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THE ARCHIVES
THE PRESBYTERIAN
CHURCH IN CANADA

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

The Maritime Presbyterian.

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HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

WE PREACH CHRIST AND HIM CRUCIFIED.

MARCH, 1886.

THE BIBLE IN MEXICO.

Bibles are multiplying in Mexico, and notwithstanding all the vigilance and rage of the Romish priesthood, are finding their way into the hands of the people. Last year the American Bible Society sustained there twenty-six colporteurs. They put in circulation 11,234 volumes, of which 8,175 were sold. Considering the opposition and hardships they encounter, and the extreme poverty—even misery—of the mass of the people, they have done well. Mr. Hamilton, the Society's agent, writes :

"In the market-places of a large city a colporteur approaches a group of Indians, who, having sold and bought, have their packs ready to return with them to their village or mountain homes. He offers them the Holy Scriptures ; explains the character of the books ; has about persuaded them to take each a book, when a woman passing with Mass books and beads, seeing the cheap books, exclaims at once that the books are bad, the books are forbidden, and that they must not be received even as a gift, for the Mother Church will condemn the reader to eternal punishment ! This is enough ; the poor Indians are afraid of that anathema, and they turn to go. Only one of the number has the courage to accept the New Testament of our Lord Jesus Christ. This occurred but yesterday ; it often occurs ; it is a specimen of the colporteur's daily work.

"Very few books are now bought out of curiosity. The colporteur has to read, explain and persuade, and then sell at the purchaser's price. Or, if by chance a book is sold to one who has never heard of the Bible, and he takes it to his servants' room in a great house, and the master or the mistress sees it, he is commanded to take it away or lose his place. He returns to the colporteur or to the depository, and while confessing that he likes the book and would read it through were he his own master, yet says he must dispose of it or be turned into the street as one who had stolen or committed some other crime in his employer's house. Such an incident we witnessed last week.

"If the man lives in his own house in a village, the *cura* will soon find the book, and either sell it, keeping the price, or burn it, imposing penance on the unfortunate seeker after truth. Here on our office table now are two evangelical books,

belonging to a man who dare not take them home for fear of their being committed to the flames. For several days he has come to read them here. He was, but a month ago, an active Roman Catholic, but the immorality of a priest turned him away, and he began to search the Scriptures."—*Sci.*

AN ENLIGHTENED CONSCIENCE.

One of the best signs of a truly enlightened conscience is to be found in our carefully guarding the reputation of others. Growth in grace is shown by saying little of their supposed faults, and by mentioning, as far as is consistent with truth, their commendable qualities. The good to be derived from a proper cultivation of charity toward all men is threefold—it benefits the erring person, giving him to see that there are those who have his welfare in view ; it is also a benediction upon those who observe our charitable spirit, prompting them likewise to words and works of charity ; and it always blesses the individual himself, leading him to practice self-control and self-renunciation in behalf of others.

Christian forbearance is a wonderful educator. The Epistles are full of earnest teaching upon this subject. There is a Divine reaction upon the soul that habitually cherishes this spirit. The only wonder is that it is not more generally practiced for its own sake. The sacred writings, however, do not urge this upon us as a mere sentiment. Rather, we are taught that charity is the genuine fruit of ripened Christian experience, and that it is always consistent with justice and truth. —*Sci.*

Do you feel that you are able to do nobler and better work than you are doing, and that circumstances compel you to waste your power in the apparently unimportant details of common daily drudgery? Be of good cheer; "circumstances" is often only another name for Divine providence.

It is reported that the Roman Catholics in Mexico are bringing strong pressure to bear on the government to rescind the grant to the Mormons of land in Chihuahua.

THE MARITIME PRESBYTERIAN.

Vol. VI.

MARCH, 1886.

No. 3.

STATE OF THE FUNDS, JAN. 1st., 1886.

FOREIGN MISSIONS.		
Receipts		\$9365.65
Expenditure		15020.10
Balance due Treasurer March 1st, 1886,		\$5154.45
	"DAYSRING," ETC.	
Receipts		\$3260.50
Expenditure		5747.20
Balance due Treasurer March 1st, '86,		\$2480.61
HOME MISSIONS.		
Receipts		\$3480.80
Expenditure		3534.37
Balance due Treasurer March 1st, '86,		\$ 44.43
AUGMENTATION FUND.		
Receipts		\$10053.44
Expenditure		2110.02
Balance on hand, March 1st, '86,		\$7048.42
COLLEGES.		
Receipts		\$7233.00
Expenditure, including balance due Treas.		
May 1st, \$5636.21		14700.78
Balance due Treasurer March 1st, '86		\$7461.79
AGED MINISTER'S FUND.		
Receipts		\$1400.45
Expenditure		1678.47
Balance due Treasurer March 1st, '86,		\$ 272.02
RECEIPTS FOR THE MONTH OF FEBRUARY.		
Foreign Missions		\$4020.63
"Dayspring" and Mission Schools		562.63
Home Missions		333.34
Augmentation		1721.25
Colleges		637.02
Aged and Infirm Minister's Fund		132.24
French Evangelization		316.62
Assembly		59.27
		\$7332.95

The Maritime Presbyterian

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All communications to be addressed to

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

The next issue will be the usual size, thirty-two pages.

A month and a half remains before the closing of the accounts on the first of May. The lovers of our Foreign Mission work will see by the state of the funds the necessity of a strong and earnest effort in order to meet the years' expenditure by that time. The expenses for the year has nearly all been paid. Two good months remain for receipts to come in, and there is no reason why that ugly word "debt" should need to be used at the end of this year. With a good honest, hearty, effort, on the part of all, the demands of the years' work may be fairly met. Shall we not do it.

Mr. Annand is pleading hard for a fourth Missionary to the New Hebrides to take up the work with him on Santo. The noble self-denial of himself and his wife in offering to leave the comparatively civilized and Christianized island of Aneityum to the care of Mr. Lawrie, that they themselves may go forth to the regions beyond, to carry the gospel to one of the largest islands in the group, and yet in savage heathenism, should stir the Church to do far more than ever she has yet done to give the Bread of Life to the perishing. The immediate effect of such an example should be to lead to such an increase of contributions, and it would be but a very trifling increase, as would send another man with them when they return to the South Seas.

