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

The Maritime Presbyterian.

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HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

WE PREACH CHRIST AND HIM CRUCIFIED.

APRIL, 1885.

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I have heard that in the deserts, when the caravans are in want of water, they are accustomed to send on a camel with its rider some distance in advance; then, after a little space, follows another; and then, at a short interval, another. As soon as the first man finds water, almost before he stoops down to drink, he shouts aloud, "Come!" The next, hearing his voice, repeats the word, "Come!" while the nearest again takes up the cry, "Come!" So in that verse of the Scripture the Spirit and the Bride say, first to all, "Come!" and then let him that heareth say "Come!" and whosoever is athirst let him take of the water of life freely.—*Spurgeon.*

In every prayer a vow is wrapped up, and when you and I come to God and ask him to do something, he might well turn around and say, "Will you help me to do it?" and, unless we can answer, "Here I am, use me," we had better be still. Our prayers, then are worth no more than the guilt paper representations of valuable things which the economical Chinaman burns off the tombs of his ancestors. It is better, then, that thou shouldst vow and not work. But if every prayer leads to self-sacrifice service—and self-sacrifice refreshes its weakness by prayer—then the pleasure of the Lord shall prosper in your hands.—*Dr. McLaren.*

What is ministerial success?—crowded churches, full aisles, attentive congregations, the approval of the religious world, much impression produced? Elijah thought so; and when he found out his mistake, and discovered that the applause on Carmel subsided into hideous stillness his heart well-nigh broke with disappointment. Ministerial success lies in altered lives and obedient, humble hearts—unseen work recognized in the judgement-day.—*F. W. Robertson.*

There are souls in the world who have the gift of finding joy everywhere, and of leaving it behind them when they go. Joy gushes from under their fingers, like jets of light. Their influence is an inevitable gladdening of the heart. It seems as if a shadow of God's own gift had passed upon them. They give light without meaning to shine. These bright hearts have a great work to do for God.—*Faber.*

The following address was given by the late Bishop of Cork to a class of divinity students in Dublin:—"There are three things to aim at in public speaking: first to get into your subject, then to get your subject into yourself, and lastly to get your subject into your hearers."

The Maritime Presbyterian.

Vol. V.

APRIL 15th, 1885.

No. 4

STATE OF THE FUNDS, APRIL, 1st, 1885.

FOREIGN MISSIONS.	
Receipts to April 1st, 1885,	\$ 10600 01
Expenditure " " "	14279 36
Bal. Due Treas. April 1st, '85	\$3639 35
DAYSRING, AND MISSION SCHOOLS.	
Receipts to A. prillist '85	\$3731 79
Expenditure " " "	4612 75
Bal. due Treas.	\$1380 96
HOME MISSIONS.	
Receipts to April 1st, 1885,	\$4261 60
Expenditure " " "	3432 76
Bal. on hand	\$829 34
SUPPLEMENTS.	
Receipts to April 1st, 1885,	\$11704 00
Expenditure " " "	4245 75
Bal. on hand	\$7458 25
COLLEGE.	
Receipts to April 1st, 1885,	\$7856 54
Bal due Treas. May 1st '84	\$4492 09
Expenditure to April	\$13641 12
Bal. due Treas.	\$5784 63
AGRI. AND INFIRM MINISTERS FUND.	
Receipts to April 1st '85	\$1793 33
Expenditure " " "	2223 45
Bal. due Treas.	\$450 02
RECEIPTS FOR THE MONTH OF FEB.	
Foreign Missions	\$ 909 70
Dayspring and Mission Schools	211 03
Home Missions	223 60
Supplements	1014 32
College	570 13
Aged Ministers Fund	59 44
French Evangelization	113 82
College Bursary	48 00
	\$3150 04
P. G. MCGREGOR, Treasurer.	

The MARITIME PRESBYTERIAN sent, last week, \$50.00, to the "Dayspring" and Mission School Fund, and \$50.00 to the Foreign Mission Fund, in all \$100.00. This with \$150.00 previously sent, makes \$250.00 (two hundred and fifty dollars) that it has paid to Foreign Missions, after paying all expenses.

As will be seen by the statement on our first page, the Foreign Mission Fund had a balance of \$3,639,35 on the wrong side on the first of this month, and the Dayspring Fund, a similar balance of \$1,380,96. The whole deficit at the first of the month being \$5,020,31. On the first of May the accounts close, and at the present there is every prospect of a large deficit. The receipts for last month shew a falling off. Receipts for Feb. for both Funds were about \$2,800 for March they were only \$1,120. Quite a number of congregations have as yet given nothing to the Foreign Mission Fund for the year, and a much larger number have done nothing for the Mission School Fund. Were they to do so at once, and were all who have something to give, to give at once, the large deficit might even yet be considerably reduced, if not entirely removed.

