully portrayed, the actual facts as they are occurring to-day in that strange, sad land. The author in his introduction announces his purpose to be to instruct and awaken the people of the Protestant Churches to a clearer conception of nineteenth century Romanism in countries where its power is uncontrolled. Especially does he desire to warn Protestant parents of the danger of sending their children to Romanist schools. The book ought to be widely read. Philadelphia: Presbyterian Board of Publication and Sabbath-school Work. 16mo, pp. 350; illustrated. Price, \$1.15. McGregor & Knight, Halifax.

THE PRESBYTERIAN REVIEW for January begins the New Year with a list of contents fully equal to the average. There are several papers on practical questions by some of the ablest practical men in the Presbyterian Church. The articles are: *The French Synods of the Desert*, by Prof. H. M. Baird; *Some reasons in favor of retouching the Revised English Version of the Scriptures*, by Rev. Dr. Riggs; *The Efficiency of the Congregation*, by Rev. Dr. John Hall; *The Present Struggles in the National Church of Holland*, by Principal Cairns; *The Contributions of Christianity to Science*, by Rev. A. Mair; *The Religious Poetry of Babylon*, by Prof. Francis Brown; *Critical Notes, The New Theory of the Apocalypse*, by Prof. Briggs, D. D. Then follow, *Editorial Notes*, "The Alliance of the Reformed Churches," by Rev. Talbot W. Chambers; "Union on the Mission Field," by Principal Cavan; "The One Hundredth General Assembly," by Prof. Briggs. Fifteen pages of *Reviews of Recent Theological Literature* complete this interesting and valuable number of the *Review*. Price \$3.00 per year, 80 cents per single number. Chas. Scribner's Sons, New York.

SCRIBNER'S MAGAZINE for January has two valuable papers. One, *The Man at*

Arms, to be concluded in the Feb. No., is a lengthy and beautifully illustrated article on the various kinds of plate and chain armor used in the middle ages. The other paper, *The Great Pyramid*, is also an excellent one, fully and clearly illustrated. There is quite a number of articles, such as *First Harvests*, *Municipal Finance*, *Natural Selection*, a romance; *A New Light on Balzac*, French Traits, Intelligence, *Japanese Art*, etc. Price \$3.00, 25 cents per number. Chas. Scribner's Sons, New York.

M'CHEYNE'S LAST SERVICE.

He had been visiting in the fever stricken dens of Dundee. Typhus fever had laid hold of him; but ignorant of the cause of the languor and pain which oppressed him, he had gone to celebrate a marriage, and remained for the entertainment which followed. Some were there who were no friends of his faithful preaching, and thought that his grave manner was due to pietism and not illness. So one of them said:—"See now if I cannot tease your minister." So saying, she sent a little girl of nine years to M'Cheyne with a marriage favor and a bouquet. When the child approached him he brightened up.

"Will you put this on?" said she.

"Yes, if you will show me how."

When it was all arranged he said:

"I have done what you asked me. Will you listen while I tell you a story?" So he began to tell her "the sweet story of old." Very soon six other little girls gathered round, and listened with upturned faces while he told them how the Lord Jesus had come down from heaven to earth, and then died to save sinners. When he had finished, he laid his hand on the head of each child, and asked God's blessing on her. Soon after, he said he felt so ill he must retire: "He went home to his bed, and in a few days he was with the Lord. This was his last service.—*Christian Irishman*."

THE GOVERNOR OF FORMOSA, in starting a college, has chosen a missionary to inaugurate and organize the institution. Such a step would have been regarded as a miracle one generation ago. It is another proof added to the many others, that the cause of foreign missions is conquering prejudice and subsidizing kings and princes in the prosecution of its work.

THE MARITIME PRESBYTERIAN.

Vol. VIII.

JANUARY, 1888.

No. 1.

STATE OF THE FUNDS, JAN. 1, 1888.

EASTERN SECTION.

FOREIGN MISSION, DAY-SCHOOL AND MISSION SCHOOLS.

Balance due Treas. May 1st, 1887,	\$2200.03	
Expenditure since	7726.88	0032.01
Receipts		\$851.07
Debt at date,		\$3061.24

HOMI MISSIONS.

Balance on hand May 1st, 1887,	\$ 332.00	
Receipts since	\$2000.20	\$2042.25
Expenditure since		4773.10
Debt at date,		\$1830.01

COLLEGE FUND.

Balance due May 1st, 1887,	\$6873.02	
Expenditure since	5798.93	14077.85
Receipts		\$ 6026.75
Debt,		\$ 8049.10

COLLEGE BURSARY.

Balance due Treas. May 1st, 1887,	\$487.50	
Expenditure since	76.00	562.59
Receipts		140.01
Debt		\$422.55

AUGMENTATION FUND.

Balance on hand May 1st, 1887,	\$5121.62	
Receipts since	1635.57	\$6857.30
Expenditure since		1934.50
Bal. on hand		\$5022.40

AGED AND INFIRM MINISTER'S FUND.

Balance on hand May 1st, '07	\$1142.30	
Receipts since,	1922.25	3064.01
Expenditure		1760.08
In fund		\$1304.53

P. M. MORRISON, Agent.

The Maritime Presbyterian.

Price, in advance, 25 cents per year in parcels of 4 and 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, after paying expenses, are for Missions. Paid to date \$400.

The Children's Record.

Price, in advance, 15 cents per year in parcels of 5 and upwards, to one address. Single copies 30 cents.

Subscriptions at a proportional rate may begin at any time, but must end with December.

All receipts, after paying expenses, are for Missions. Paid to date, \$200.00.

All communications to be addressed to

REV. E. SCOTT, New Glasgow, Nova Scotia.

A NEW YEAR'S GIFT.

One of the grandest New Year's gifts of which we have ever heard was recently bestowed. It was contained in over *fifty* large boxes, each divided into *seven* compartments, everyone of which was filled to its utmost capacity with good things almost bewildering in their abundance and variety. The only condition was that the receiver should, as far as possible, make a good use of them.

The receiver was the one who is reading these lines, and the gift is the good New Year which a kind Providence has once more bestowed upon us. Spread before us are its *fifty-two* precious weeks, its *three hundred and sixty-five* days, all filled with opportunities for doing and getting good, for making ourselves and others better and happier. The only condition that the bountiful giver enjoins is that we make a good use of his gifts.

A practical question for each one of us as we look out upon the opening year is, "What am I to do with it? What account will I render for it at last when years for me are done?"

Christian, what are you going to do during the coming year for Him who loved you and gave HIMSELF for you. You can *live* for Him, letting him shine out more brightly in your lives. You can according as He has provided you, *give* for Him to send the glad tidings of His love and mercy to those who know them not. You can *work* for Him by teaching the ignorant, bring in the careless, reclaiming the wandering, warning those who are going astray. You can *pray* for Him, that His kingdom may come and His will be done on earth *more* fully and completely as it is in heaven.

"But I am not a christian." If not, the year is full of opportunity for you as you now view it. At every turn there meet you the loving warning and invitation of a waiting, pitying Saviour: "Come unto me all ye that labor and are heavy laden

and I will give you rest." "Turn ye, turn ye, for why will ye die."

In just one point the parallel does not hold good. The whole year is not yet ours. To us for present use belongs but the present moment. As we open each compartment in each box it is ours to use but soon it is gone. "Whatsoever thine hand findeth to do, do it with thy might."

We have received the last Annual Report of the Women's Foreign Missionary Society, Eastern Section. It is a neat pamphlet of 84 pages, containing reports of last two general meetings held in Pictou and Stellarton, with addresses of welcome, opening, &c., on these occasions, together with reports of the different officers of the Society. It contains also the reports of the Presbyterian Societies for the year, abstract reports of the different Auxiliaries, with contributors and contributions to the Santo and Jubilee Funds. The Constitution of the W. F. M. S. and its Auxiliaries is also given, the whole presenting in compact form yet minute detail the working of the Society during the past eighteen months.

The Treasurer's Report shows receipts from Auxiliaries, special meetings, &c., during this time, \$2551.80; contributions to Santo Fund, \$1516.38; contributions to Jubilee Fund, \$1023.59. In all \$5091.77.

Surely if there is kindness anywhere it is shewn this winter by the Presbyterian congregations in the Maritime Provinces, towards their ministers. Fur coats, caps, mits, and robes, to make comfortable the long, cold, and sometimes stormy drives that many of them have to take; sleighs, harness, bells, &c., besides the numberless things that women only can think of to furnish or ornament their manses. In Malagawatch, and Bathurst; in Pugwash and Charlo and Harvey; in Shubenacadie and Kincardine; in Stewiacke and Brookfield, Parrsboro, and St. John; in Gays River and Milford, Truro, and Economy and Springfield, and perhaps many other places of which we have not heard, these kindly tokens have been given and received, and while prized for their value are prized much more for the kindness and good will of which they are the expression.

Rev. S. C. Gunn writes from Boston to a friend: "My present congregation is doing well. Our communion was held yesterday. 38 new members were added to our roll. We have now a membership of 105. The interest in all our meetings is increasing and we look for greater good from the Master." Not only is Mr. Gunn one of our own ministers, but his congregation is almost wholly made up from the Maritime Provinces. Our people have the deepest interest in the progress of sound Presbyterian christianity in Boston, where so many of our people now make their home and where there is so much to draw them away from the simple Scriptural christianity of their childhood.

The Presbytery of Lunenburg and Shelburne met at Bridgewater, Dec. 6th. The resignations by Rev. J. Rosborough, of the congregation of Shelburne, and of Rev. I. S. Simpson, of that of La Have, were accepted with regret. The representatives of both these congregations expressed their high appreciation of the faithful and valued labors of their recent pastors and their regret at parting.

The Rev. H. Crawford, who has been laboring for some years as ordained missionary at Rivorside, was transferred to New Dublin. Rev. D. S. Fraser was appointed Moderator of Presbytery, in stead of Rev. J. Rosborough, resigned.

The next meeting of Presbytery at Bridgewater, Feb. 7th, 1888.

The Presbytery of Victoria and Richmond have been holding meetings for visitation in Baddeck, and by committee at Lake Ainslie and Strathlorne. In all of these places the Lord's work is prospering. Sabbath Schools, Prayer Meetings, and Public Worship are well attended. In both cases a deficit of salary, part of it of long standing, gives promise of soon vanishing.

The Presbytery has asked the various congregations to contribute to the Augmentation Fund ten per cent. less than sum asked for last year.

The next meeting will be at Wycocmagh, March 13th, 1888, at 11 o'clock, a.m.

Milford has added \$25 to the pastor's salary, and Lower Stewiacke, \$50.

The congregation of Cow Bay, C. B., makes a showing in some directions equalled by few. There are about one hundred and eighty families, with three hundred and fifteen communicants. An average of five hundred people attended the pastor's Bible class last winter, where the Shorter Catechism was taken up in course for study. The large body of the people attend the weekly prayer meeting, and over fifty take part in it. The average attendance at Sabbath School is two hundred and fifty, of whom nearly one hundred are young men and women who do not think themselves too old for Sabbath School. A new manse was recently built, and \$1500 of the cost paid last year. A Woman's Home and Foreign Missionary Society was started during the past summer, and has a membership of over two hundred, which raised during the year for missions one hundred and twenty-four dollars. During the year just closed \$213 were raised for the schemes of the church.

If we believe in the promises of God we must expect good results from the Week of Prayer. Let each one determine that, with God's help, in his and her own heart and life there shall be good results and they will surely come. A revival of religion in the church means a revival in each heart, and in proportion as each heart is revived will the church be quickened. Let the year on which we have now entered be signalized by more devoted lives, by greater watchfulness against sin, by a more earnest and prayerful performance of duty, by a more careful study of the Scriptures, by a closer walk with God, by more of pity for the erring, help for the helpless, cheer for the downcast and sorrowing, by more earnest work to bring others to a knowledge of the Saviour.

The congregation of Newport, Hants Co., has increased the salary of their pastor, Rev. E. McNab, from \$500 to \$750. The Presbytery has expressed its gratification and agreed to relieve to relieve the congregation of its assessment for the Augmentation Fund for this year.

Rev. J. M. Allan has resigned the charge of the congregation of Richmond, Hx. Co.

At the meeting of the General Assembly at Winnipeg, the two leading Presbyterian Churches there were ministered to by two men well and favorably known throughout the church, Messrs. C. B. Pitblado and D. M. Gordon. Since that time Mr. Gordon has accepted a call to St. Andrew's Church, Halifax, by the Atlantic shore, Mr. Pitblado has received one from San Francisco, on the far off Pacific.

A deep and wide-spread revival has been going on at Saltsprings, Pictou Co. On Sabbath, New Year's Day, two hundred sat down at the Lord's table for the first time. In different parts, in our church, in Guysboro, Pictou and Hants Counties, times of refreshing have been enjoyed and many have turned to the Lord.

Cheering news comes with regard to the progress of our Mission work in Trinidad. Mr. Grant writes: "Have had 108 baptisms till date this year. Enquirers constantly turning up. Sold in two days last week thirty dollars worth of religious literature, fresh from India, in the Hindi, Urdu, and Tamil languages."

Since Mr. Calder was settled at Mira, C. B., fifteen months ago, the congregation has built a hall for worship at Catalone, to seat 400 people, and a church at Marion Bridge that will seat 600.

Copies of the October issue of the MARITIME containing Dr. Field's open letter to Ingersoll, in parcels of any size, may be had on application at this office.—Price two cents per copy.