In our next issue we expect to give Dr. MacGregor's last sermon, written during a visit to New Glasgow a few days before he was laid low in the last period of his illness, not many weeks before his death, and never preached.

The largest factor in making hard times in the United States is the \$900,000,000 spent annually for intoxicating liquors.

"One of the features of our time is a constant expansion of the field of Christian activity. Success itself almost invariably brings added responsibilities and renders more imperative than ever the exercise of liberality. That resources exist adequate for all the Churches are undertaking is certain. What is needed is the requisite large-heartedness."

REASONS AGAINST AUGMENTATION.

One reason sometimes urged against this scheme of the Church, in addition to those mentioned in our last issue, is, that it tends to foster laziness and dependence in the congregations that get aid, that, if they receive help, they will not do so much for themselves.

The best answer to that is the facts of the case.

The average rate per communicant paid for stipend in the Presbytery of Truro is but	\$3.80
In the Presbytery of Pictou	3.00
In the Presbytery of P. E. I.	3.86
In the Presbytery of Wallace	3.27

Now, before a weak congregation can get any aid from the Fund it must itself raise an average of at least \$4.50 per communicant, or nearly one half more than the average of some strong Presbyteries. True, there are three exceptional cases in the Synod, very poor congregations, to whom aid is at present given, though they do not quite reach that amount. But the average rate in the lowest, even in these, is \$2.90 per communicant, or nearly that of some large Presbyteries.

But these aided congregations go far beyond even the \$4.50 rate.

The highest average rate per communicant paid for stipend in any supplemented congregation is \$16.66, while the average rate per communicant raised by the aided congregations throughout the Synod is \$6.52. Thus we see that the average rate paid by these weak charges is nearly double the average rate per communicant paid in some strong Presbyteries. Surely the liberality of those who are aided by the scheme is one of the best encouragements we can have for giving a helping hand.

REASONS AGAINST GIVING.

"Give, give. We hear nothing but 'give' is the complaint that is sometimes

heard. To such we would venture to submit a few questions for consideration.

1. It is all getting. In Him we live and move. Every good gift is from above and cometh down from the Father of lights. Every day, every hour, every moment we are getting from Him. We get life, health, strength of body and mind, and all the blessings that surround us. If then, there is constant getting, where we have no claim but His goodness, why should there not be constant giving of a portion of that back again to Him, in gratitude for His great and constant bounty.

2. The only time we will have an opportunity of thus shewing our gratitude to Him is in this life. To all eternity, if we are His, we will be blessed by Him. And this brief time that we call life is the only time that we can do anything for Him.

3. Christ gave, not merely a little of what He had, but all. He gave Himself for us.

But it appears we have got on the wrong track. There are reasons for constant giving. What can be said on the other side? The only reasons against it are in the selfishness of the human heart, and the lack of likeness to Christ, who gave Himself for us.

But it may be said there are many objects to which we are asked to give that are not worthy? Very good. Do not give to them, but give all the more to those that are worthy.

But I have not much, and can give but little! Then God asks but little. To whom little is given, etc. If there be first a willing mind it is accepted according to that a man hath and not according to that he hath not. Wouldst thou be loved of God? God loveth a cheerful giver.

In the Argentine Republic in South America, a struggle is going on between liberty and the church of Rome. This church is the established one, and has been trying to control the education of the people. The Government has grown restive, and imported a number of female teachers from the United States. The church has placed the schools in which these teachers are employed under a ban, while the Government has promptly retaliated by expelling from the country the leading bishop. "Let there be light."

The London Missionary Society, feeling the need of more men, one of its missionaries, Rev. R. Stewart, who was home from China, and two Cambridge undergraduates, went to visit the University of Dublin. After two days had been given to meetings for prayer and consideration of the subject, an opportunity was given to any who were willing to devote themselves to Foreign Mission Work to declare it. "We expected" says Mr. Stewart, "to see some three or four come forward. But I cannot describe my feelings as first one, then another rose and came up. The faces of some of these students indicated that it was not without effort that they made this confession of a life's purpose before their fellowmen, and also told God they were willing for his sake to leave home and friends. FORTY-TWO YOUNG FELLOWS, in the heyday of health and strength, stood before that audience pledged to missionary work, should God so will it."

Jews in the Dominion.—The *Churchman* says: By the last census the number stood thus:

Nova Scotia.....	10
New Brunswick.....	55
Manitoba.....	33
British Columbia.....	104
Quebec Province.....	989
Ontario.....	1193
	2393

The number of Chinese Christians in connection with the Protestant Church at different dates were as follows:—In 1845, 6 communicants; in 1853, 350; in 1863, 2,000; in 1873, 8,000; in 1882, 22,000. A hundred thousand persons are in regular attendance at public worship.

SOME IMPORTANT QUESTIONS.

FOR SESSIONS AND CONGREGATIONS.

We make some extracts, omitting local references, from the report on the State of Religion in the Presbytery of Pictou. The questions submitted should be made a subject of prayerful study by all.—Ed.

Your committee have to state that they addressed to all the sessions within the bounds the following questions on the vitally important subject entrusted to their care:

I. (a.) Do your people support duly and attend regularly the services of the sanctuary? (b.) Do they show practically that they prize, as they ought, the sacraments of the church? (c.) Are there many persons in your neighborhood who live in frequent or habitual neglect of the public ordinances of religion?

II. (a.) Are prayer-meetings well attended? (b.) Do the elders and others in considerable numbers assist in conducting them? (c.) Are there encouraging signs of spiritual life, and is their much activity in Christian work among your people?

III. What is the state of religion in their homes. (a.) With respect to Family Worship. (b.) With respect to the religious training of the young? (c.) With respect to efforts to bring them to Christ?

IV. Are Bible Classes and Sabbath Schools maintained vigorously and successfully in your congregation? Do many of your young people pass from the Sabbath School or Bible Class into the communion of the church?