We regret that in a few cases there was some mistake in the mailing of the March numbers from the printing office. The MARITIME PRESBYTERIAN is *always* mailed before the 15th of the month. If any of our agents do not receive it so soon after that date as the mails can carry it; they will confer a great favor by sending us a card. It is impossible to attend personally to the mailing and though we use all possible efforts to have parcels correctly sent, mistakes sometimes occur.

Nothing under a thorough change will suffice; neither tears nor trouble of minds neither good desires nor intentions, nor yet the relinquishment of some sins, nor the performance of some good works, will avail anything, but a new "creature," a word that comprehends more in it than words can well express; and perhaps after all that can be said of it, never thoroughly to be understood by what a man hear, from others, but by what he must feel within himself. — Robert South.

DEATH OF REV. DR. SEDGEWICKE.

The late Rev. Robert Sedgewicke D. D. was born at Paisley in 1802. The greater part of his early life was spent at Greenock. He received his collegiate education in the University of Glasgow, and studied Divinity in the Theological Hall of the U. P. Church.

After a short period of work as city missionary he was licensed to preach in 1836, and on Sep. 25th of the same year he was ordained in Belmont St. Church, Aberdeen, where he laboured for more than twelve years. Shortly after his settlement he was married at Perth to Jessie Middleton who was the partner of his joys and sorrows through a long life and about three years since was called to rest.

In the meantime the cry "Come over and help us" was sounding over the seas from Nova Scotia, and he "assuredly gathering that the Lord had called him" resigned his charge, Sep. 25th, 1849, came with his young family to Nova Scotia and was settled the same year in Musquodoboit, a name which has been closely linked with his for nearly forty years.

The congregation was very large but for twenty-six years he faithfully wrought the whole field.

On Oct. 1st, 1875, it was divided, he retaining the charge of the lower section, known as the Middle Settlement of Musquodoboit. Here he laboured faithfully until Aug. 15th, 1882, when, at the age of four score years he resigned his charge and retired from the active work of the ministry. Since that time he has preached frequently in Musquodoboit Halifax, New Glasgow, and other places, to audiences that were always delighted to see him. He attended the meeting of Synod in Pictou, last Autumn, and took a deep interest in all the proceedings.

On Thursday April 2nd he ate his breakfast and dinner as usual. Shortly after noon, wishing to lie down on the sofa to read, he started to go into another room and in doing so he fell and im-

mediately expired. He walked with God and he was not for God took him.

He was in his 84th year, and had he lived until Sep. 25th 1886 he would have been fifty years in the ministry.

The funeral took place April 6th, all of the nine children who survive him except two, were present and although the day and the roads were very unfavorable, there were thirteen of his brethren in the ministry, a very large gathering of the people of the Musquodoboit Valley, and some from the surrounding Country. There were a great many aged men and women in the large assemblage who had been young with him and had grown old with him.

Rev. Dr. Burns preached a most appropriate discourse from Gen. 32 : 11 "For with my staff I passed over this Jordan." Many during the service were deeply moved.

Ever since he came to this country Dr. Sedgewicke has been a conspicuous figure in the Presbyterian church. As a preacher he had few equals. Speaking on some theme dear to him, the great, genial, loving, heart would warm up, the kindly eye would kindle, until the whole man seemed to be on fire, as the voice, now mighty, now in melting tenderness, gave utterance to grand truths, in language at once rugged and fervid, beautiful and chaste. He was a faithful pastor, a kind, true, good friend. To know him was to love him. He rests from his labors and his works do follow him.

A labouring man has sent us for publication the following. It has three merits. It is brief, pointed and from the heart.

There are two reasons why we should give to Foreign Missions : *first*, for our Saviour's glory. When a man does any great deed his praise is on every tongue. Men tell of his greatness. Since our dear Lord has done so much for us should we not spread His name till His praise is sung all over the world. *Second*. For the sake of the heathen. They do not know the way of life. They die and are lost forever. How should we give to save them from death and hell.

God never fails to honor his promises as the answerer of prayer. Never does the week of prayer pass by without special tokens of the Holy Spirit's presence and power in some part of the church. This year, there was a very deep interest in the congregation of Fisher's Grant, Pictou Co., which resulted in a large proportion of the young people of the community connecting themselves with church.

In Truro a very deep and wide spread spirit of inquiry followed the week of prayer. For two months it went on with deepening power resulting in a precious ingathering into the Redeemer's Kingdom. About one hundred and sixty united with the two Presbyterian congregations on profession of their faith and some sixty or seventy were added to the other churches.