Rev. A. McMillan writes us from C. B. telling of the beautiful New Year's gift of furs and purse from the Malagawatch section of his congregation, and friends in Boston.

Rev. A. Russell, of Dalhousie, who has for some months been laid aside through illness, is rapidly recovering, and it is hoped will soon be able to resume his work.

A man said once, "Show me ten square miles on the whole earth without Christianity where the life of man and the purity of women are respected, and I will give up Christianity."

A series of Missionary Meetings was held recently in St. John city and vicinity, with a view of promoting a deeper interest in the schemes of the church. Rev. Jonathan Goforth, who is under appointment of the F. M. Committee, West, to labor in China, and who is to be supported by the students and alumni of Knox College, Toronto, was present at these meetings, and was, speaking after the manner of men, the life and soul of them. He is a young man of great energy and enthusiasm, full of facts and figures, and upon these he bases his telling missionary addresses which interest young and old alike. He is intensely practical and seeks to infuse the same spirit into others. One little girl probably voiced the general sentiment of the childrens' mass meeting when she said, in telling of it, "That Mr. Send off was perfectly delightful!"

The meetings extended from Dec. 4th to 8th, missionary sermons being preached in the different churches on Sabbath, and meetings held in different places the three following days.

Mr. Robbins, of Truro, and the writer were present part of the time and were privileged to aid the pastors in the good work. It is hoped that the result will be a deepened interest in the various schemes. The Presbyterian Church, both in St. John city and the Presbytery, is prospering on the whole, as perhaps never before in its history.

When Rev. J. A. Cairns, who was settled in the Scotsburn congregation, Dec. 6th, was leaving Musquodobit, he was presented with the following address:

To the Rev. J. A. Cairns, M.A.,

DEAR SIR.—We, the members and adherents of Sharon Church, Upper Musquodobit, beg leave, on the eve of your departure from among us, to express our esteem and friendship toward you, our late pastor; and although the ties which bound us as pastor and congregation are severed, we assure you that our good wishes for your welfare go with you to your new field of labor; and we hope your labors may be as acceptable to them as they have been to us.

We would also request you to convey to Mrs. Cairns our sincere desire for her welfare, and assure her that she, as well as yourself, will always be held in grateful remembrance by us, and, in the words

of your last text, "May the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do His will, working in you that which is well pleasing in His sight; through Christ Jesus," and may He make you an honored instrument in your new sphere of labor, as you have been here, in bringing many into his field.

Signed by the committee in behalf of the congregation.

HENRY DEAN,
ORLO S. GEDDES,
SIDNEY HAMILTON, } Committee.

Mr. Cairns gave a brief and touching reply, thanking them, on his own and Mrs. Cairns' behalf, for their kindness and co-operation, and closing with the well-known fitting words "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

ABOUT HOME MISSIONS.

If the children in a family or community be neglected before they are able to supply their own wants they suffer and die. If cared for through infancy and childhood they soon become not only able to care for themselves, but helpers, and care for other weak ones as the older people pass away. The family, community, country, that neglects to foster, and rear its children must soon die out.

So with the Church. Its Home Mission stations are its children, unable to care for themselves in the way of supporting church ordinances, and needing help from older and stronger congregations. Our Home Mission Scheme is for this purpose. There are very few of the well nigh two hundred congregations that compose the Maritime Synod that have not at some time, in the earlier stages of their history, received aid. The mother churches in Scotland have from the first helped in this work. Probably not one congregation in ten in our Synod has depended from the very first entirely upon its own exertions. Thus aided, each congregation as it grew stronger became independent of aid and helped in turn to support others, and thus our church has grown to what it is, a power for good at home and abroad. Had it not been for this scheme we would

not have been in the position that we are to-day. And if we would grow as we have done we must continue to grow by the same means. The scattered families of Presbyterians perhaps in some scattered country districts are organized into a Home Mission station and supplied with preaching for a time by a catechist. They help liberally according to their means and get some aid from the Home Mission Fund. When they become stronger and a number of these stations are grouped together and an ordained missionary settled there, still receiving some aid. They grow stronger and are organized into a regular congregation, receiving some aid from the Augmentation Fund. They become stronger and need no further aid, and then in turn help to support others.

The Home Mission Fund is in need of larger contributions this year than ever before, as more of this work is being taken up. And in proportion as the work is vigorously prosecuted the Church will grow and become a greater power for good at home and abroad.

In the Maritime Synod there are seventeen ordained home missionaries, and forty-two catechists were at work during the summer months. All these fields where those men were laboring have contributed well, and in aiding them we are aiding those who heartily help themselves.

WHAT HAVE WE TO DO WITH THE NORTH-WEST?

"Much everyway." Too often the idea prevails that if we attend to our department of the Home Mission, Augmentation and College work of the Maritime Provinces, we have done our duty, and that the Western Section of the church should look after the North-West. A few facts should be borne in mind.

1. The West has its own Home Mission field in Ontario and Quebec just as we have in the Maritime Provinces.

2. The North-West is a new region, removed by nearly a thousand miles of wilderness from Ontario, and is being occupied by settlers from the Maritime Provinces, Ontario, and Great Britain.

3. The countries contributing to the settlement of this new land have an equal right to follow them with the gospel and aid the infant settlements in maintaining ordinances until they become self supporting.

4. The three lines along which that help is needed are: the support of Manitoba College, the Augmentation of Ministers Salaries in weak congregations, and the support of Catechists and Missionaries in home mission stations.

5. Hitherto almost the whole burden of the vast work that has there been done has been borne by the Western section of the church. The amount expended last year alone in Home Mission work and Supplements in the North West being about *twenty-three thousand dollars*.

6. The Presbyterian Churches in Scotland and Ireland are aiding in this work. We in the Maritime Provinces are not.

7. In return for this we see a grand work being done. Where, a few years ago, our church had scarcely an existence, there are now 351 congregations and mission stations. In every considerable centre the gospel is regularly preached and as the centres grow with the development of future years there will be a strong and numerous church ready to forward the Lord's work in this and other lands.

8. The Assembly does not ask us to aid in the Home Mission work there. The West is bravely undertaking it, but we are asked to do a little in the support of Manitoba College, which is a centre of supply for the great and growing Home Mission field. Whatever we may think about the over supply of colleges in Ontario, that of Manitoba is a necessity.

9. A very small contribution, say from *five to ten dollars* and upwards from each congregation would be sufficient.

Such are some facts in connection with an institution built for that work. We are persuaded that it is from a lack of considering these facts that most of our congregations have thus far appropriated no part of their givings to Manitoba College.

Rev. D. M. Gordon, late of Winnipeg, was inducted into the pastoral charge of St. Andrew's Church, Halifax, Dec. 27th. His parting charge to his congregation in Winnipeg contained an idea that we would heartily commend to all congregations, whether vacant or settled, viz: Be faithful in attendance at the prayer meetings, for on the prayer meeting depends to a large extent the spiritual progress of the congregation.

New Hebrides.

LETTER FROM REV. H. A. ROBERTSON.

DILLONS BAY, ERROMANGA, Sept. 13, '87.

* * * By one of H. M. S. of War, sailing in about two hours time, I have an excellent opportunity of sending a note *via* Noumea, in New Caledonia. We are all well here. That is Mrs. R., two children with us, and myself. But there is much sickness amongst the natives all over this island, and has been for three or four months. There have been several deaths.

We have had four English Ships of War at anchor here at different times since January, and we expect one soon again. The French have not yet annexed the New Hebrides, but that step is only deferred. They will, in my opinion, take these islands when a suitable time presents. They have no idea of giving them up, and at present they are buying out, as far as they can, all English interests in the group, and the other step will follow in due time. England does not care one shilling about the islands, and but for Australia would not have made any objection to French annexation. A sad day for everything good when the French rule over these fair islands.

As a mission, if we get fair play, by God's blessing we have no fear of the Romish advance. Priests without an arm of flesh to back them up make poor headway.

We have settled, as you all know long since, Messrs. Leggatt and Morton on Malekula, Mr. Landels on Malo, near Santo, and Mr. Annand on Tangoa, a small isle about an eighth of a mile from Santo.

At all these islands and places the natives were very friendly, and desired missionaries. At Malo especially were they rejoiced to get a missionary. Being at the settlement of Messrs. Landels and Annand I know these people and districts best. I would go to any of these northern heathen islands to-morrow if Erromanga was provided for, and I heard Mr. McKenzie say the same several times.

By this ship of war we have had letters from Messrs. Morton and Leggatt of Malekula. They were well, but did not get much help from the heathen natives. We got no help from any heathen of Erromanga—only Christian natives ever helped

us here. On Malo the heathen helped more or less at the house building by carrying stones and the scantling and boxes and in clearing the ground for the house, but they do not help so well at regular work day after day.

You of course know from Mr. Annand or Mr. McKenzie about our shipwreck on Malo. It was a tame affair—a clear bright day, gentle breeze and a kind people upon whose coast we grounded and there stuck. But it was a good deal better than mid-ocean at night in a storm, and we were all thankful for such a comfortable lock. Still to be kept there for nearly a month and Mr. Annand anxious to get settled and others of us wishing to get to our work and stations, it soon lost all charm.

We have all got back to our stations more than a month ago, and doubtless feel better for the change and rest, and we rejoice that four men with their wives have been settled in this mission this year, with very good prospects of encouragement and success. Messrs. Watt and Laurie were appointed and went in the *Dayspring* to settle Messrs. Leggatt and Morton, and Messrs. McKenzie, Fraser and myself were appointed to go in the *Cairndhu* to assist Messrs. Annand and Landels in their settlement. The first deputation did their work well, and we more than settled a missionary for we settled the vessel too. The *Dayspring* came and took us all to Tangoa, where both deputations settled Mr. and Mrs. Annand in quick time.

I would like to be assisting at the settlement every year of three or four missionaries in these islands until every good opening should be filled. But I question very much if the Canadian Presbyterian Church should prosecute or develop much more the work in these islands so far away. There is much force in what is said about Australasia taking hold here in good earnest, and leaving Canada and Scotland for mission fields nearer, which are abundant. And Australasia is beginning to take hold. She has now eleven missionaries in the mission here. Still Canada and Scotland ought to do all they can for the work their men here are attempting.

Sacrament dispensed on the 4th of this month at Cook's Bay.

Mr. McKenzie is going to Sydney in December.

Yours, H. A. ROBERTSON.

LETTER FROM REV. J. W. MACKENZIE.

MALO, NEW HEBRIDES, JULY 8, '87.

My Dear Mr. Morrison,

Your very kind letter came duly to hand by the *Dayspring*. It was a glad surprise to receive a letter from you as Agent of our Church. May you be long spared to act in that capacity. I do hope we will hear frequently from you, for it does cheer us so much to get a few words of sympathy once in a while from those who take a real interest in our work.

From the above heading you see that I am not at my own station. Mr. Robertson and I left our wives and families at Erakor over eight weeks ago. We came by the *Cairndhu*, the *Dayspring* having taken on board all the other missionaries who were going to the annual meeting. The *Cairndhu* was chartered by the *Dayspring* Board to bring down to the islands the material for house-building and other cargo left by the mission vessel, and to assist in the settlement of the new missionaries.

We met at Ambrim and held our meeting, after which Messrs. Watt, Lawrie, Morton and Leggatt sailed for Malekula in the *Dayspring*, the two latter wishing to settle on that island, while Messrs. Robertson, Fraser, Murray and myself accompanied Mr. Annand and Mr. Landels in the *Cairndhu*, with a view to settling them on one of the islands to the north of Malekula.

We sailed direct for this island and settled Mr. Landels under most favorable circumstances. We then set sail for Tagoa, a small island adjacent to Santo, hoping to settle Mr. Annand there should it prove an eligible opening. The wind not favoring us, our good captain, a fine young man esteemed by us all, determined to run back to the anchorage here, and wait for a more favorable breeze. But unfortunately when near the place wind and current were against us and we drifted on to the reef. All our efforts to get her off being of no avail everything was landed on the beach.

Part of us came to the mission house where we have been most kindly entertained by Mr. and Mrs. Landels, while the greater number erected tents near the wreck, where they seem to be very comfortable. The Annands are to settle on

Tagoa. It is not more than eight miles distant from this station.

Our first officer left us in a boat over a fortnight ago to intercept the *Dayspring*. Mr. Robertson and I are looking most anxiously for her. We told our wives that they might expect us back in eight weeks. That time has more than expired and we cannot even set sail southwards for a week or two yet, so we fear they will be anxious about us.

* * * * *

Yours very sincerely,
J. W. MACKENZIE.

Trinidad.

MISSION NOTES FROM TRINIDAD,

BY REV. JOHN MORTON.

(For the Maritime Presbyterian.)

Oct. 8th. I left at 7.27 a. m., for St. Joseph, to see Tara, who was reported ill. Tara means a star, and her husband's name is Meghu, which means a cloud. They were married and baptized seven months ago, but she is only 16 years of age. A walk of three quarters of a mile brought me to their unfinished and far from comfortable house. Having prescribed medicine and conducted divine service with the neighbours at her bedside, we returned to the opposite side of the town to see a poor dying woman, who had sent word to Annajee that she wished to be baptized. This poor woman occupied an inner room with earth floor and walls, and only one window, about 20 inches square. It was made of boards and stood wide open. One daughter attends the St. Joseph school, and an elder one was cooking in the outer room. These children were both baptized before we came here, but have received no religious instruction, so far as we know, from those who baptized them. The mother was not an idolater, had no faith in idols or deotas, was conscious of sin and praying for mercy, but not clear as to the way of acceptance and peace, though she had been told about Jesus. I tried to make this very plain to her and she listened eagerly. I promised to return in the afternoon when her husband would be home and decide then as to baptism.