V. Do your people appear to be growing in the grace of liberty?

VI. Has there been any special work of grace in your congregation during the year.

To these queries answers have been returned by all the Sessions except one. Of these answers your committee present the following summary:

I. The reports from Sessions appear to show that in all our congregations the people support with a considerable degree of liberality, and with considerable regularity attend the services of the sanctuary. The sacraments are participated in and appreciated highly by many in all our congregations. Progress is gratefully noted in several congregations. There is practical unanimity also in declaring that the number of persons who habitually neglect the ordinances of grace is not large.

II. Prayer meetings are reported as being generally well attended. In all cases elders, in most instances, considerable numbers who are not in the eldership, assist heartily and in an edifying manner in conducting these services. As to signs of spiritual life and Christian activity among the people, several sessions regret that so little is to be seen, while from others comes more cheering intelligence. Your committee are gratified in being able to quote the following sentences respecting

one congregation:—"We praise the Lord that our people manifest greater interest in His word, greater love for His ordinances, and greater zeal in seeking to win souls, than they have shown for years. At the beginning of this year a large number engaged to devote time to the special study of God's word, to personal consecration, and to endeavor during 1886 to win at least one soul each for Christ."

III. As to religion in the homes of the people under our charge, the answers from Sessions are in the main, encouraging. Your committee rejoice greatly that it should be so; for "there is no place like home." There is the sanctuary of life. There, very largely, character is formed for good or evil. In our rural congregations, family worship is stated to be generally, in some congregations, almost, if not quite universally, observed. It is delightful to know that so many of the homes of our people are like the home in the olden time concerning which we read, "The Lord blessed the house of Obed-edom, and all that pertained unto him, because of the ark of God." Matthew Henry remarks in reference to that case that the Lord paid well for His entertainment. The experience of His people now shows that He still pays well.

In regard to the training of the young by their parents, and in direct efforts to win them to Christ, it does not appear to your committee that they have ground to speak with unqualified satisfaction. In this respect too, however, an improvement is visible in many quarters.

IV. Bible Classes and Sabbath Schools are rendering valuable service in almost all the congregations, and are generally well sustained. From many of their schools and bible classes young people have passed into full communion with the church. Your committee rejoice to know that the eminent capabilities of the Sabbath School for doing the highest spiritual work are being thus practically realized and recognized.

V. The returns from Sessions seem to show that almost everywhere the members and adherents of the church are growing in the grace of liberality.

VI. In several congregations special services have been held and in all cases with more or less of blessing. In others where there have been no special evangelistic services there has been good evi-

dence of a special work of grace, many souls seeking and finding the Way of Life.

Respectfully submitted,

W. DONALD
Convener.

HOW TO TREAT CHILDREN.

Four good rules are given by Gertrude R. Lewis in the *Interior*:—

1. Do not promise punishment for a certain offence without giving it, if need be, and do not delay it; fear as well as hope deferred maketh the heart sick and the temper sour. Do not refer to it again, and never send a child hungry to bed for any offence. It is a crime against the child's health and welfare.

2. Do not "fib" if you don't want your child to do so. I saw a child punished on the second day of April for telling the "white lie" her elders had told the day before. Many a mother would be horrified at being thought untruthful who does not hesitate to tell a falsehood to get something away from a child or pacify it when papa leaves. Do you suppose the child does not soon see through your subterfuges?

3. Let the *menum* and *tuum* in the household be strongly defined, and do not force generosity. Let exact justice come first, and insist only upon that, always giving the child due appreciation for all its little sacrifices. A very good rule of division was that adopted by two sisters. One divided and the other took her choice. You can rest assured there was never a candy more in one pile than the other, and much distress of mind was saved thereby.

4. If you want your little boy to cordially detest the little fellow next door, throw the latter's virtues at him on every occasion.

That was an argument for prohibition which even the drinker can appreciate, which was made by an Ohio drinking man just before the election in that State. He said: "I have three boys. One of them is old enough to drink, and is drinking. He learned it in a saloon. My prayer is and my vote shall be cast, to close the saloons before my other boys get into them and get to drinking; and I know scores and scores of other drinking men who are anxious as I am to close the saloons before the little boys reach them."

Trinidad.

LETTER FROM MRS. MORTON.

The following is extracted from a private letter and not intended for publication, but we trust Mrs. Morton will pardon the liberty taken in giving it to the public as it is of interest in connection with the work.—ED.

TUNAPUNA, TRINIDAD,
Feb. 15, '86.

Dear Miss Macgregor :

I have been too long intending to write you and think myself happy to be actually in the performance of it. Of all the busy times we have ever had the last three months has, I think, been the busiest.

On the first day of November I said to Agnes "Let us have a concert." Agnes said, "Yes, let us," and Mr. Morton approved, so we set to work, and on the 20th of November we had it, and realized \$60 clear of expenses, as I mentioned to you before. We were scarcely recovered from our exertions when we had to begin preparations for Christmas. Of our examination and treat and the Governor's visit on the 23rd December you will also have heard. Then the ordinary routine of work and letter writing had to be kept up all the time, and our homework which got pushed into a corner and presented a formidable heap had to be dug out and got through with. At last we are getting into our usual way, and feel quite a sense of relief.

Mr. and Mrs. McLeod are now living in Tunapuna. Mr. McLeod has not improved in health, but he keeps on his teaching work with untiring energy and zeal. It is a great loss to our Mission that he has been disabled from pastoral work. Our young men have benefited very much from his instruction. They are entitled now to a furlough, but will not venture home until the weather begins to get warm.

Mr. McLeod shared with us some nice clothing lately received from Stellarton. Will you kindly say to any of the ladies of that place you may happen to see that the articles were most acceptable and suitable in every way.

I wish to thank the ladies of your Sewing Circle in a special manner for their splendid box of clothing. You may know that we were glad to get it in time for the Christmas Treat when I tell you that ten

days before the treat we did not know where we should look for rewards for the children. The first thing that came to hand was thirty-five large, bright colored wall pictures, sent by a gentleman in Scotland. Then we bought two dozen small dolls and dressed them ourselves, and just four days before the treat we rejoiced over the arrival of your box.