AUGMENTATION OR SUPPLEMENT.

This scheme of our Church has been carried on steadily and well; on the whole the prospects are very encouraging. There is now every prospect that when the Committee meets at the end of this month, it will be in a position to pay all the supplements up to the minimum of \$750.00. The following figures shew the state of the fund at the beginning of the present month.

Name of P'by.	Amount allotted by Synod	Amount paid from May 1, 1884, to Mar. 31, '85
Victoria and Richmond,	\$ 300	\$ 238.60
Sydney,	650	263.00
Pictou,	1750	1904.42
Truro,	1200	1116.57
Halifax,	2700	2610.29
Lunenburg and Shelburne,	475	272.00
Wallace,	475	260.43
St. John,	1700	903.75
Miramichi,	900	497.58
P. E. Island,	1350	844.00
Newfoundland,	500	200.00
	\$12000	\$9047.35

Several sums have been paid in since the above statement was prepared. A full statement will be published at the close of Accounts, May first.

Mrs. Laird, Little Harbor gratefully acknowledges the receipt of a web of blanketing per Mrs. Robert Anderson, Anderson's Mountain, contributed chiefly by the ladies of that settlement.

Two "labour" vessels were wrecked off the coast of Anceiteum in the month of October. The crews were saved and sheltered and cared for. Our missionaries in Anceiteum followed the example of the Master, returned good for evil.

For 21 years the Rev. John Cameron dispensed the ordinances of religion at the Gore and Kennetcook. On the 27th Sept. 1865 these two sections were disjoined from Elmsdale and Nine Mile River and formed into a new charge. During the 21 years Mr. Cameron never failed to keep his appointments but once. Then he tried but was unable to get through the snow drifts. One lady in the congregation during that period only failed once to be present when service was held on the Sabbath.—Com.

The Rev. R. M. Frazer who is labouring on the Island of Epi says. Whilst absent at the last meeting of the Mission Synod a number of bushmen were robbed of a quantity of property by people belonging to four villages near the shore who professed to wish to carry it for them. Hearing of the theft after his return from Synod he sent messages to the offending villages to return the goods to the owners. Out of deference to the missionary they returned everything except what they had consumed. This fact shows that the Missionaries in the New Hebrides have a good deal of influence over the people.

One of the Sabbath Schools in connection with the Richmond congregation, N. B. has lately increased very much under opposition. The Roman Catholics in the district had sufficient influence to prevent the school house being used on Sabbath. It was then resolved to open the school in a private house. The attendance increased so rapidly that a larger building was needed which was soon secured. The Rev. Kenneth McKay the pastor reviewed the lessons of the last quarter standing in a door-way between two rooms. The house was literally packed.

One touching incident in the inauguration ceremonies of President Cleveland at Washington a few days ago was that in taking the oath of office, he used the pocket bible that he inherited from his mother. It is spoken of as a small, gilt edged, morocco covered, well worn, volume. The incident reminds one of the touching scene of four years ago when President Garfield after taking the oath of office that made him the ruler of fifty millions of people and of one of the mightiest nations of the earth, turned round and kissed first his aged mother, and then his wife, the little act showing the true greatness of the man. Cleveland, amid the anxieties and excitements of the time and in the flush of victory, forgets not his sainted mother and her gift and regards the event as honoured by the presence of that book. Little did she think that it would be put to such a use. But her aim and prayer for him was not lowlier or less important. It was that he should be fitted for a loftier throne for a more exalted honor.

Few bibles given by loving mothers have attained such celebrity on earth but over many a copy of the precious book given by a mother to her son, wet with a mother's tears, accompanied and followed by a mother's prayers, has been taken the oath of allegiance to the Saviour, as the heart was surrendered to Him; and the prayed-for child made a king and priest unto God and to Christ: made heir to a crown that shall never fade.

COMING TO CHRIST. HOW?

He says, "Come unto Me;" but remember that you are to do the coming. Your faith must act in two ways or processes, *prayer and practice*. As Jesus is not here in physical form you can only approach him in prayer. They that seek shall find. Honestly, humbly, fervently seek from Him the forgiveness of your sins. Ask Him to cleanse your foul sin-polluted heart, bringing to Him this promise, "My blood cleanseth from all sin." Invite Him into your heart to dwell there; and do it with this assurance, that as many as receive Him, to

them He gives the right to become children of God. The sincerity of your prayer must be tested by your own conduct. Unless you do your part towards securing an answer to your petitions you may be sure that they never will be answered. It is a farce, an impious mockery, to ask the Lord Jesus to *make you what you refuse to be*. If it is not in your power to bring the blessing of eternal life it is certainly in your power to keep it away.