On leaving the house we were told that a woman in the neighborhood had cut her throat with a razor. It appears that she

had returned from Hospital the day before and her husband and daughter had spoken harshly to her for returning so soon and giving them trouble, instead of waiting till she was quite strong. When her husband had gone to work she sent her daughter on a message and then cut her throat. She lay covered with blood, but the bleeding had been stopped, and there is hope of her recovery.

In the afternoon I returned with Mr. Macrae who was at Tunapuna, and after further enquiry and instruction, with his entire approval I baptized the woman, who still lives, and whom I have visited several times since.

Such cases are not numerous and it is not desirable that they should be. Yet God's grace is not to be limited, and we dare not say to a soul pleading so earnestly and pathetically for mercy, in the name of Jesus, and professing to trust and hope only in his finished work, it is too late for hope—too late for baptism.

JOHN MORTON.

A RELIC.

[For the Maritime.

In the MARITIME PRESBYTERIAN of Jan., 1833, is given an account of the first Presbyterian ordination in the Maritime Provinces, that of the Rev. Alexander Dick, which took place at Douglas, now Maitland, June 21st, 1803. Nearly two years after Mr. Dick's settlement a few Presbyterian families living on the Halifax road and Gays River drew up a paper of adherence which was addressed to the Presbytery concurring in Mr. Dick's call, and promising to contribute to his support. This paper, now nearly 74 years of age, will give our readers some idea of the long distances the pioneers of Presbyterianism had to travel in the performance of their duties. From Noel to Gays River was for a time the extent of Mr. Dick's congregation, not less than 50 miles in length. His mode of travel was on horseback and by boat. When we contrast the extent of his field with our present comparatively compact charges, we can see what an amount of physical toil must have been performed by those faithful men. They now rest from their labors and others have entered in and reaped where they have sown. As we read the story of their work let us hold them in grateful remembrance for the work they did in laying in these

Provinces the foundation on which our extended Presbyterianism rests.

SHUBENACADIE, HX. ROAD, & GAYS RIVER, April 8th, 1805.

"To the Associate Presbytery of Nova Scotia :

"That whereas, on the 3rd Nov., 1802, a call having been given the Rev. Alex. Dick, by the inhabitants of the village of Noel and Shubenacadie; to be their settled minister, which call being presented to the Presbytery was sustained by them and accepted by him: The under subscribers do hereby profess and declare our adherence to said call according to the true intent and meaning thereof, and also our readiness to contribute our assistance to our brethren supporting the Gospel according to said call, and further we request this Rev. Presbytery to accept and sustain this our adherence to Mr. Dick's call, and your petitioners, as in duty bound, shall ever pray.

Witness present :

George Campbell	John Colter
Samuel Burrows	Wm. Pollock
Wm. Dickey	John McGeorge
Stephen Gourley	David Dickey
William Wallis	Isaac Woodworth
William Cook	John Boggs
Robert Blades	Alex. Woodworth
Ephraim Wright	John Watson
Robert Wallis	William Green
Simeon Howard	Joseph Boggs
Samuel Frame	George Ellis
Benj. Woodworth	John Hammerman
Nathl. Jenkins	John Ellis
James Ellis	James Ellis, 2nd

STELLARTON CONGREGATION, PICTOU, N. S.

[For the Maritime Presbyterian.

Presbyterianism in Pictou County has an ancient history. In not a few of the congregations in the East the antiquarian finds much in which he delights to revel. There are also recently formed charges which, though they cannot present many historical facts, or tell an interesting tale of pioneer work, yet furnish much that may prove of a cheering and stimulating character.

Some congregations, owing to an influx of population, are of rapid growth, and become large and flourishing in a short

time. Stellarton, Pictou, is 'one of this nature, having had but twenty years of existence in its separate capacity. Twenty years, however, may tell of rapid increase and of great work achieved in the Master's service.

On the 13th June, 1865, a petition was presented to the Pictou Presbytery from the pew-holders, asking that a Probationer be placed over them for three months. No definite action was taken on this petition for some time, and it was followed by another on the 9th Jan., 1866, asking that a new congregation be formed. Previous to this time the adherents of our church at and around Stellarton worshipped in one of the three Presbyterian churches in New Glasgow.

But that there was plenty of material for a new congregation is evident from the fact that they could provide what was then deemed a competent support for a pastor without aid from the Supplementing Fund. Nor did the new born child weaken the parent churches from which it sprung. By extra efforts the subscription lists of the New Glasgow congregations were increased, so that the loss of adherents at the Albion Mines was more than fully met by enlarged contributions. At a meeting of Presbytery held at New Glasgow on the 6th March, 1866, Rev. Alex. Ross, Pictou, reported that he had organized a congregation at Albion Mines.

Thus fairly launched it entered upon its new relationship, and there are three distinct periods in its history. Unlike some of our congregations the infant was not harassed with a protracted vacancy. Only a few weeks elapsed after its formation when their eyes saw their teacher. A young man who was finishing his college course that year became the object of their choice, and in three months after their organization he was settled.

THE REV. A. J. MOWATT

was the first pastor, and was ordained and inducted on the 5th June, 1866. At the time of Mr. Mowatt's settlement the congregation numbered 107 families, about 80 communicants, and promised and paid a yearly salary of \$600. During his ministry at Stellarton there was steady growth in the congregation, and contributions to the schemes of the church increased.

After laboring for a period of seven years, in 1873 Mr. Mowatt received and

accepted a call to Windsor. He left a deeply attached people, and though the removal of the first pastor inflicted a heavy blow yet the congregation did not give up. There was not a long continued vacancy, which so often proves disastrous, but immediately they rallied their forces and put forth an effort to secure another pastor. In due time a call was given and the minister chosen accepted.

This brings us to the second period in their history, the settlement of the

REV. THOMAS CUMMING,

on the 31st Dec., 1873. The same steady growth as under the first pastor was still witnessed. Earnestness and zeal also characterized the labors of Mr. Cumming. The congregation continued to hold the prominent position which it had won from the time of its formation. Mr. Cumming continued his labors for ten years, when he was translated to St. Joseph's Church, Montreal, March 18th, 1883.

And now the third and trying period in the history of the congregation arrives. A vacancy of nearly three years occurs. Several attempts made to obtain a pastor proved failures. And yet notwithstanding disappointments, repeated efforts to secure a settlement, and a long vacancy, there seemed to be no retrograde movement. Regular supply was given, prompt payments made, there were accessions to the church, and contributions made to church schemes.

On the 17th November, 1885, the present pastor was settled,

REV. J. H. TURNBULL,

of Fall River, Mass. Since Mr. Turnbull's settlement the congregation has trebled its membership, having now 400 communicants. With the exception of West River and Green Hill it has the largest Communion roll of any congregation in Pictou Presbytery. Last year there were 78 accessions, and the 107 families at the time of the formation of the congregation have grown to 180, and a larger church is now needed.

One hopeful feature of the congregation is the number of young men in connection with it which must prove an element of stability and prosperity. We trust that its growth and success during the next twenty years may be as great as during the twenty that are past.—COM.

A PEACE WORTH HAVING.

When Rev. S. C. Gunn was leaving his late congregation in Springside, Col. Co., for Boston, where he now labors, he preached his farewell sermon from the parting words of Christ to His disciples:—

"Peace I leave with you, my peace I give unto you," etc., and on the clause, "not as the world giveth give I unto you," spoke the following words which all would do well to lay to heart:

"Christ's peace is very different from the peace of the world. Christ's peace is perfect; the world's very imperfect. Christ's peace reaches the conscience, the world's does not. It sets the troubled conscience at rest, while the world's peace gives no rest to the inner man. Christ's peace is satisfying, the world's unsatisfying. Christ's peace is continuous, the world's wavering. Christ's peace comes through faith and trust in His atoning death, the world's by soothing conscience to sleep. Christ's peace is everlasting, the world's at the longest is but for a lifetime, and seldom does it last so long. Now, no one can give the sinner the perfect, satisfying, continuous, and everlasting peace but Christ. Learning cannot give it, for it cannot justify the soul or cleanse from sin. Go down into the mines of the earth and it is not there; climb any height or knock at any door in this world and yet you cannot obtain it. Only One has true peace. That one is Christ. He purchased it and confers it freely upon sinners.

Ridley, the martyr, received it from Christ and felt it within his soul. When his brother offered to remain with him the night before his martyrdom he declined, saying that he meant to go to bed and sleep as quietly as ever he did in his life, and to Mrs. Irish who was shedding tears he tenderly spoke and bade her be composed, for, said he, "I know that though my breakfast will be sharp and painful, yet my supper will be pleasant and sweet." He was in possession of that peace that the world cannot give nor take away."

"Dear hearer, may the peace be yours. There are other graces that are far more attractive and which bear a far higher name, but there is no grace more useful, more constant as an abiding guest in the heart. The courage of a christian may carry him onward with a firmer step, the zeal of a christian may make him do great

things for God. Humility may bear him deeper into the fertile valley, Charity may commend him before others and have more admirers, Ecstatic joy and rapture may bring more delight, but peace is more constant and equable. It is the every day dress of the believer's soul, when he goes forth in the morning to labor and when he returns in the evening to rest.

May that peace and not the peace of the world be yours. What are all the gold and silver, the houses and lands, the titles and honors, and the pleasures of the world compared with the peace of God.

When Richard Baxter was dying he said, "I have pain, there is no arguing against sense, but I have peace. I have peace."

May that peace abide in your heart through life and be there with the conflict with death."

THE GOOD SAMARITAN'S NEIGHBOR.

[For the Maritime Presbyterian.]

The following was written for the MARITIME by an earnest-hearted woman in a Western home, amid the cares of a busy life, but her heart is in the work of helping her fellow men and women. May her terse and burning words stir us all to do better work.—Ed.

THE GOOD SAMARITAN NEIGHBOR.

Who was he? He was a proud, self-righteous Jew who despised and hated all Samaritans; but he was helpless and perishing, so from heart and hand he received a neighbor's tenderest care from the Good Samaritan. "Go," says our gracious Master to each one amongst us, "Go and do thou likewise."

But what did he do? Let us see what he did, and see how, in the interest of our helpless and perishing neighbors we can "do likewise." 1st. He was willing to be hindered and delayed in his own business for his sake. We need not suppose that that dangerous journey "from Jerusalem to Jericho," along a road notoriously infested with thieves, was undertaken by a man single-handed without an object, and a pressing one. Perhaps he even had an appointment to meet. But he did not say, "I have not time." He took time to take up effectually the case of the perishing neighbor and let business wait.

The Master says, "Go and do thou likewise."

2nd. The Good Samaritan had a small supply of oil and wine with him. It is not to be supposed that he had a load of these things. We read of no pack of merchandise to be removed when the wounded man was set upon his beast. From the tenor of the story it would appear that the oil and wine were part of the thoughtful provision made by his wife's loving hand for his own comfort by the way. But the fragrant oil was poured into the burning, clotted, drying wounds of the helpless neighbor, and the refreshing wine was put eagerly to his lips. Of course, what he poured out for the necessities of his neighbour he had to do without himself. The Master says, "Go and do thou likewise."

3rd. The Good Samaritan had laid his plans so that he was to ride along that road, but at sight of his neighbor's need he got down from his beast, and tenderly lifted up the wounded man and set him on it. He not only walked the road he had meant to ride, but walked it burdened with the support of one who could not hold up his own head. The Master says, "Go and do thou likewise."

4th. "He brought him to an inn and took care of him, and on the morrow," &c. In the evening he reached the inn and on the morrow he gave his charge and went away. And what of the long quiet hours between that evening and that morning? One sentence tells the way they were spent. He took care of him. The resting time was given up to the caring for him who could not care for himself. The Master says, "Go and do thou likewise."

5th. He opened his purse. Two pence. A penny represented a day's work there as a dollar may be said to represent it now. So two pence would mean two dollars. And so the care that he was not able to give himself he engaged another to give. Towards the payment of this he now handed out his "two pence," but further, assumed "unlimited liabilities" because of his neighbor's need. "Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee." The Master says, "Go and do thou likewise."

Now, who is *my* neighbor? that I may be in haste to obey my Master's word, and "Go" and do to him as the Good Samaritan did to the Jew. Is not the plain

meaning of Christ's story just this, that my neighbor is each and every one who needs help that I can render? And if he needs help that I personally cannot render, it is for me to give of my means to those who can. But just now I want especially to plead the cause of the heathen who are left in the fearful clutches of false gods, and of the Roman Catholics who groan under the heavy yoke of a false Christ—a Christ who does not even undertake to more than half save his followers, leaving the sinner to work out what he leaves undone. Are not these in the hands of spoilers? Then our Master's word is, Go and do for them as the Samaritan did. He did not say, "I have not time." Shall we plead business? He gave his oil and his wine to the needy. Has our bountiful Father furnished our table with any delicacies that we can spare? If even the wine and the tobacco and the hurtfully rich pastry used in the truly Christian houses in this land, were given up to Christ's cause, how many missionaries could be sent out! Dear fellow Christians, have we cars? or have we never yet heard Christ's command, "Go and do thou likewise." The Good Samaritan gave up the luxury of the ride and trudged instead. How can we "do likewise?" What are the luxuries we can give up? Is it our carriage? or the beautiful furnishing of our parlor? or a new house? or a set of furs? or an expensive party?