The garments were the nicest you have ever sent; no improvements need to be suggested this time. I wrote last year not to send so many skirts and jhutas for girls, and I noticed that you had not sent so many. It was all right for the present as we had a number on hand, but our number of girls under instruction has greatly increased. I would, therefore, ask you kindly to send a larger proportion of girls' garments, mostly small sizes. You see I am taking it for granted that your Circle will continue its favors.

We forwarded each Missionary a parcel without any delay, and shared our own with Rev. Mr. Hendrie, as we have always done. He does not require a great many. Mr. McLeod gave him some too. It is a great favor to have them divided by yourselves and tied up separately. I don't know how we could have got through with the dividing of them just at that time we were so pressed with work for the treat.

We made three hundred little muslin bags for the sweeties. The boys (our own who had holidays at the time put the strings in them. If we are all spared long enough for another box we would like it to be sent earlier. It should be shipped off about the first of October that there might be no uncertainty about our getting it, and if any friends who are sending boxes would observe this rule it would be a great favor. We should then know in good time what we had to depend upon for Christmas rewards.

We have opened two new afternoon schools. We will, therefore, have abundant use for our clothing this year. I hope you had as much pleasure in sending as we had in receiving it, and please accept our thanks and good wishes for all who assisted with it.

Truly yours,
SARAH E. MORTON.

When Maladaya was built the king (of Burmah), in order to render it impregnable burned seven young women alive under each of its eight gates.

MISS BLACKADDER'S REPORT.

PRINCESTOWN, Dec. 7, 1885.

Another year has swiftly passed away, yet we can look back and see that some good has been accomplished, that some success has attended the school work, and we are thankful for the health and strength that has been given us.

Some dear friends have been called from work, to enjoy sweet rest in heaven, while other friends have been added to the ranks of those who pray for the work and the workers.

I hardly know how to make a report of school work, interesting or profitable, the work is always the same, the course of instruction is not of a very advanced character, and is therefore monotonous.

Some of the pupils have made good progress in English and in Hindi. It really seems strange, but it is true, the children care very little about the Hindi, their own language, they prefer to learn English.

A good number passed the Government examination. We find some trouble in getting the children to pass the higher standards. The parents think that in one, two, or at the most, three years, all knowledge can be put in the brains of the children.

One morning a coolie woman came and told me she would not send her child to school any more, as he had been in school for three weeks and was still reading in the First Book!

Times have been dull this year, so we have had some trouble in getting books for the children. Some of the parents are too poor to buy books, others are too stingy, and in this way progress has been impeded; others again will gladly buy any thing the children require.

The names of some of our present pupils have been added to the roll of the church; also some of the older ones have had the courage to come out from among heathen families, and be called Christians.

A number of our old pupils have been married, invitations have been kindly sent to us, some of the weddings have been interesting, others have been very grand.

One of our girls who was married two years ago came in one day with a big, fat baby, "to let his grandmother," as your agent has affectionately called, "see him."

At the beginning of the year Mr. McLeod appointed two of our advanced pupils as Monitors in the Princhestown school;

one, a boy Abdool, a good student and a useful assistant. We hoped Abdool would have been very useful in the Master's work but God had other plans for his Hindi child.

Abdool wanted to become a Christian but his Mohammedan parents would not allow him to do so, still Abdool loved Jesus and trusted in Christ, for salvation. The unshaken faith of the dear boy during his illness was really wonderful, no parental displeasure, no cunning reasoning of the Mohammedan priests could shake his faith.

The other, lame Annie Mena, grown now to womanhood, is a communicant in the church, and a consistent Christian. She has a very interesting class of children in the Sunday School, and assists in day school.

The three children, or girls in my house are Annie Mena, Jessie Campbell, and Ellen Grantham.

A very interesting ceremony took place one Friday afternoon in August last. The children presented some gifts to Mrs. McLeod, Mr. McLeod, and the little boys, Norman and Harold. We had some music, recitations, readings, and compositions, one by James Tulsi, upon boils, was very amusing.

We have still continued our correspondence with those who are out in the world. They often write and tell us that letters sent to them do them good, and help to keep alive their interest in things that relate to life eternal.

I feel almost discouraged about my home correspondence. I write many letters yet few answers are returned, so the letters must go astray, and never reach their destination.

Mr. John Lewis of San Fernando, kindly sent me a package of books and cards for the school children. Principal Caldecott of Codrington College, Barbadoes, kindly sent a large number of beautiful Christmas cards to be distributed among the children. Mr. H. B. Darling has given school feasts, as he usually does. Miss Tearwood and Mrs. McLeod have kindly assisted us in the singing.

Doctor Hammond has attended myself and household with his never failing skill, kindness, and generosity.

I had an attack of fever in November, but am now in my usual health. We are glad to find a good number of girls in school. It is so difficult to get the parents

to allow their daughters to attend school as they think that women do not need any education beyond that of boiling rice. One very great drawback is the uncertain attendance of the Hindi children. They will come out for a few weeks or months, or perhaps a year, then we may not see them for years, sometimes never. It seems very hard to devise any plan to meet this difficulty, except to go out and beg them to come in.

Many thanks to those who remember us in letters and in prayer. The fields are truly white to the harvest, but the workers are often wearied and discouraged with the burden and heat of the day.

Two hundred and eight pupils have been enrolled through the year. Average attendance for the year, 119.

ANNIE L. M. BLACKADDER.

RICHMOND CONGREGATION.