If multitudes of these things we had intended for ourselves are not given up, this generation of heathens must perish like the last. *But they must not perish.* Delay seems terrible when life and death of such a magnitude are at stake. Shall we not, like the women of Israel, be proud to bring our very looking-glasses that the work of the Lord may be thoroughly done? The Good Samaritan burdened himself on his journey with the care of a wounded man, and spent a sleepless night ministering to his necessities. Shall I shrink from every burden in connection with our Mission work, or count even night work when the day will not suffice a hardship with such an object?

Yet here I would speak tenderly. In our busy land many many have so many cares and so little strength that to speak of another straw's weight to their load seems cruel. Yet it is refreshing to work for Christ, and it may be that ever these weary ones may find their load not heavier

but lighter, for consecrating some of their very little time and strength to his work. And then as to money, purse and credit were both held at the service of the poor sufferer—a ready, present gift, and a pledging of his business honor—“What-
ever thou spendest more.” Business men, “Go and do likewise.” Farmers, “Go and do likewise.” Humbler Christians, to your power at least, “Go and do likewise.” It is Christ’s word, not mine. Look at the Good Samaritan and the way he treated his neighbor, and “Go and do thou likewise.” The cry for help comes from every corner of the world, and God is manifestly stirring up his people. Stir us up, O Lord, for we are asleep. A. R.

CHRISTMAS GIFTS.

The following, from the *New York Evangelist*, is too late for this year, but it is well to think it over and bear in mind for the next year.—Ed.

The puzzling question is distressing many an affectionate heart now-a-days, What shall I get for a Christmas present? Not, what shall I receive? What is somebody going to give me? But what can I think of that will be suitable for my husband or my wife, or that will please Charlie and Tom and Josie and Belle? They do not need anything. You know there is nothing pretty to be bought for men anyhow, and the girls have already plenty of jewelry and gloves and books and pictures and toilet cases and perfumery and triv-a-bric. The house is lumbered with fancy articles of every description, for we have been making birthday presents and New Year presents and Christmas presents these years and years. And now Christmas is coming again. What can we think of that would be nice? O such a bother!

I know of one household in which this perplexity has been happily disposed of for this year. In view of the calls of the Lord’s great and blessed Gospel work at home and abroad, it has been mutually agreed in that family that the money which would ordinarily go to the purchase of presents, shall be devoted to missionary offerings. May not the same be done in other Christian families? Let the plan be fully understood and mutually agreed upon. There need be no suspicion of a lack of love or remembrance. Some simple token, or even a few kind words, may

give as much gladness at home on Christmas morning as costly presents would. And let the price of the expensive trinket go to cheer the heart of some toiling missionary, or to comfort some worn-out servant of the Lord in his old age and sickness.

In many and many a home it would be easy to save in this way five or ten to twenty-five dollars for holy and gladdening uses, without diminishing, nay, rather increasing, the happiness of the festive day. Try it, try it.

SMOKING.

(For the Maritime Presbyterian.)

The Rev. W. Haslam, an eminent Episcopal clergyman in England, speaks thus of the habit of smoking:

Smoking is an idle custom and too often enslaves its votaries, and even if it does not become a dominant habit it certainly teaches no lesson of self-denial. A Christian man needs not to seek relief in any such way. It is said to be very soothing when a man is in any trouble or anxiety. If so in this respect it may be said to be next door to the beer barrel or to the use of spirits. If one may soothe his feelings with this narcotic, another may stimulate them, when he is low and cheerless, with alcohol.

The Apostle James says, “Is any merry let him sing psalms.” He does not say, “Is any afflicted or low let him smoke and drink.” No, let him pray and depend upon God. Many a lesson which might be learned from God on our knees is let slip altogether because we think there is no harm in relieving ourselves by self-indulgence. The flesh is a monster which is never appeased, much less subdued, by gratification.

A fearful flood is reported from China. The Yellow river has again left its channel and overflowed the province of Honan in northern China. An area of 7000 square miles was submerged. The Governor of Honan reports that nearly all the people in this area have been drowned, which is doubtless a gross exaggeration. Another account says that millions have been rendered homeless and are in a starving condition. Honan is the province of China where our church in the West intends opening up a mission during the present year. As has often been the case in the past the trouble and suffering may prepare the way for hearing with gladness of the Bread of Life.

REPORT ON SABBATH SCHOOLS.

PRESENTED TO THE MARITIME SYNOD

BY REV. MR. WM. P. ARCHIBALD, B. D.,
CONVENER.

The S. S. Committee of the Maritime Synod beg leave to report as follows, for 1886. Returns have been received from ten Presbyteries, and from one school in the Presbytery of Nfld., viz., St. Andrews, St. Johns. These returns give decided evidences of improvement and progress in S. S. work, throughout the bounds of our Synod. In every matter upon which information has been asked your Committee are happy to be able to report a marked advance upon the previous year. The returns are fuller and more satisfactory than in any previous year, affording ground for hope that some future Convener may be able to report that every S. School within the bounds has been heard from.

The first point to which the Committee call the attention of the Synod, is the attendance. The total estimated

NUMBER OF SCHOOLS

within the bounds of our Synod is 523. There are 218 congregations and mission stations, which gives an average or 2.4 schools to each congregation. Reports have been received from 423 schools, leaving 100 unreported. In many instances these non-reporting schools are in vacancies and mission stations; but two or three large congregations, situated in flourishing towns, have helped to swell the number. When we compare these statistics with those of the previous year, we obtain some rather astonishing results. The total estimated number of schools last year was 463, so that 60 schools have either been discovered or newly organized during the past year. To this increase the Presbytery of P. E. I. alone contributes 38; the Presbytery of St. John 18.

THE TOTAL ENROLMENT

in the schools reporting is 24,523, with an average attendance of 17,683. Adding 2500 for the 100 schools that have sent in no reports, we have a grand total of about 27,000 under instruction in our schools. These figures speak volumes as to the magnitude and importance of our S. S. work. This little army of S. S. scholars are the hope of our church. From them the ranks of the ministry and the eldership

are to be recruited. By them the church's work and warfare is to be carried on in the near future. Let those who are charged with the training of this youthful host, seek for the aid and guidance of the Divine Spirit, that they may enlist them in greater numbers under the banners of the Great Captain of our salvation.

We are convinced that the ranks of our S. S. army would be largely increased if all were enlisted in them who ought to be. The number of families reported to last Assembly as under the jurisdiction of the Maritime Synod was 21,439. An average of two S. S. scholars for each family is certainly not beyond the mark. This average yields nearly 43,000 as the number that should be found in our S. schools. Where are the 16,000 missing ones during S. S. hours? Are they being instructed and trained in any other place, or by any other method? We fear they are not. Here, then, is a loud call to ministers, elders and all S. S. workers, to redouble their diligence and seek earnestly to gather in these careless ones.

The total reported

AVERAGE ATTENDANCE

is 17,683, or about 72 per cent. of the total enrolment. Truro Presbytery reports the highest average attendance, viz., 87 per cent.; Victoria and Richmond next with 79 per cent.; P. E. I. next with 74 per cent.

The total number of

OFFICERS AND TEACHERS

reported is 2,915, as against 2,371 last year. Making allowance for Superintendents, Librarians, Treasurers, &c., we have an average of about 1 teacher to 10 scholars. According to the last statistical report there are 31,604 communicants in the Maritime Synod; so that there is about one tenth of our church membership engaged in S. S. work. As a large number of the officers and teachers are elders of the church, we think it is safe to say there is a good deal of unemployed talent among our church members that might be utilized in enlarging and building up our S. S. work.

The S. S. teacher's vocation is a most honorable and responsible one. It is a matter of profound satisfaction to know that those who are engaged in this work, throughout our bounds, are in general so worthy of their high calling. Greater efficiency and more consecration should

be continually aimed at. Model training classes and teachers' meetings, when they can be maintained, are important means of promoting the efficiency of teachers. In our scattered rural congregations, where the institutions just mentioned cannot be kept up, pastors may do much in their bible-classes to assist and encourage their teachers.

While we are dealing with matters of organization, we would emphasize the importance of

PASTORS AND SESSIONS

taking a close oversight of S. schools in their congregations. Pastors, we think, should regularly visit the schools, take note of the work that is being done, and speak kindly words of encouragement and cheer to both teachers and scholars. Sessions should have control of schools, and require from them an annual report of their work.

In regard to the

STUDIES OF THE SCHOLARS,

the reports show that a large amount of good work is accomplished. The study of the International Bible Lessons is the main feature in the exercises. The unfolding and application of Bible-truths by the teachers; the memorizing of the words of Scripture by the scholars; how important in their bearing on the eternal well-being of our youth. All proper means should be used to stimulate Bible-study and research on the part of the scholars. The former practice of assigning a doctrine to be proved from Scripture, which has somewhat fallen into disuse, was a most valuable one in this respect. We are glad to find that the Shorter Catechism holds a prominent place, in the exercises of our S. Schools. In the interest of intelligent, steadfast piety, as well as of pure, sound doctrine, it is earnestly to be hoped that it will ever be so.

We now come to the

ADDITIONS TO THE COMMUNION ROLL

from our S. Schools.

Halifax P'by reports	208	ad.	from	39	sch'ls
Truro	"	"	"	47	"
Pictou	"	"	"	148	"
Wallace	"	"	"	58	"
Lun. & Shiel.	"	"	"	8	"
Sydney	"	"	"	248	"
Vic. & Rich.	"	"	"	19	"
St John	"	"	"	93	"
Miramichi	"	"	"	111	"
P. E. Island	"	"	"	298	"

The whole number of additions is 1238 from 189 schools. The total number of additions, by profession of faith, within the bounds of the Maritime Synod, as reported in the Assembly's statistics, is 4493; so that the S. Schools have furnished more than one-fourth of this whole number. The whole number of accessions from the schools is 314 in excess of that of last year. Moreover, every Presbytery within the bounds reports accessions—a very cheering fact. Last year seems to have been a year of special blessing. We believe we are not mistaken when we say that this special blessing was the result of more earnest prayer and more faithful, self-denying work.

While we devoutly thank God for what he has wrought through our labors, there are other aspects of the statistics given above which are

NOT SO ENCOURAGING.

In all 423 schools have reported. Only 189 of these have given recruits to the membership of the church; 234 schools have been barren of results in bringing the young to public profession of the Saviour. Think of it. Is the duty of confessing Christ before men being tenderly but faithfully urged upon the youth of our congregations? Is there the anxiety for their spiritual well-being, and the effort to bring them to personal acceptance of Christ and personal experience of religion, that there ought to be? When we come up here to present our annual record of the work done, why should we not be able to report that every school throughout our bounds has contributed its sheaf to the precious ingathering? Instead of giving only one-fourth of the total annual increase of our church-membership, we believe that the S. School should be the principal source of growth. May we not scripturally hope for the time when the youth of our land will be on the side of Christ, in number and in beauty like the dew of the morning.

THE MATTER OF CONTRIBUTIONS

falls next to be noticed. The total amount of contributions reported as raised is \$3642, which was disbursed as follows: \$4854 expended upon schools; \$3641 for missions, and \$147 for other objects. Your Committee are of opinion that there is need for a reformation in the matter of S. S. finance and benevolence. Is it creditable that the amount spent on

school equipment should be so far in excess of the amount given to missions.

Beyond controversy, it is necessary that our schools should be provided with all needful appliances for work; but is it right that the outlay for these should be raised by the schools. If the S. School is a necessary part of congregational work ought not the congregation, either by special collection or by vote at the annual meeting, to raise the amount required for running expenses, and allow the school contributions to go wholly for missions. A number of congregations have already adopted this plan, with the best results, and we would most earnestly urge its general adoption. In only two of the Presbyteries is the amount given for missions in excess of the amount given for self-support, viz.: Lunenburg & Shelburne, and Pictou, the latter Presbytery having \$654 to missions and \$362 to self-support.

Of the 423 schools from which reports have been received, the number contributing to missions is 230; 193 present a dreadful blank in this matter. Is it any wonder that our *Dayspring* and mission-school funds are in debt, when so many of our schools fail to do their duty? Surely every school might do something. Upon whom does the blame rest? We fear it is upon pastors and superintendents, who have not given the children an opportunity to bring their gifts to the treasury of the Lord for this object. Many schools have done nobly. Some, in addition to their regular contribution to the *Dayspring* and mission-schools; are supporting native teachers in Erromanga; others are contributing to the Pointe-aux-Trembles schools, and so on. We trust that this spirit of liberality will become contagious, and that the blanks will cease to appear.

The average contribution of the 230 that have given is over \$15; if the 193 who are represented by a blank had contributed an average of \$10 the *Dayspring* fund would be free of debt. Even then, the average per scholar for missions, would be only 22 cents per year, or less than half a cent per week, which cannot be regarded as a very high standard of giving. The benefit that would accrue to our youth from training in the methods and practice of Christian benevolence, as well as the crying need of our mission funds, should call forth increasing zeal in this matter. We should not rest satisfied until every school within our bounds has its share in

this work.

Presbyteries are becoming more alive to the importance of S. S. work, and are using efforts to increase the efficiency of schools throughout their bounds. Conferences are held in most, if not all, of the Presbyteries, in connection with the presentation of the annual report of their S. S. Committees. In addition to this, in some of the Presbyteries, special conferences are held wholly devoted to S. S. matters, to which S. S. workers from every congregation are invited, and where papers are read and addresses given on topics connected with the work. We are convinced that this latter species of meeting is calculated to be most useful and helpful in developing the efficiency of our schools. Superintendents and teachers from different congregations are brought together, and have an opportunity of stirring one another up to love and to good works. By means of the papers and discussions new ideas are gained about the various departments of the work.

In this connection, the plan adopted by the

PRESBYTERY OF HALIFAX,

for the holding of conferences and the general supervision of the work, is worthy of notice. The Presbytery has been divided into seven districts. The ministers of the congregations within each district constitute the Committee for that district, while the Presbytery's Committee has general oversight, and is expected to aid each district Committee in the prosecution of its labors. A more general attendance of S. S. workers is thus secured for conferences, and a more minute inspection of the work rendered possible. The results of this plan have so far, we understand, proved highly satisfactory.

Parents should if possible, give their children the advantages of a good, healthy library, and furnish them papers that respect the morals. Select the matter for your children. Take time, since the whole future of your son or daughter may lie directly in the literature which you may place before them. It is from what we read that we derive many of our thoughts and ideas, which influence many of our deeds and actions in after life. If our reading is pure, the thoughts obtained will likewise be pure, but if it is degrading in its nature, it will pull us down to a level with itself.—Sel.

LOSING SUNDAY.

A noted French sceptic once said, "Christianity is dead; it has lost its Sunday."

Christianity is not dead. Is it in danger of losing its Sunday? Two persons from widely different walks in life have lately expressed to me grave fears of the danger, and strangely enough they struck the same note of alarm. One was a lawyer of large practice, who knew whereof he affirmed.

He said:—"I think one of the greatest dangers threatening us as a nation is the growing disregard of the Sabbath day by professing Christians." He spoke particularly of their going about for pleasure and visiting.

The other was a plain old woman who lived on a farm out among the hills. She lamented the great increase of late in Sunday visiting in the neighbourhood where she lived; saying that on almost every Sabbath she saw families driving along the road on their way to a neighbour's to spend the day and to have what she called a "big dinner."

Here is the danger not often alluded to in the pulpit or by the press. We are alarmed at the flagrant violation of the Sabbath day by railroad corporations; by clubs whose members take that day for games and excursions; and by saloon-keepers and others who have no regard for God's law. But it would be well for us to remember that the first day of the week is the Lord's day and is in an especial manner in the keeping of the Lord's people.

If the day sits loosely on those who profess and call themselves Christians it ought not to surprise us if men of the world do not keep it holy.

A good man, who had been accustomed to travel six miles to church regularly every Sunday, said one day to his pastor that it was a long distance for him to go. The pastor replied, "Consider, my friend, that every time you go to church you preach a sermon six miles long."

Would it not be well for professing Christians, who ride out for pleasure on Sunday or make it a day for visiting, to consider that they are preaching sermons all along the road against the sanctity of the Sabbath?

A distinguished jurist in this State once said:—"Sunday, as observed by the Eng-

lish-speaking races, teaches in the street as well as in the church."

Christians should take heed how they teach in the street on the Sabbath day. The heathen are keen observers. A lady missionary in a foreign field says that when she passes along the streets of the city on her way to Sunday-school the people say, "It must be Sunday, here comes Mem."

She was going about her Father's business on his Sabbath day and was preaching the lesson of its proper observance all along the way. If Christians everywhere would refrain from doing their own pleasure on the Sabbath the day would indeed be "a Delight, the Holy of the Lord, Honorable."—*N. Y. Observer.*

CARRYING HELL TO THE HEATHEN.

A German paper illustrates the sort of civilization which Germany is introducing into Africa by pointing to the fact that since taking possession of the Cameroon country on the west coast, Germany has sent there 1,524,028 litres of rum, 37,800 bottles of gin, 1,588 old muskets, 1,000 cartridges, and 56,039 kilograms of tobacco. As an offset to the pernicious influence of these things the Fatherland has also sent a few missionaries to take the place of the English Baptist missionaries whose presence in the district was not wanted. The colonization of heathen lands by Christian nations ought to be a means of extending the blessings of the Gospel of Christ.

The first result, however, is usually to degrade and not to elevate the poor heathen. Inferior races always learn the vices more readily than the virtues of superior races, and the trader in his keen thirst for gold keeps even pace with the missionary in his love for souls. The traders have the World, the Flesh, and the Devil all on their side, and they very soon outnumber the missionaries a hundred to one.

Germany has unfortunately no monopoly of this bad work. France and Britain are about as bad, and if America shows to any better advantage in the proportion of missionaries to spirits which she sends to heathen lands, it is probably because our national policy does not promote foreign commerce, and our manufacturers of whiskey, tobacco, and arms have not therefore as good facilities for pushing business at a distance as European manufacturers.

have. Otherwise we could soon flood the whole heathen world with fire-water made from the cheap corn of our fertile prairies.

If for no other reason than to escape our share of the responsibility for the damnable work of sending the heathen to hell, let us abolish forever the manufacture and sale of intoxicating liquors in this land of Christ.—*N. Y. Witness.*

WORLDLY CHRISTIANS.

A dancing Christian felt it his duty to try and win one of his many associates to Christ. "Oh!" says he, "I long to see you a Christian." "For what?" "Why, for salvation." "Don't you want to be saved?" "Yes, I do." "Do you pray?" "No, do you?" "Yes," said the 'Name-to-live,' "I pray for you." "For me!

WHEN, I'D LIKE TO KNOW?

Monday night you wore at the dance; Tuesday night, I met you at the ball; Wednesday night, I saw you at the sociable, and like the rest of us you carried on; Thursday night, I don't know where you were, but if cards could testify, they would tell what you and I were up to until two o'clock Friday night, and now it is Saturday, and for the life of me, I can't tell what time you've had for prayer this week, or when you could have felt like it. As far as I can see, you seek your happiness where I do—in the world and the things of the world."

What a great amount of money is spent by people who have "renounced the world," attending theatres, circuses, &c.

Not long ago, at a ring performance in a tent in Virginia, the circus clown addressed the audience:—"We have taken in \$600 here to-day. A large portion of this audience is made up of members of the church. And yet, when your minister asks you to aid him in supporting the Gospel, you are too poor to give anything. But you come here and pay dollars to here me talk nonsense. I am a fool because I am paid for it. You profess to be wise, and yet you support me in my folly. Now, isn't this a pretty place for Christians to be in? Don't you feel ashamed of yourselves? You ought to be!"—*Sel.*

WHEN PERSONAL HABITS ARE FORMED.

If the period between twenty and thirty is the critical one in the formation of intellectual and professional habits,

the period below twenty is more important still for the fixing of personal habits, properly so-called, such as vocalization and pronunciation, gesture, motion and address. Hardly ever is a language learned after twenty spoken without a foreign accent; hardly ever can a youth transferred to the society of his betters unlearn the nasality and other vices of speech bred in him by the associations of his growing years. Hardly ever, indeed, no matter how much money there be in his pocket, can he ever learn to dress like a gentleman-born. The merchants offer their wares as eagerly to him as the veriest "swell," but he simply can't buy the right things. An invisible law, as strong as gravitation, keeps him within his orbit. arrayed this year as he was the last; and how his aristocratic acquaintances contrive to get the things they wear, will be for him a mystery till his dying day.

The great thing, then, in all education is to make automatic and habitual, as early as possible, as many useful actions as we can, and to guard against the growing into ways that are likely to be disadvantageous to us, as we should guard against the plague. The more of the details of our daily life we can hand over to the inflexible and effortless custody of automatism, the more our higher powers of mind will be set free for their own proper work. There is no more miserable human being than one in whom nothing is habitual but indecision, and for whom the lighting of every cigar, the drinking of every cup, the time of rising and going to bed every day, and the beginning of every bit of work, are subjects of express volitional deliberation. Full half the time of such a man goes to the deciding or regretting, of matters which ought to have been so thoroughly ingrained in him as practically not to exist for his consciousness at all. If there be such daily duties not yet ingrained in any one of my readers, let him begin this very day to set the matter right.

THINKING.

A little girl once said: "Thinking is keeping still, and trying to find out something." Who could have stated the case better than this? It makes one think of these striking words of God himself,— "Be still, and know that I am God." Silence ye harsh noises and babbling! Be still! Listen! Find out something.—*Selected.*

REVIVALS.

BY REV. THEODORE L. CUYLER.

We see quite frequent announcements in the secular journals that the Rev. Mr. A— or the well known evangelist Mr. B— is about to "commence a revival" in a certain place. They mean that special religious services are to be held, and the word revival is thus most inaccurately applied to mere human agencies which are intended to produce certain spiritual results. They may produce such results or they may not; the wheels may be set in motion, but the "living Spirit" from heaven is not always "within the wheels." A very eminent evangelist visited one of our chief cities a few months ago, and although very extensive arrangements were carried out for several weeks, and many attractive services held, the result as measured by conversions was very small.

Now a genuine Revival is a quickening of the church of Jesus Christ—or of many churches—by the power of the Holy Spirit. One of the usual fruits is an unwonted number of conversions. But a church that is aroused to a fresh liberality in giving, and a fresh activity in Christian labours, is a revived church also. Luther's Reformation-work was a stupendous revival; so was the birth and growth of Methodism under the brothers Wesley. Since the days of Finney and Nettleton we have been accustomed to apply the word to an awakening of God's people, attended with the conversion of impenitent sinners. Almost innumerable treatises and tracts and discourses have been issued on the theory of revivals; but to this hour they remain a mystery. And for the very sufficient reason that they are not controlled by the same uniform laws that prevail in the natural world. The sequence of cause and effect is invariable in nature. Water at a certain high temperature always boils; at a certain low temperature it always freezes.

But the prime factor in a spiritual awakening is the sovereign Divine Spirit, which is like "the wind that bloweth where it listeth." No mortal man can command the presence of the Holy Spirit, or assuredly predict His coming. No church can arrange any special services, or set in motion any special measures with a positive *certainty* that they will be followed by the conversion of souls. Our sovereign God will never permit us to put our puny hands on

the helm. Again and again have churches started certain machineries or sent off for certain men with the confident expectation of producing a revival; the well-meant efforts have ended in utter failure. Similar methods do not always produce similar results. It is just because pastors and churches do not recognize this fact that they so often worry themselves over the failures of well-intended efforts, and are sometimes driven into desperate expedients. No little revival machinery has begun with clatter and ended in smoke. Man was in it; God was not.

On the other hand, the most powerful and blessed revivals have often burst suddenly upon a church. No human causes were discoverable. In my own ministerial experience of forty-one years, every revival, except one, came unexpectedly. The first one—at Burlington, N. J.—began when my little church was quite discouraged, and when not a solitary effort had been set in motion. The appeal of a little Christian girl awakened a young man; the youth's mother reported the fact to me; I immediately started the mother in one direction and I hurried off in another, inviting our people to a prayer-meeting that very evening. The house was thronged, and the very atmosphere seemed to be charged with a heavenly electricity. It was a small "Old School" Presbyterian church, wholly unaccustomed to revival-scenes; nothing was done but plain preaching and fervent praying: we sung the old-fashioned hymns and held no inquiry-meetings; and yet for a month a work went forward which for solemnity and intensity of feeling and pungency of convictions and thoroughness of conversions equalled some of the most powerful which Charles G. Finney describes in his Autobiography. The convictions of sin were in some cases so acute as to destroy appetite for food and drive away sleep. The conversions were as clean-cut as a new coin from the mint. It was a normal revival of the Pentecostal stamp; God was everywhere, man nowhere.

Several years afterward a remarkable work began in the Market Street Church, New York, in quite as unexpected a fashion. Discovering during an afternoon of pastoral visits that three or four individuals were deeply impressed by the Holy Spirit, I immediately summoned my Board of Elders, and we appointed special meetings for every evening, with inquiry

meetings afterwards. A large harvest was gathered. My only assistance was a sermon or two from Dr. Hatfield and Dr. Burchard. The glorious revival of 1866 in Lafayette-Avenue Church commenced during the "Week of Prayer," but with no harbingers of its approach. It lasted five months, during which time the people and the pastor did the entire work except a single evening lecture by Dr. Joel Parker. Why should any church "go down to Egypt for help" as long as God's promises are in their hands, and a desire to do His work burns in their hearts?

There is a growing danger now afloat that threatens to demoralize the churches and to hamstring the installed ministry. It is the pernicious idea that a pastor is a useful article for visiting the sick, marrying the marriageable, burying the dead, consoling the troubled, and edifying the body of believers by pulpit-ministrations; but if *sinners are to be converted*, then some evangelist must be sent for whose professional business it is to awaken souls and lead them to Christ! I say nothing just here in condemnation of wise and Godly and devoted evangelists—such as Mr. Moody and Mr. Mills; in their right place they are serving their master nobly.

The theory that revivals are chiefly the product of *itinerant preachers and exhorters*—that such revivals are to be engineered by itinerants, and all spiritual "harvests" are to be gathered by their agency—is a pestilent theory. If it gets wide foothold it will paralyze the pastorate, demoralize the churches, and repel every young man of brains and spiritual power from the ministry. A woeful record could be written of the bad effects of this modern heresy.

The proximate causes of revivals are not always discernible. It was frequently said that the wonderful awakening of 1858 was largely owing to the widespread commercial disasters of the time. But still worse disasters in 1837 produced no general interest in religion; nor did the revolutions of 1873-4 produce any such results. Brethren! let us leave the "times and the seasons" of special outpourings of His Spirit in God's hands, and bend ourselves steadily in the Master's service. *Every church must be Christ's salt and Christ's seed-sowers; every Sabbath a time for saving souls; every sermon should be saturated with the Word of life; every Christian should be a living witness and a living wor-*

ker, and a true evangelist. To such, God will not deny His convicting and converting Spirit. They shall never be consumed with drought; He will give to such an "abundance of rain."