From time to time we have given the history of some of our older congregations. We have here one of the youngest:

The Richmond congregation is situated in the suburbs of Halifax and was organized in 1869. It was originated by the Sabbath School Association in connection with the Church of Scotland in Halifax. Though it has only had an existence of sixteen years, yet it is owing to the earnest zeal and untiring labors of a few individuals that it has an existence at all. A Sabbath School was first started in which the late Mr. Doull, who was lost in the ill-fated steamer *City of Boston*, took an active interest. After a time the little Sabbath School grew, and Richmond was eventually united with the North West Arm and Goodwood, and formed into a congregation. Shortly after Mr. Wyllie's settlement it became a separate congregation, and the other two sections were formed into a mission station. It now numbers forty families and has received aid from the supplementing fund ever since its organization. Like the most of our aid receiving congregations it stands high in the rate of giving. It contributes \$9.72 per communicant, and last year raised for the schemes of the church within \$30 of the amount received out of Augmentation Fund.

Will the congregation ever become self-sustaining? Judging from the favorable auspices under which Mr. Allan has been settled it looks as though the day might

not be far distant. There has been an increase of one hundred dollars in the amount of stipend paid. Several young men now take part in the exercises of the prayer meeting and new life and vigor are manifest. With such tokens for good surely under the labors of a pastor of considerable experience around whom the people have rallied, coupled with the blessing of Heaven, there should be progress and growth.

If our Augmentation scheme nurtures Richmond into a self-sustaining charge it will afford another illustration of the grand principle on which it is founded. The strong should help the weak. Some of our congregations in the lower provinces would not to-day have their names on the roll of the Maritime Synod had we not acted on this noble principle which is thoroughly Presbyterian. It is our earnest prayer that a new era of prosperity may now dawn upon the Richmond congregation and that it may continue to grow and increase. D.

"HIS WORKMANSHIP."

Theodore Monod once made use of this beautiful illustration. He said: "If a piece of iron could speak, what would it say? It would say, 'I am black, I am cold, I am hard.' Perfectly true. But put that piece of iron into the furnace and wait awhile, and what would it say? 'The blackness is gone, and the coldness is gone, and the hardness is gone'—it has passed into a new experience. But if that piece of iron could speak, surely it would not glory in itself, because the fire and iron are two distinct things that remain distinct to the last. If it could glory it would glory in the fire and not in itself—in the fire that kept it a bright molten mass. So in myself I am black, I am cold, and I am hard, but if the Lord takes possession of my soul, if I am filled with love, if his Spirit fills my being, the blackness will go, and the coldness will go, and the hardness will go; and yet the glory does not belong to me, but to the Lord, who keeps me in a sense of his love."

The love of Christ is like the blue sky into which you may see clearly, but the real vastness of which you cannot measure. It is like the sea, into whose bosom you can look a little way, but its depths are unfathomable.

RIGHT TO THE CROSS.

BY REV. THEODORE L. CUYLER.

The chief office of preaching is to point men towards Christ; and not to Him only as the Divine Model of life, but as the Divine Sinbearer. From the manger of Bethlehem onward, every footstep of Jesus moved straight towards the Cross. His whole mission as a Saviour converged there. After the baptism of the Holy Spirit descended upon the Apostles, their key-note was Christ crucified. Paul ever and everywhere kept this at the front; whatever else he omitted, he never leaves out the "faithful saying." Amid the clamors about the demands of this age with its advanced culture, let us never forget that its highest demand is *salvation*; the only preaching that brings that boon of boons, the only preaching that silences scoffers, and convicts sinners, and proclaims pardon to penitents, and saves souls, is the preaching that aims straight to the Cross. As Dr. Maclaren happily says, "We don't need to prop it, but simply to point men to it."

Special services are now being held in all directions for the conversion of souls; in the pulpit, in the prayer-meeting, and in the inquiry-room, we need never be at a loss for a topic. The story of Calvary never wears out. Saturate yourself with it if you want sweetness and strength. The godly Tennent was once missed after his Sunday morning service. His family went in search of him, and found him in a neighboring forest lying on the ground weeping. They enquired the cause of his tears. He told them that after preaching on the wondrous love of Jesus in the Atonement for sinners, he had gone out into the woods to meditate and pray. He got such a view of the transcendent love of God in sending His Son and of the love of Jesus in dying for a lost world, that he was utterly overwhelmed. The Cross of Jesus broke him down. The amazing glory of it, the sweetness of it, the matchless majesty of it, seemed to affect him as it does the redeemed who gather around the Throne. He could see no one but "Jesus only." His soul was singing "worthy is the Lamb that was slain to receive all the praise, all the glory, and all the honor for ever and ever!"

Friend, if you are not yet a Christian and honestly want to become one, let me show you the road. It goes directly to

the Cross. First reach that; it is the starting point into the only life worth living, and the starting-point for Heaven. Is your heart hard? There only can it be melted. Does conscience condemn? Yes; but forgiveness comes at the Cross. Does sin torment? In one place only can that serpent be killed: it is where Jesus dies to take away sin. If He does not do it for you, then you are lost; if He does, you are saved. He will do it the very moment that your surrendered heart honestly cries out:

"Nothing in my hand I bring,
Simply to Thy Cross I cling,"

The only relief comes there. The first smile of God you will get will be right there, when you are looking up at your bleeding Saviour. Into your soul will break—as the sun breaks into the darkness at day-dawn—a new LIFE. There will be plenty of fighting, and working, and climbing, and duty-doing all the way onward, but you will march through it all a conqueror, if you only take Jesus the Omnipotent into your soul.

O fellow-workers, pastors, teachers, parents, and all who are longing to save those you love—let us lift up the Cross. All heaven is pointing us thither; if the millions in glory could send us a message, would it not be "Behold the Lamb of God who redeems you by His blood"? Let us rally to the Cross as the common ground at which we can lift united prayer. Let us rally to it as the only hope of a sin-cursed world—as the only breakwater against infidelity and the floods of iniquity. If the Cross of Calvary cannot save this world—then it is gone! Everything else invented by man's busy brain has failed. The Almighty God has hung the destiny of the human race on the Cross of Calvary. Our duty in striving to be saved and to save others, all begins and all centres right where the bleeding hand of Jesus is stretched out to welcome us.

"THE PROFESSOR'S GIRLS"—by Annette Lucile Noble, the author of *Under Shelter, Out of the Way, &c.*, is a late issue of the Presbyterian Board, and is sold by MacGregor & Knight, Halifax, the Agents of the Board for Nova Scotia, price \$1.25; a story of two school-girls, their home life and school life, their evil and their good. The story has a good moral aim and is well told.