The human agencies which God owns to the awakening of His churches are various; the same agency which is potent at one time seems impotent at another. In the outpouring of His Spirit, God exercises His own sovereignty. The features of revivals differ also. Charles G. Finney aroused the communities whom he visited, with trenchant and alarming denunciations of sin and its retributions. The sermon and the anxious-seat were his two chief agencies. The characteristic feature of the great awakening in 1858 was *prayer*; every day at noon vast multitudes of people thronged the Union prayer-meetings. Dr. Finney visited New York at that time, yet his preaching attracted but little attention. The crowds flocked together at the bell for prayer. In the evangelistic services of Messrs. Moody and Sankey, sacred song is made an element of power, as it was in the days of the Wesleys.

2. Still more remarkable is the variety of the Holy Spirit's action upon the hearts of awakened sinners. The prodigiously powerful preaching of Finney, which tore sinners up by the roots, produced most pungent, heartrending convictions of sin. His "Autobiography" (which is the most wonderful book of its kind since Bunyan's "Grace Abounding") teems with descriptions of penitent sinners who cried out in agony, and sleep was banished from their beds. The scene in the Philipian jail was repeated in the revival-meetings of Charles G. Finney and Dr. William Wisner and Dr. Lyman Beecher fifty years ago. Yet the inquiry-meetings of our times, especially those conducted by Mr. Moody, rarely exhibit any such demonstrations of excited feeling. The style of preaching is entirely different, and the influences upon souls is correspondingly different. It would seem as if the Divine Spirit wrought differently also. I can testify that such cases of conviction as I often witnessed at Burlington and elsewhere during my early ministry, I almost never witness now. The same style of preaching even does not produce the same spiritual phenomena in the inquiry-room! This is very mysterious; but it is an indisputable fact. Many veteran pastors will

confirm it from their own experience. The type of revival-work has so changed that Mr. Finney would hardly know himself if he were introduced into the inquiry-rooms of Mr. Moody or Mr. Mills and other popular evangelists of our time. Here, as in other phases of revivals, we enter the domain of mystery. Brethren, when we attempt to construct our charts for revivals, we very often get *beyond soundings*.

3. But amid all the mysteries that are connected with the special outpourings of God's Spirit, there are some things which are tolerably certain. One is that a church may keep in such a state of warm, healthy, normal activity that it shall *not need any awakening*. There will be no slumber to awake out of. Richard Baxter's church of Kidderminster never had any alternations of declension and revival. Mr. Spurgeon's church in London does not seem to have. The *pr*aching is at an anthracite glow all the while, and so is the condition of the church. We admit that there are such things as *waves* of spiritual influence that sweep over a church or a city or a whole land; we acknowledge also that our Sovereign God often pours out His Spirit more copiously at one time than another; but still the solid truth remains that a Christian church may keep up to such a high mark of praying, giving, working, and watching that it shall suffer *no declension*. Convictions of sin and conversions to Christ will go on steadily. Of course, as there is *no long period of disgraceful stagnation and decline*, there will exist no necessity for a spiritual resurrection. It is neither a healthy or a creditable condition of things in which churches are *expected* to pass through alternations of slumber and wakefulness, freezing up and thawing out, barrenness one year and fruitfulness the next. No healthy Christian lives in that intermittent fashion, why should five hundred Christians attempt to do it as a church?

4. Another fact is that while the Divine Spirit may be continually present in a healthy, vigorous Church, yet the manifestations of the Spirit's power may vary, there may be many more conversions at one season than another. Counting converts is not the only true tidemark of a church's growth. Activity in benevolent work, growth in household piety, increase of godly living, are equally clear evidences

that the divine life is flowing there in strong warm currents. Training people for Christ after they get into the fold, is about as important as getting them in there. A great deal of the "harvest" in many a revival is allowed to spoil for want of what the farmers call being *well cured*. I know of certain ministers who are so busy in trying to drive the sheep in at one door, that they do not observe how fast they are slipping out at the other door. Conversions to Christ are not ends; they are only *beginnings*.

5. If a church is in a cold, declining state, there is no salvation for it but by a true revival. It must have a fresh influx of the divinely imparted life, or else pull its feet up into the bed and die. To secure such a revival the Scriptural methods must be employed, and not mere potent human machinery. When a certain church had abandoned its first love and grown cold, the divine command was "to remember whence thou art fallen, and *repent and do the first works*." That counsel is as applicable in America as in Ephesus. The pastor of a certain frigid church called his elders night after night into his study; they confessed their sins together, warmed their own souls up by fervent prayer, and then the flame kindled through the whole church. They did not run after a man; they *went straight to God*. He is always ready to meet His returning people more than half way. Go to God, if you want a revival!

6. Finally we should be constantly working for the Holy Spirit, waiting for the Spirit, and watching every indication of His presence. The true secret of success in a church or a Sabbath-school, a prayer service or an inquiry-room, is to *co-operate with the Holy Spirit*. No man emphasizes this truth more than does the great evangelist, Mr. Moody, and the great pastor, Mr. Spurgeon. Amid all the mysteries of the divine dealings, one thing is clear—that is, that God never breaks His Word, or violates His own precious promises. And this side of Heaven there will be continual need of Revivals.—*N. Y. Evangelist*.

Death does not destroy, but catches, crystallizes, and makes permanent the character of a good man, leaving it a priceless bequest to society.—*Bishop Duggett*.

THREE REASONS FOR NOT GOING TO CHURCH.

1. I can worship God without going to church. But do you worship God at home? Do you ever try? Did you ever set apart an hour on the Sabbath for the worship of God at your own fireside? Have not many Sundays come and gone when you have not once opened the Bible? Have there not been many Sabbaths wherein you have never bent your knees in prayer? And do you call this worshipping God at home? As a rule those who do not worship God in the sanctuary do not worship him at all.

2. I work hard all week and I must have Sunday for rest. You must have it you say; but who has given you leave to use such language? Sunday is the "Lord's day," not yours. The fact that you work hard for six days does not give you any right to sin away the seventh. God intends that you should rest on Sunday; and the bodily refreshment which you need will be secured by going to church, morning and evening, better than by loitering away at home all the hours of the holy Sabbath.

3. My clothes are so shabby I am not fit to appear at church. If you are so poor you have the greater need of the gospel to comfort your heart. But many are very poor because they have lived in the neglect of public worship; and if you would get rid of the deep poverty, you must first give up the practice which has brought you to rags. Come to church receive the salvation, which Christ offers; and better habits will bring better clothing. The poor man who gets a new heart will not be long before he gets a new coat.—Matthew vi. 33.

THREE REASONS FOR GOING TO CHURCH.

1. Your head and heart will be improved and you will live longer. There is no book half so rich in interest as the Bible. Its histories are thrilling; its biographies are fresh and life like; its precepts are benevolent; its parables are simple and touching. The man who gives himself to public worship, and throws his heart into the service, cannot but have his affections elevated, his taste refined, his views enlarged, and his intellect quickened. And there can be no doubt that obedience to God's holy commands con-

duces also to health and longevity. Look about amongst your neighbours, and you will find that those who give their Sunday to rest and worship do live longer than such as spend the Sabbath in dissipation, in idleness or in labor.

2. You will have less trouble in training your children. If you keep the fourth Commandment, they will keep the fifth. God has placed these two Commandments side-by-side, and they stand or fall together. In nine cases out of ten, Sabbath breaking parents have unruly and troublesome children. This is natural, and is just what might be expected. Fathers and mothers set at naught the authority of God in breaking the Sabbath; and children trample upon the commands and defy the power of their parents. But, on the other hand, if they see you honor God, they will soon learn to honor you.

3. You may prepare yourself for Heaven. Of course you may attend church services and die unsaved; but if you can go and do not, you are now on the way to hell. The Scriptures will not profit you at home so long as you willingly neglect public worship. Besides it is sheer nonsense to profess any regard for the Bible and live in the neglect of a duty which it plainly commands. Show then your respect for the Word of God by coming to his house; and when in the sanctuary, remember that the "Gospel of Christ" is "the power of God" unto salvation to every one that believeth."—Romans i 16.—*Selected.*

WORKING MEN AND SABBATH.

It is a strange fact that until a short time ago the most outspoken advocates of Sunday labor were working-men. These now are amongst the strongest advocates of the Sunday's rest. Experience has taught them that they were only placing burdens on their own backs for the advantage of their employers,—if there is any advantage to any in it,—without any kind of remuneration for their self-sacrifice. To most of them it very soon means simply seven days' work for six days' pay, any lost time to be deducted from their wages. No men should be more anxious to retain their privilege of a complete rest from toil one day in seven, than the workmen, and they are finding by sad experience in cities where this privilege has been lost, that they have sold it for less than nothing.—*Sel.*

EXTRACT LETTER FROM REV JOS.
EPH ANNAND.

In a private letter to a friend, Mr. Annand writes:—

Just now I am taking a half hour after dinner, while the lads who are working with me are resting, we are making a first attempt to get a garden, so I employed three lads to-day to work at it. I wish to be with them not only to oversee the work, but to get familiar with their language.

We have been nearly two and half months in our new home, and a busy life we have had since landing. Our place begins to assume a somewhat homelike appearance. I have got our dwelling house finished outside. The house is comfortable and pretty containing four rooms in the main part of the house. It is over 200 yards from the shore and about 50 feet above sea level. We went into the green tangled forest and cut a clearing for our buildings, so as yet we have only a glimpse of the water here and there. We are abundantly supplied with good fresh water from the clouds, caught from the roofs and stored in three 400 gallon iron tanks. Such is our home on the beautiful islet of Tangoa, close to the mainland on the south side of Santo. Our parishioners are the population of this isle and all the south side of Santo. There are eleven villages speaking this tongue, but on the whole south side there are four different dialects at least spoken.

Our people are friendly and somewhat intelligent. A good many of them have been away with white men in Queensland and Fiji. Some of the boys who have never been away from home have picked up quite a number of English words and phrases. The language here is wholly different from that of the Aneityumese. It is nearer akin to the Fila tongue. It will take us a good while to master it. I have got some 700 or 800 words gathered up now, but I cannot use them to very good effect as yet I have been so fully occupied with manual labor getting our house finished, and the other buildings up that I have not spent so much time over the language as I should like to have done.

Mr. and Mrs. Landels are settled on Maio, only about eight or nine miles from us, but we have not seen them since they were settled.

We are eagerly waiting to hear whether another man has been appointed to Santo by our church. If one does now come he will probably be a long distance from us as the island is very large.

We are both well, and, I think, have got a healthy place, but it will be hot during the summer months.

THE DRIFT CITYWARD.

The great, brilliant successes are, as a rule, in our cities. They attract notice. All men hear of the man who rolled up a fortune in a few years. Only few hear of the twenty that failed on the same lines. "What is hit is history; what is missed is mystery." One consequence is that the movement is from the country to the town. Young Thatcher is not going to plod along year after on the farm when he might with less toil make his thousands in the city, as a politician or a man of business. "Why, there is Baker—I'm just as smart as he is—and he is near the top of the wheel; they say he will soon be an alderman." So the tide is towardward. Now it is true that one may find the best people in the towns, for mind quickens mind; but you may also find the worst; and in this world evil works at a tremendous advantage. No better population for morals and trustworthiness is found in any Christian country than those who live by the tilling of the soil. We do not ignore the value of cities, but

"God made the country, and man made the town,"

and without building on any forced exegesis of this passage, we cannot be blind to the fact that city life multiplies and complicates the problems with which Christian civilization has to deal. No five millions of country people in England present so much that is discouraging as you find among the same number crowded together in London.—*Rev. Dr. John Hall, in New Princeton Review for January.*

BRITISH CONTRIBUTIONS TO FOREIGN MISSION WORK.—Canon Scott Robertson has completed his annual summary and finds that for the year 1886 the British Isles contributed less by £33,237 to foreign mission work than they did for 1885. The total for 1886 was £1,195,714. Of this amount, £480,082 was contributed through Church of England societies, £193,617 through unsectarian or joint societies, £330,128 through Nonconformist societies, £177,184 through Scotch and Irish Presbyterian societies, and £8,703 through Roman Catholic societies.—*Sci.*

Mr. Annands letter, in another column, came to hand too late to be put in its proper place with the New Hebrides letters.

CHRISTIAN HOSPITALITY.

One of the Practical Teachings of Christ is that his followers "be given to hospitality" in not only the entertainment of those personal friends of ours who are congenial and delightful to us personally and for themselves alone, but the glad and cheerful entertainment of servants and disciples of Christ for his sake, as they may have need and we opportunity. The story of the good woman who prevailed with her husband to build the chamber on the wall for the entertainment of the prophet, though he was not a popular man at the time, and many words of Christ concerning receiving a disciple or a prophet in the name of a prophet and a disciple, ought to start a new train of thought in the minds of those of us who have neglected this gift.

We would humbly suggest to our readers to think over this matter; and the next time an opportunity comes to them to extend hospitality to one another in the name of Christ embrace it heartily, and show forth the loving kindness of that Lord who does not forget that he was a stranger in the earth himself, and so delights to honor those who have a gracious care for strangers who are in need of entertainment. Let those guests whom you receive on a society or personal basis be who or what they may; but when you extend hospitality in the name of Christ look for the angel who may be in disguise, or at least give entertainment as unto an angel in disguise and your guest will probably prove to be one. — *N. Y. Independent.*

DISPROPORTIONATE GIVING.

"I ministered once," said Bishop Huntington, "in a church where a pew stood for a million of dollars. There were generous men and saintly women among them,—not a few. But it only happened once, in nine years, that, after I had announced an offering for a following Sunday, a person stopped after the service to say, 'I must be absent next Sunday, and wish you to take my gift now.' She was not a Samaritan, but she was a cook, and she was to be absent to cook a rich man's dinner; and I had some reason to suspect her gift was larger than his." Disproportionate giving is more common than proportionate giving.

DO MISSIONS PAY?

They pay by whatever standard you apply. Is it the commercial standard? They are the best friends of commerce. They introduce the wants, the decencies, the refinements of civilization; they multiply the customers of the trading nations of the West, and they procure security for the trader. The mission of the Sandwich Islands was a costly effort to the American Board, but two years' profit of the annual commerce would cover all the outlay, and commerce was the fruit of the mission. Mr. Whitnee estimates that every missionary sent to the Southern Seas represents civilizing influences that issue in a trade of £10,000 a year. Is it the political standard? By confession of the government of India they are a strength to our rule, and a factor that is all but indispensable to the contentment, progress, and welfare of the people; and less than a century after our missionaries were forbidden on Indian soil, official Blue-books pronounced them the greatest benefactors of the country.—*Rev. W. F. Stevenson, D. D.*

PRAYING WITH CHILDREN.

The loving instruction of a mother may seem to have been thrown away, but it will appear after many days. "When I was a little child," said a good old man, "my mother used to bid me kneel down beside her and place her hand upon my head while she prayed. Ere I was old enough to know her worth she died, and I was left too much to my own guidance. Like others, I was inclined to evil passions, but often felt myself checked, and as it were, drawn back, by a soft hand upon my head. When a young man, I travelled in foreign lands, and was exposed to many temptations; but when I would have yielded, that same hand was upon my head, and I was saved. I seemed to feel its pressure as in the happy days of infancy; and sometimes there came with it a voice in my heart, a voice that was obeyed:—'O' do not this wickedness, my son, nor sin against God.'"

Dr Cuyler's article on revivals should be carefully read and its lessons laid to heart. Let the opening year be signalized by earnest prayer and effort on the part of each Christian for an outpouring of the Holy Spirit and He will surely come in quickening power.

CHRISTS ADVICE IN ALPHABETICAL ORDER.

- "Abstain from all appearance of evil" (2 Thes. v. 22).
 "Beware of covetousness" (Luke xii. 5).
 "Cleave to that which is good" (Rom. xii. 9).
 "Deceive not with thy lips" (Prov. xxiv. 28).
 "Envy not the oppressor" (Prov. iii. 31).
 "Follow that which is good" (1 Thes. v. 15).
 "Grudge not one against another" (James v. 9).
 "Honour thy father and thy mother" (Ex. xx. 12).
 "Incline your heart unto the Lord" (Josh. xxiv. 23).
 "Judge not, that ye be not judged" (Matt. vii. 21).
 "Keep yourselves in the love of God" (1 John i. 1).
 "Love one another" (John xiii. 34).
 "Mind not high things" (Rom. xii. 16).
 "Neglect not the gift that is in thee" (1 Tim. iv. 14).
 "Owe no man anything" (Rom. xiii. 8).
 "Put your trust in the Lord" (Psa. iv. 5).
 "Quench not the Spirit" (1 Thes. v. 19).
 "Repent ye, and believe the Gospel" (Mark i. 15).
 "Set your affections on things above" (Col. iii. 2).
 "Take heed what ye do" (2 Chron. xix. 6).
 "Use hospitality one to another" (Peter iv. 9).
 "Vain words regard not" (Ex. v. 9).
 "Wait on the Lord" (Psa. xxvii. 14).
 "Yield yourselves unto the Lord" (2 Chron. xxx. 8).
 "Zealous, therefore, be, and repent" (Rev. iii. 19).

CHILD CHRISTIANS.

A mother once said to her little twelve-year-old girl: "Now, my child, if you are a Christian, I shall never expect you again to show the least sign of fretfulness or impatience as long as you live; and if you do, I shall conclude that you are deceived." How many converted in middle life would not be driven to the conclusion that they are deceived, if this test should be applied to them? Mr. Spurgeon says that after he joined the church, he was called from the play-ground by a very solemn person who "warned him of the impropriety of

playing at trap, bat and ball with the boys," and said: "How can you play like others if you are a child of God?" Mr. Spurgeon's ejaculatory remark of this experience is, "What foolery, brethren?" and he adds: "Do not others expect from children more perfect conduct than themselves exhibit? If a gracious child should lose his temper, or act wrongly in some trifling thing through forgetfulness, straightway he is condemned as a little hypocrite by those who are a long way from being perfect themselves."

Says Dr. Bushnell: "A child acts out its present feelings, The feelings of the moment, without qualification or disguise, and how, many times, would we appear if we were to do the same?"

Let us remember that there is a possibility that Christian people of the nineteenth century may join the chief priests and scribes who were filled with indignation because they saw the children crying in the temple. Let us remember that a convert of whatever age is only a babe in Christ, and while we ought in every case, to see the fruits of the new life, let us not demand that young shoulders should carry an old head and be accompanied immediately upon conversion by a fully sanctified heart. And, moreover, suppose the lives of some professing children do not bear out the profession, does not the argument bear just as strongly against adult professors? If we oppose the one, why not oppose the other?—*Hurlbert*.

HEARING AND ANSWERING OF PRAYER.

Some persons nowadays are seeking to effect good by trying to analyze the reasons why God in specific cases does and in others does not answer prayer. They practically argue in such a way as to lead to the conclusion that answered prayer comes as a reward of meritorious asking. Such speculation is both erroneous and dangerous. It is ours simply to pray in faith, and to leave the results to the wisdom and goodness of God. Prayer's power and effects cannot be reasoned out, Dr. Pierson well says: "I have made up my mind that there are some things in the mind of God that I cannot get into mine. Hence I do not attempt to reconcile the unrevealed truths—that God is unchangeable, and that prayer changes Him."—*The Moravian*.

OVER WHICH WE MUST PASS.

"Will you ask my pardon?" said a master to his servant with whom he had disputed. The answer was a surly negative. "Then I will ask yours," said his master, knowing that some one must always be the first to give in. and meeting his servant more than half-way with forgiveness and peace. What heart could withstand such a step toward reconciliation? Truly has it been said of forgiveness that this is a bridge over which we all need to pass. Let us not break it down. A glimmer of light and comfort came to Martin Luther when the old monk by his bedside read aloud the solemn words, "I believe in the forgiveness of sins." Which of us could stand before the God of all, did he not blot out our failures and dismiss our trespasses? If we are feeling concerning any fellow creature, "I have sustained a wrong I cannot forget or pardon, let us take the first right step by naming the name we dislike at the Mercy seat. In the time of Washington a Christian man journeyed to the general to beseech the life of a neighbor sentenced to death. He was told his unfortunate friend must perish. "He is my worst enemy," said the intercessor. "And have you," asked Washington, "walked sixty miles for your enemy's sake I grant you his pardon." What a revenge was this?—*Quiver*.

GAMBLING AND ITS RESULTS.

The London *Guardian* says: "A prison chaplain states that one whole corridor in Stafford Prison was filled with clerks and accountants, the victims by their own confession not primarily of drink or immorality, but of betting and gambling.

Even when actual dishonesty is avoided the evil that results from betting is very serious. No one who lives in the neighbourhood of a race-course can be ignorant of the characters of those who live by encouraging this habit. Men who are not averse to betting themselves would probably do all in their power to prevent their sons from associating with betting men. Yet these are the companions, the chosen associates, of the young clerks and tradesmen who are addicted to the practice.

But even if the betting man's associates were immaculate characters, the excitement and the absorption in what is, after

all, a mean and base form of covetousness, are evidently deteriorating to the mind. What room for elevating studies or useful accomplishments can there be in minds whose object is to get the better of a companion, and which are compelled for this purpose to study the minutest changes of the betting market?

These debasing practices are eating the life out of the rising generation, and games intended to develop manhood are reducing the young man down to the meanest type in morals and intellect.—*Dominion Churchman*.

CHINESE IN CALIFORNIA.

A letter to Chaplain McCabe reads thus: "You will be glad to hear that our Chinese brethren have collected \$267 for missions this year. This is over \$4 per member. Besides this, they are up to their apportionment in the other collections. They have done more than in past years toward pastoral support, and have sent \$230 to China to help build a church and school in their native yuen. Nearly all our members are poor, most of them being cooks and factory men. One brother, a small store-keeper, gave for himself and family \$40 for missions. Fourteen of our members who had removed to Los Angeles during the year, have paid their missionary money twice over, once to the church at Los Angeles, and they have just sent us \$23, that our collection here might not suffer through their removal. These are the men San Francisco newspapers tell us cannot be converted."—*Frederic J. Masters*.

OUR HOME.

A Father with his little son is journeying overland to California; and when at night he pitches his tent in some pleasant valley, the child is charmed with the spot, and begs his father to rear a house and remain there; and he begins to make a little fence about the tent, and dig up the wild flowers, and plants them within the enclosure. But the father says, "No my son. Our home is far distant. Let these things go; for to-morrow we must depart." Now, God is taking off his children, as pilgrims and strangers, homeward; but we desire to build here, and must be often overthrown before we can learn to seek "the city that hath foundation, whose builder and maker is God."—*Beecher*.

BEGIN AT ONCE.

Begin at once and do whatever your master commands. Begin to practice religion. A child would never learn to walk by a hundred talks about the law of gravitation; it must use its own feet, even at the risk of many a tumble. Wait not for more feeling, or more pungent convictions or for anything that you read of in other peoples experiences. Those are all snares and hindrances, if they keep you from doing at once the very first act that will please Christ. Have you never opened your lips to an unconverted friend, either to avow your own feeling or to do that friend some good? Then try it; you will strengthen yourself, and may bring a blessing to him or her. In short you must begin to obey a new Master; to serve a new Saviour; to strike out a new line of living, and rely on God's almighty help to do it. When you give yourself to Christ in this whole-hearted and practical fashion he will give you a thousand-fold richer gift in return. Yes, he will give you Himself! When you possess Christ you have everything.—*Dr. T. L. Cuyler.*

THE FIRESIDE SAINT.

Doubtless the memory of each one of us will furnish the picture of some member of a family whose very presence seemed to shed happiness; a daughter, perhaps, whose light step even in the distance irradiated every one's countenance. What was the secret of such an one's power? What had she done? Absolutely nothing but radiant smiles, beaming good-humor, the tact of doing what every one wanted, told that she had gotten out of self and learned to think for others; so that, at one time, it showed itself in deprecating the quarrel which lowered brows and raised tones already showed to be impending by sweet words; at another, by smoothing an invalid's pillow; at another, by humoring and softening a father who had returned weary and ill-tempered from the irritating cares of business. None but she saw those things; none but a loving heart could see. That was the secret of her heavenly power.—*The Rev. Frederick Robertson.*

MARK OF A LIVING CHURCH.

No church is in a truly living condition which is not, like the early church, adding to its members such as are being saved. There may be activity, liberality, good attendance at public worship and prayer meetings; and yet if in addition to those there

are not found men and women asking—"what must I do to be saved",—there is need of revival. Where the Holy Spirit is present in power, the deep sense of the importance of spiritual and eternal things will so pervade all the work of the congregation that it will spread to others. A church without convictions, without conversions, without inquirers, without growth from within, may have a name to live but life is feeble.

PRAYER.

The more spiritual the soul is, the more prayerful it will be because it is then the most occupied in heart and desire about the things of God. Our prayers will be few and feeble if our walk with God be of a low character. If we have narrow views of God and His purposes, our prayers will be also narrow and confined. If we are unstable, unbelieving and unspiritual, our prayers may return unanswered. Faith, a good conscience, a large heart, knowledge of the mind and will of God, and a sense of our utter weakness, are the prerequisites of prayer. Not many words are needed—the desires of the Spirit in our hearts, with groanings that cannot be uttered, God will attend to. He that searcheth the heart and knoweth the mind of the Spirit, gives heed to the feeblest cry. It is far more important to consider the condition of our souls, and the truthfulness of our requests, than the mode of utterance or form of speech. In prayer, we have to do with the divine ear, and not with man's.—*Selected.*

The marvellous progress of the Gospel in Japan, which but a few years since was shut against the Gospel, is seen in the following statement:—

"The statistics of all the churches in Japan give the total of organized churches at 193, of which number 64 are self-supporting. The total addition reported in 1886 was 4,629. This makes the membership on the 1st of January, 1887, to be 14,315 (426 were added in January, 1887.) There are 169 theological students, and the total contributions in 1886 were \$26,866."

We have received the report of the Ladies Missionary Society, of Knox Church, Brookfield, Truro Pres. It was organized May 11th, 1887, and has since made excellent progress. The attendance at the monthly meetings has been good and much interest shown. The amount raised by the Society has been divided evenly between Home and Foreign Missions.

CHRIST THE GREAT TEACHER.