THE FAMILY AT HOME.

He blesseth the habitation of the just.—Prov. iii. 33.

How very near to heaven is the home that has the Spirit of the Lord pervading through it. How beautiful the sight of the family whose members love one another, and minister unselfishly to the wants of the loved ones who belong to it.

How blessed are the children whose parents fear the Lord and keep His commandments, and train their little ones to reverence and obey their Creator and Preserver. No matter how humble that home may be, it is a happy one.

The days of childhood quickly pass away, and our children grow into manhood and womanhood before we are aware of it. Many mothers think while their children are too young to take care of themselves, and need constant care and attention, that it will be a relief to have them grow up and able to take care of themselves; but remember, dear young mothers who are singing your little ones to sleep to-night, and putting them in their warm beds so near your own that you can look at them in the night-time and know they are safe, that this is the happiest time and the safest time you will ever know.

"The happiest time in my whole life," said a very good mother, "were those years when I could hold all my children in my arms." This good mother was one of the mothers whose home had been broken up, and whose children had been scattered, some in the West, and others in the North, and one was across the ocean. Temptations and dangers were continually about them, and she could not shield them as she did in the days of their childhood. "If I could not carry them to the Lord in prayer," she added, "now that they are away from me, I should be very unhappy. When I awake in the night and think of them, I lift my heart to God and ask Him to gather them under His wings; and when I think of them in the daytime, and the fierce battle of life is going on, and I know they are in the thickest of the fight, and the enemy's arrows are flying all around them, so I plead with the Lord that He will keep them from temptation, and be their shield and buckler."

Make childhood so pleasant for the children that in their maturer years they may look back upon it as the happiest time in their lives. Deny them no plea-

tures that are proper and right for them to enjoy. Let them have their pets, their playthings, and their childish treasures unmolested. Respect the trust they repose in you; never betray their childish confidences which to them are subjects of great moment. Help them in their schemes and plans, if they are only "bubbles in the air." Don't be afraid of loving your children too well. Caress them and show them you love them. Gather them in your arms when they come to you in sorrow, and tell them how you sympathize with them, and show them a way out of their troubles. "As one whom his mother comforteth," is one of the most suggestive illustrations in the Bible. When all other friends fail, the mother's heart is always open for the child to come into; even if he has wandered into the paths of sin, she receives him and commits his case to the mother's God.

Make the home the dearest spot on all the earth, then, while you have the opportunity to do so. Let each member do his and her part toward making it full of love and gladness. The influence of such a home atmosphere will go with the children all through life, and when they have homes of their own they will build them on the same foundations.

Parents cannot be too choice of the home and its inmates. Keep bright weather in it by always preserving a cheerful spirit; even amid the trials and changes that may come to you.

May God bless us, and enable us to make our homes the abodes of love and peace and good-will to all.—*Sel.*

There is an unseen battlefield
In every human breast,
Where two opposing forces meet,
But where they never rest.

The field is veiled from mortal sight;
'Tis only seen by One,
Who knows alone where victory lies
When each day's work is done.

Hop Bitters, which, as a medicinal remedy, is widely advertised, is a highly alcoholized preparation. Upon analysis it shows that eighty-five parts in the hundred are water, fourteen and a half parts alcohol, leaving one-hundredth part for hop extract. All abstainers should eschew this drug.—*Social Reformer.*

TWO KINDS OF CARE.

St. Peter says: "Casting all your care (*merimna*) upon him; for he careth (*melit*) for you." The first *care* signifies anxiety, burden, something that divides thought and harasses the soul. The second *care*, that which God has for us, signifies regard, keeping us upon his heart, restraineth us from evil, following us day by day to succor us in our ignorance and weakness.

How totally unlike are these two kinds of care! One is altogether unnecessary and destructive. On the other hand, God's care for us is a regard that his nature must bear for us so long as he is God, and is essentially saving and life-giving to the whole universe. Ours is the result of a diseased nature. His care is the brightness of infinite purity, the outgushing of tender pity, the exponent of his great love, the object-lesson by which he instructs us in righteousness.

How blessed it is that we can rest our weary souls on him! We need not wait for preparation if we are only sincere and earnest. Let us come to him, even while distracted and oppressed. His care for us is, if possible, greater at such times. If we wait and suffer alone, our distresses will become increasingly grievous.

Nor are we to lay at his feet a portion of our heavier burdens only. His care extends to every thing, whether of temporal or spiritual interests. How many err just here! They seem to think that God does not wish to know about the innumerable little perplexities of their lives, and so, in failing to embrace their full privilege, confidence in Him is weak when the deeper trials are brought to his notice.

One thing, however, must never be forgotten, namely, God's care for his children does not always deliver them from trial. That very care proposes to secure their perfection of character. This is the first and supreme object in his view. When this Divine purpose can be best attained, in the wisdom of God, through trial, his blessed care over us not only sanctions, but even sends, the sharp "thorn" or prepares the "fiery furnace." "Casting all your care upon him" is not, therefore, to insure exemption from trying circumstances. Rather, it is to feel the everlasting arms about us, to hear his words of comfort and promise, and to know that in this way the power of Christ is the fruit of our earthly trial.

"IT IS MY BOY!"

Through Rochester, N. Y., runs the Genesee river, between steep and rocky banks. There are falls in the river and dark recesses. One time a gentleman who lived in the city had just arrived on the train from a journey. He was anxious to go home and meet his wife and children. He was hurrying along the streets with a bright vision of home in his mind, when he saw on the bank of the river a lot of excited men.

"What is the matter?" he shouted.

They replied, "A boy is in the water."

"Why don't you save him?" he asked.

In a moment, throwing down his carpet-bag and pulling off his coat, he jumped into the stream, grasped the boy in his arms and struggled with him to the shore, and as he wiped the water from his dripping face and brushed back the hair he exclaimed, "O God, it is my boy!"