From everything our Saviour saw
 Lessons of wisdom He would draw;
 The clouds, the colors, in the sky;
 The gentle breeze that whispers by;
 The fields all white with waving corn;
 The lilies that the vale adorn;
 The reed that trembles in the wind;
 The tree where none its fruit can find;
 The sliding sand; the flinty rock
 That bears unmoved the tempest's shock;
 The thorns that on the earth abound;
 The tender grass that clothes the ground;
 The little birds that fly in air;
 The sheep that need the shepherd's care;
 The pearls that deep in ocean lie;
 The gold that charms the miser's eye—
 All from His lips some truth proclaim,
 Or learn to tell their Maker's name.

Yield up your own heart more completely to the Holy Spirit. Let Him take your heart and do there according to His own will. Open wide that heart door and admit Him more freely. Give Him the keeping of that door. Then will there be a revival within and going forth to live and work in that spirit your life and work will tell upon those around you. Where should a revival begin? To everyone who asks the question the answer must be "In your own heart" — "Thou art the man." In praying and working for a revival remember that it must begin at home. Break off your own besetting sins in thought, word, or deed.

A gentleman was once stopped in the streets of London by a stranger, who asked him: "Did you ever thank God for your reason?"

"I don't know that I ever did." the gentleman replied.

"Do it quickly then," said the stranger, "for I have lost mine."

Erratic as he had become, he had reason enough left to know that he had been ungrateful for the unspeakable blessings in the past.—*Sel.*

There is but one true real, and right life for rational beings; only one life worth living, and worth living in this world, or in any other life, past, present and to come; and that is the eternal life, which was before all worlds, and will be after all are passed away—and that is neither more nor less than a good life; a life of good feelings, good thoughts, good words and good deeds—the life of Christ and God.—*Charles Kingsley.*

The regular bi-monthly meeting of Pictou Presbytery was held at New Glasgow on the 6th inst.

Mr. McCurdy resigned the clerkship, the duties of which he has discharged for so long and so efficiently. Rev. G. S. Carson was appointed in his stead.

Augmentation is prospering. Many of the congregations have given in full what was asked. \$875 has been paid in.

Glonelg, E. R. and Caledonia asked for moderation in a call. Rev. H. McLean was appointed to moderate at a convenient time.

Committees were appointed, Conveners as follows: On Sabbath Schools, Rev. A. W. McLeod; on State of Religion, Rev. J. Turabull; on Temperance, Rev. J. Forbes; on Statistics, Rev. J. R. Monroe; on Remits, Rev. E. A. McCurdy; on Book of Rules, Rev. A. McL. Sinclair; on Supply, Rev. A. Falconer.

It is announced that a General Assembly of Evangelical Missions is to be held in the City of Mexico from the 31st of January to 3rd of February, 1888. It will be composed of delegates from all the Protestant mission societies now working in the country. The first session will be taken up with an opening sermon and celebration of the Lord's supper, and following this two other sermons, and several papers, the subjects of which are named, and have been assigned.

In Germany there are about seven hundred Young Men's Christian Associations, with a membership of 40,000. They are called "Evangelical Young Men's Associations," and recently held their second National Assembly at Dessau. In Germany these associations stand in a closer connection with the churches than they do in America, but their general aim and work is about the same.

A cable despatch from Sydney, N. S. Wales, states that the French commandant of the New Hebrides has been ordered by his government to withdraw from these Islands in the present month. This will be so far good news for our mission there. When he really withdraws and our mission work is free from any unpleasant interference, it will be a time for joy and thankfulness.

MRS. GRAY'S SACRIFICE.

Mrs. Gray drew a little breath of pure content as she stood by the cheerful grate fire in her cosy little library. She had just finished her morning's work of putting the parlors to rights.

"I believe," she said softly to herself, "that I am just as near being perfectly happy as it is possible for any one to be. I ought to be content, certainly, with such a dear, good husband and pleasant home."

Then, having assured herself that everything was in order for the day, she ran upstairs to her own room and took up her Bible for her morning chapter. It was in Malachi. She wished, as she opened to her place, that it was one of the Gospel's or Epistles. Those were written for everybody as long as the world should last, but she never thought of finding any special work for her own life in the Old Testament. She read it because it was a part of the Bible, and she thought that she must.

So now this morning, as she read, her thoughts were not on her reading, but down stairs, wondering what kind of a spread would be prettiest for the little stand in the back parlor, and if the new statuette would not look better between the two front windows.

Suddenly she stopped. What was that she had just read?

"And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? Offer it now unto thy governor, will he be pleased with thee, or accept thy person? saith the Lord of hosts."

Her Bible slipped from her hands as she sat gazing into the fire.

What kind of sacrifices and offerings had she brought to God? His gifts to her had been rich and plentiful; what had she offered unto him? "The more John does for me the more I want to do for him," she thought, with crimsoning cheeks. "I just try to think of things to please him, and to do for him, but I am afraid it isn't so about God. I don't see as I have given anything but old clothes that we could spare as well as not, and the regular contributions, but then I spend twice as much for things I do not really need.

"I gave myself to God, of course, a long time ago, but I am afraid that has been anything but a perfect offering. And I do believe," she exclaimed in her earnestness, "that imperfect as I am, instead of giving the best of myself to God I have given it

to John, to society, and to my own pleasure.

"I never would have gone into any evening company as tired and worn out as I went to last Thursday evening's meeting."

"Oh, dear! if the Lord was displeased with his people in those days, what must he be with me?"

It was with a very penitent, humble heart that Mrs. Gray knelt to plead for pardon and help for the future.

She had an errand down town that morning. On her way home, she met Dr. Rogers. She knew him slightly; he was a member of the church they attended, but she was not prepared for his bright smile of greeting and outstretched hand.

"I believe the Lord sent you to me," he said. "I was just asking him to show me some one for a teacher in the Foundry Mission school. Won't you and your husband each take a class? I was almost in despair, for we are so short of workers just now; but I could not make-up my mind-to give up the field, for the harvest is plentiful."

Mrs. Gray was on the point of refusing, decidedly, when suddenly her morning's reading flashed into her mind.

Here was a chance for a genuine sacrifice, for the mission school held its session Sabbath afternoon, the only afternoon when John was home, and they did enjoy it so! To be sure, it would not take all the afternoon, but it would spoil it.

"It wasn't," she pleaded with herself, "as though they spent the time as some did riding, paying or receiving visits. To think of giving up those nice long talks and hours of Bible study together for teaching those rough foundry boys and girls! No, she could not," she decided, as she hurried along. She wanted to get as far away from that troublesome doctor as possible.

And yet should she always offer unto the Lord that which cost her nothing, that which was cast off—like her last winter's cloak that she gave to a poor woman last week, that which was left over from everything else?

A sudden sense of bitter shame at her own ingratitude swept over Mrs. Gray. He, the Lord of hosts, had redeemed her, he had filled her cup of blessings full and running over. Could she refuse anything?

The hot tears sprang to her eyes; and turning, she rapidly retraced her steps to

Dr. Rogers' office, to say: "We will take the classes if you are willing. I can promise for my husband without waiting to ask him. He is always ready to do his duty, and I hope I shall be in the future."
—*Intelligencer.*

THE EXPLANATION.

Once while visiting the Pacific Coast I was the guest of a very sweet Christian man who had two daughters and three sons. A few years after the mother brought the eldest boy clear across the continent to see if I could influence him for good. He had "gone to the bad." I was astonished. Before that young man had been where I lived forty-eight hours, he was acquainted with every vagabond in the town. That sorrowing mother turned back to California. I was over there again a few years afterward, and found that the other two boys had also gone astray! I watched things and soon thought I could begin to see the trouble. The father came to me and said he thought he'd die if things continued in the same way. "Look here," I said, "where do you spend your nights?" "Sunday night at church," he said. "Monday I give to the interests of the city." He was an alderman, and very ambitious to be mayor. "Tuesday at the Masonic lodge; then I'm senior deacon, and, on Wednesday night I attend the young people's meeting; Thursday night I am free and usually have company or go out to dinner; Friday night it's our regular church prayer meeting. I'm always at home Saturday night." Yes in your own room getting up your Sunday School lesson. That father was not acquainted with his own children. That was the trouble. "Where art thou?" Is your family altar pretty much broken down? Are you not very regular to church? Are you out late at night? Off you go to business in the morning, and you take your lunch down town. You're a stranger in your own house. Your own boys don't know you!—*Moody.*

NOVEL-KILLED.

Some years ago a young lady began to visit her pastor's study as a religious inquirer. It was during a revival, and on every hand her young friends were coming to Christ. But there she stood at the threshold of the kingdom, wistfully looking over, as if her feet were chained. She

made no advance. Her pastor and her friends were equally puzzled. Prayer was offered for her, and the plainest instruction given: but she remained unmoved, excepting to regret that she could not become a Christian. At last, after three months labor and anxiety, her pastor said: "I can do nothing with Sophia L.—; she is perfectly unmanageable. I doubt if she will ever yield to the claims of the gospel." "What is the trouble? Can you not discover the obstacle in her way?" was asked.

"I find she is an inveterate novel-reader, and I have come to the conclusion that this will keep her out of the kingdom."

"Can she not be persuaded to give up her novels?"

"That is not the point entirely. She has wasted her sensibilities over unreal objects so long,—so continually reversed right and wrong, looking at vice in the garb of virtue, and of virtue in that of unworthiness and injustice that she has destroyed her moral sense. She assents to truth, but seems to have no power to grasp it; she knows what is right, but has no energy of will to do it. Her mind is diseased and enervated, and I fear hopelessly so."

When we look at the young people daily flocking to the public libraries for the latest novels, or see them lounging away their best hours over the story papers and the magazines, when we hear of this one or that one who "does nothing but read novels the whole day through," we think of Sophia L.—, who is "perfectly unmanageable" on points of truth and duty, and wonder too if they must be given over to mental and moral disease and death.

Among Christians so much prominence has been given to the disciplinary effects of sorrow, affliction, bereavement, that they have been in danger of overlooking the other and most obvious side that by every joy, by every favor, by every sign of prosperity, yea, and by those chiefly, God designs to educate and discipline his children. This one-sided view of the truth has made many morbid, gloomy Christians, who look for God's hand only in the lightning, and never think of seeing it in the sunlight. They only enjoy themselves when they are miserable.—*Rev. G. Clarke.*

SIN AND CONSCIENCE.

BY REV. FRANCIS E. MARSTEN.

There are two forces that are destined to trouble the unregenerated man. The one is sin and the other conscience. Be sure your sin will find you out in Bible language—a gaunt and pitiless foe to meet at an unexpected turn in the road. One of the great works of the Spirit is to convince of sin. He works on the conscience.

A man may imagine that because his conscience is hardened now that it will always be so, but in an hour when he thinks not his moral nature may assert itself and overwhelm him with remorse and confusion in view of his transgressions.

The old Hebrew looked upon sin as a madness. Was he not right? Does it not distort, falsify and paralyze? Because the moral nature is asleep or dead, is it any reason that it may not awake sometime like a giant in his might. We have known persons who seemed to lose all their moral nature when dreaming. We recall

A REMARKABLE INSTANCE,

which will illustrate our point:

A friend of ours, now an elderly lady, had a dream in her youth so vivid and weird, and yet powerful in its teachings, that she retains it as a life long remembrance. At the time of its occurrence she was in Rome, with a young female, taking in, as American tourists are wont to do, the wonders of the eternal city.

After an arduous day of sight-seeing she went to bed and dreamed she and her niece were nursing a sick miser. They were together in the sick man's chamber. His vast wealth was displayed around him. The time came to administer the usual medicine. She coolly deliberated with her niece on the feasibility of giving her patient a dose of poison, and taking all the money and valuables for themselves.

She mixed the poison—gave it to him. In her dream she saw herself watching its effects. He was to fall asleep and slowly cease to breathe. His changing features were carefully scrutinized by her. The potion worked well. She felt of his limbs as they grew colder. When dead she prepared him for burial.

I have killed him, she thought, but nobody will know it. She actually exulted in her deed. Her moral nature was obliterated. She took his wealth with the aid

of her accomplice to her lodgings. Not a pang of compunction crossed her mind. With the utmost of composure she thought of her deed and the joy her newly found wealth gave her.

The scene changed. She was in church, but gratified and happy in what she had done, and in her foully acquired possessions. The music rolled through the vast cathedral arches. The service proceeded. The choir chanted:—"Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions; and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight."

Up to this time no shadow of ill-desert rested upon her. Suddenly, as lightening out of a clear sky, conscience asserted its prerogative. She saw her ghastly deed in its true light. Her moral nature revolted at her act when she came to herself. Overwhelmed with shame, remorse and despair, feeling that the eyes of the universe were burning into her soul, she tried to utter in one despairing shriek the torment that consumed her. She awoke never to forget that dream—never to have effaced from memory the joy that thrilled her when she realized that she was not the lost, guilty creature, branded with the curse of Cain, that her dream had depicted her to be. Why may not this conviction of sin, this angry blaze of conscience come at any moment in time or in eternity?

In such awful revulsion of the inner life upon itself, in the revelation of its moral rectitude marred and stained by its own wilful act, what prevents torment, remorse and despair seizing upon their prey?

"When thou awakest," says the Psalmist, "thou wilt despise their image." Will not the sinner at her own guiltiness also? And this leads us to remark in conclusion, how happy the soul confident that some day he shall awake, not to be confronted by the horrible image of his sin, but to be in the likeness of his Redeemer. "I shall be satisfied when I awake in thy likeness."

A Catholic legend says that the devil gave a hermit the choice of three great vices, one of which was drunkenness. The hermit chose this as being the least sinful. He became drunk and he committed the other two.