He plunged in for the boy of somebody else and saved his own. So we plunge into the waters of Christian self-denial, labor, hardship, reproach, soul-travail, prayer, anxious entreaty; willing to spend and be spent, taking all risks, to save some other one from drowning in sin and death, and do not know what a reflexive wave of blessing will come to our own souls. In seeking to save others we save ourselves and those most dear to us, while others, too selfish to labor to save other people's children, often lose their own.

HE SIMPLY HAD TO ASK.

"I was told lately by a young man who had been in Scotland," says Rev. C. H. Spurgeon, "that he came one day to a gate, when the gatekeeper's little girl ran down and shut it, saying, 'You have not to pay any thing to pass; you have only to say, 'Please allow me to go through.''" The young man did as he was directed, and simply repeated, "Please allow me to go through," and the gate was immediately opened. The owner just wished to preserve the right of entrance, that was all. So simply 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.'"

There are women by thousands who dread to hear at the door the step that once thrilled them with pleasure; and strong drink has done it.

THEODORE CUYLER'S CHOICE.

Dr. Cuyler's name is a household word in Britain and America. Our readers have had in these pages much of his writing and will be interested in the following bit of history from the pen of his friend, Rev. Newman Hall, of London :

"Theodore Cuyler came of a family of lawyers. His father was a Justice of the Peace and Surrogate at the age of twenty-eight, when he died, leaving Theodore, at the age of four years, to the sole guardianship and training of his mother. His grandfather also was a lawyer, and the firm was widely known, with a large practice. To this it had been naturally desired by the father, grandfather, and family that the young child should succeed. He was born to be a lawyer, and already his nest was feathered. But from his birth his mother had dedicated him to the service of the Temple. Her most earnest prayer was that he might be a good minister of Jesus Christ, in however humble a sphere, rather than occupy any other position, however lucrative and honorable.

Every one knew the mother's wish; but all condemned her for it, and resolved to thwart it. The grandfather said to her, "I am about to make my will. I have the best legal library in the country, and shall leave it to Theodore if you make him a lawyer; but no books and no money if you make him a priest. All depends on you. I want your decision at once."

It was a great shock to the mother, but she replied, "I would not have him become a priest of my making, but as far as my influence can operate, I hope he will become a minister of the gospel."

He replied, "Very well! Remember, I've no books and no money for priests."

She went to live at Auburn, where the youthful Samuel was sent to school. Her first gift to him was a pocket Bible. He was able to read at four years of age. But the mother was very anxious about the pecuniary means for education, cast off as she was by the family, through what they regarded as, her obstinacy and blindness to the child's interests. But she was sustained by the promise, "Commit thy way unto the Lord and He will bring it to pass." When the cloud was darkest the grandfather died, and by his will had put Theodore in the same position as his deceased father. There was now no difficulty in the way of education.

When nine years of age Theodore attended some protracted prayer-meetings held at the school; and after one of these said:—"Mother, I've decided for Christ." At that early age he made his public confession by membership with the church. When sixteen he matriculated at Princeton College, where he remained three years, and took honors. He was only nineteen when he came on his first visit to Europe, to complete his education by foreign travel. Bearing introductions of a high order, he was received by various distinguished men, who were charmed with the vivacious youth, overflowing with cultured curiosity and Yankee wit. Dickens and Carlyle were especially interested in him, and showed him no little kindness."

USES OF ADVERSITY.

A human being who has not labored and grown weary, who has not suffered and despaired, is not half a man. His faculties are only in the gristle. They have no temper. They will not hold an edge. There are great compensations for the labors and trials of this short life. We think them hard to bear, and they are grievous. But when they grow out of the conflict between good and evil in the mind they are rich in their rewards. They give a tone and temper to the soul which can be acquired in no other way. They lay the foundation for a superstructure of life which will remain firmer than the hills, and which will rise above the level of those who have known no labor, no conflict, and no sorrow.—*Sel.*

Not a day passes over the earth but men and women of no note do great deeds, speak great words, and suffer noble sorrows. Of these obscure heroes, philosophers, and martyrs, the greater part will never be known till that hour when many that were great shall be small, and the small great.—*Charles Reade.*

Dr. Scott, of Rutherglen, Scotland, has in a generous manner handed over a capital sum of upwards of \$60,000 to the Foreign Mission Committee of the Free Church, the annual interest of which sum is to be expended on the Church's missions in India and Africa.

A SLEEPING CHURCH.

Mr. D. L. Moody relates the following : There was a little story going the rounds of the American press that made a great impression upon me as a father. A father took his little child out into the field one Sabbath, and lay down under a beautiful shady tree, it being a hot day. The little child ran about gathering wild flowers and little blades of grass, and coming to its father and saying "Pretty, pretty!" At last the father fell asleep, and while he was sleeping the little child wandered away. When he awoke his first thought was, "Where is my child?" He looked all round, but could not see him. He shouted at the top of his voice, and all he heard was the echo of his own voice. No response. Then going to a precipice some distance, he looked down, and there upon the rocks and briars he saw the mangled form of his loved child. He rushed to the spot, took up the lifeless corpse, and hugged it to his bosom, and accused himself of being the murderer of his own child. While he was sleeping, the child had wandered over the precipice.

I thought, as I read that, what a picture of the Church of God ! How many fathers and mothers, how many Christian men, are sleeping now, while their children wander over the terrible precipice—a thousand times worse than that precipice—right into the bottomless pit of hell ! Father, where is your boy to-night ? It may be just out here in some public-house ; it may be, reeling through the streets of London ; it may be, passing on down to a drunkard's grave. How many fathers and mothers are there in London—yes, praying Christians, too—whose children are wandering away, while they are slumbering and sleeping ? Is it not time that the Church of God should wake up and come to the help of the Lord as one man, and strive to beat back the dark waves of death that roll through our streets, bearing upon their bosom the noblest young men we have ? O, my God, wake up the Church, and let us trim our lights and go forth and work for the kingdom of God !

There are two things which will make us happy in this life, if we attend to them. The first is never to vex ourselves about what we cannot help; and the second is never to vex ourselves about what we can help.

ONLY A STEP TO HEAVEN.

I shall never forget one summer afternoon, when I was preaching in a village chapel about the joys of heaven, that an elderly lady sitting on my right kept looking to me with intense delight. Some people's eyes greatly help the preacher. A telegraph goes on between us. She seemed to say to me : "Bless God for that. How I am enjoying it !" She kept drinking in the truth, and I poured out more and more precious things about the eternal kingdom and the sight of the Well-Beloved, till I saw what I thought was a strange light pass over her face. I went on, and those eyes were still fixed on me. She sat still as a marble figure, and I stopped and said :—"Friends, I think that yon sister over there is dead." They said that it was even so, and they bore her away. She had gone. While I was telling of heaven, she had gone there ; and I remember saying that I wished it had been my case as well as hers. It was better not, perhaps, for many reasons ; but O ! how I did envy her ! I am always looking for the day when I shall see her again. I shall know those eyes. I am sure I shall. I shall recollect that face, if in heaven she is anything like what she was here, or bears any marks of identification. I shall not forget that inward fellowship which existed between a soul that stood with wings outspread for glory and the poor preacher who was trying to talk of that which he knew but little of compared with her. Well, well, it will soon be my turn. Good night, poor world ! It will soon be your turn, and then you shall say : "Good-night." Let us meet in glory. Let us meet in glory, for Jesus Christ's sake. Amen.—*Spurgeon.*

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THE RIGHT STAND.

The Methodist Episcopal Church of the United States is thoroughly and officially pledged to prohibition. The Discipline declares it to be the duty of the civil government to prohibit all traffic in alcoholic drinks. At the last General Conference this declaration was indorsed, and the following addition was made: "We are unalterably opposed to the enactment of laws that propose by license, taxing or otherwise, to regulate the drink traffic, because they provide for its continuance and afford no protection against its ravages. We hold that the proper attitude of Christians toward this traffic is one of uncompromising opposition; and while we do not presume to dictate to our people as to their political affiliations, we do express the opinion that they should not permit themselves to be controlled by party organizations that are managed in the interest of the liquor traffic."

It is well at times to refresh one's self and strengthen one's faith with figures like these. A Japanese chronicle: 1859, arrival of the first Protestant missionaries; 1866, after seven years, only one baptism; 1872, January—ten native Christians; 1872, March 10—the first Japan church organization of eleven men; 1885, there are 120 Protestant churches, with nearly 8,000 members. In Tokio, the capital, alone, there are twenty-nine churches and 2,279 members.

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

Presbyterianism in Bermuda has a very ancient history. It was first introduced into the islands in 1612 by George Keith, a Scotchman, when the country was ruled by a company of Virginia adventurers. Now we have two congregations in Bermuda.

SYMPATHY.

You do not know how slight an expression of sympathy is a source of strength and relief. Go to your friend in his trouble, even if you can say nothing; write to him, if you can only tell him that you share his suffering. Ingenious attempts to explain to him that he is probably exaggerating the greatness of the calamity that has fallen upon him, and overlooking considerations that might lessen his distress, will probably produce resentment. He will feel that he knows more about it than you do, and that you are presumptuous, impertinent, sacriligious, in your attempts to measure the exact limits of his grief. What he wants is not your ingenious philosophy, but just a touch of your heart. Some people have what may be called the gift of sympathy, and a charming gift it is. Easily, naturally, without effort, they respond to all the changing circumstances and moods of those about them. They have tears for the sorrows of their friends, and a flood of sunlight for their joys.—*Christian Advocate.*

THE LIGHT WITHIN.

Has it ever been a part of your work to cleanse and polish a lamp chimney? If so, then you can scarcely have failed to notice how easily deceived one is as to when the work is thorough and complete. We look at the glass, and it seems quite bright and clear, with not a blur or blemish. But wait till evening comes, and the bright flame is lighted within. Ah, how many a blur before unseen, how many a blemish unnoticed, how much less clear and stainless than it appeared in the ordinary daylight!

And is it not just so with the heart? We brighten it hastily, as it were, with the usual daily devotions and imperfect self-examination, and glancing at it think it does well enough. But when something suddenly touches a match to the wick of conscience within, and there flames up the clear, steady light of God's pure law, how many a blur, and spot uncleansed, how many a stain stands forth revealed, obscuring the perfect holiness which should shine forth in those who are as lights in the world.

Then, if we would know when our work is pure and perfect, let us light that flame

within oftener, and be not satisfied with the polish which is only in outward appearance.—*Young Churchman.*

AN UNCONDITIONAL SURRENDER.

Dr. Francis Wayland said:—"When a man becomes a member of Christ's society, by the renewing of the Holy Ghost, he has apprehension by faith of the sacrifice which Christ has made for his redemption. The incarnate Son of God gave himself up without any reservation for him, and bore his sins in his own body on the tree. What can he do to testify his gratitude for love such as this? Instinctively, he surrenders himself, all that he has, for time and for eternity, to his Redeemer. He yields himself up to Christ, that he may be wholly formed in his likeness. His ambition henceforth is to obey every command of Christ, and in his humble manner do as Christ did and live as Christ lived. The object for which Christ lived and died and rose again is the object for which he lives. He has become a member of that body of which Christ is the head, and the vitality which animates the head animates the remotest extremity. Christ dwells in his heart by faith, a soul within his soul, inciting him to copy the example which he set before us when he was manifest in the flesh. Such is the mould into which the believer is cast."

A MOTHER'S MISTAKE.

A correspondent at a distance tells this sad story: "There is now living in this county an octogenarian who relates the following circumstance: 'She was called to attend the last illness of her son, who died within two miles of her. He had been a prosperous man in worldly matters—married the daughter of a prominent judge, and had accumulated considerable means. He had, however, never been concerned much about religious matters. He was racked and tormented with pain and realized that the end was nigh. 'Mother,' he said, 'you taught me how to live and get on in the world, but you did not teach me how to die; now I am lost.' 'Oh! how it wrung my heart,' she would add with bitter tears. They buried him with no ground for hope, so far as I know.