Then put your prayers, if we may use such an expression, into *practice*. Do what Jesus bids you, and begin to do it at once. Pluck out the right eye of some favorite sin; cut off the right hand of evil habit. Jesus says explicitly, "No man can serve two masters," and as you are already serving sin you must stop that service before the other can begin. I believe with Henry Drummond, in his volume on "Natural Law in the Spiritual World," that "whatever the conscious hour of the new birth may it is probably defined by the first real victory over sin." Victories only come to those who fight for them. Fight the first sin to which you are tempted. Christ's very first preaching was "Repent!" and repentance means both sorrow for sin and abandonment of it.

Observe also how Christ emphasizes *obedience* in the very act of coming to Him. He says, "Learn of Me;" and how does a child learn to talk but by imitating the words of father or mother, or learn to walk but by using its limbs? Begin to obey Christ in the very first thing that comes to your hands. Clinch the good intention by putting it into practice. The chief benefit of "rising for prayer" commonly is that it is an outward step to acknowledge and confirm an inward feeling. This demand of Christ for prompt, immediate obedience appears also in the words, "Take my yoke upon you." The old yoke of selfishness, or ambition, or money greed, or sensual appetite, that made a beast of burden of you, must go off. His yoke is "easy" because it does not gail; His burthen is "light" because He imparts a glorious strength to bear it. But the yoke must be cheerfully accepted; and the very first prayer must be, "Lord, what wilt Thou have me to do?"—*Dr. T. L. Cuyler*

A boy was asked what meekness is. He thought a moment and said "Meekness gives a smooth answer to rough questions."

THE TRINIDAD MISSION.

Letter from Mrs. Morton.

Tunapuna, Feb. 24th 1855.

My Dear Friends:—

In my last I gave you some account of the disturbances which took place here at the celebrating of the Mohurram festival. Shortly afterwards Sir Henry Norman, Governor of Jamaica, arrived as a Commissioner to enquire into the matter. Mr. Morton and Mr. Hendrie were among those summoned to give evidence; the investigation was strictly private; it is confidently expected that the Government will be fully justified in its action.

Our church has been inclined to sit down and view with contented ease the conquests made for Christ in Trinidad; it seems to me the events of Hossay day are well calculated to undeceive. Perhaps we ourselves are too apt to dwell on the encouraging phases of the work; we relate cases of marked conversion, simple faith, and consistent walk, and pass too lightly over facts none the less necessary for you to consider because they are less pleasant to write and to read. We are less likely to repeat the error of the spies of old than to reverse it and to flatter you and ourselves that we are carrying all before us, when as yet "there remaineth very much to be possessed."

There still exists a formidable wall of heathenism in Trinidad. Could they realize how formidable it is, Christians would surely come to the front anxious for a share in the honor of breaking it down. My friends, I begin to think this will not be in my life time, nor in yours. If the Lord saw fit to remove it we all believe that he could do it in one word; but He is pleased to allow it to try us whether or not we will obey His command "Go ye into all the world, and preach the gospel to every creature." He waits to see how much we are willing to sacrifice to this work.

I will not our one regret, perhaps our last one, be that we have done so little for Him who did everything for us? Shall we leave to our children the honor of what we refused to do, and the pain of reflecting upon our selfishness and indifference? Why should there not be more than enough for this work of the Lord as happened once before. Ex. xxxvi. 5. Simply because the people do not "offer themselves willingly" Judges v. 2.

We read not long ago of a certain Presbytery at home of which the

giving amounted only to the sum of \$3.00 per. family, yearly. We would not care for our converts to know that. They might ask inconvenient questions as they do sometimes.

There was one asked lately in my presence; "why is there more drunkenness in Christian countries than in heathen ones? and if there is a spice of malice in the questioner it does not make it any the less cutting.

Our Mission Council has authorized the building of a church in Tunapuna. It will be the first place of worship ever seen in this large village of several thousand souls unless we except our own little school-room down stairs which is fast becoming too small for our Sabbath gatherings. My husband thinks that outward helps are not to be despised.

When we set about building a church, it will help the Indian people to see that we are in earnest about gathering them in. Our brother missionary, Mr. Hendrie of St. Joseph who had the advantage of seven years experience in India says there is a saying there "Show me your temple and I will believe you have a God." We want to show the Indian people our temple. True it is that "He dwelleth not in temples made with hands," and yet, are we doing Him sufficient honor before the heathen in worshipping Him in the basement of a dwelling house ten feet high with unplanned walls, and board windows, while we ourselves "kitting down in the highest rooms?"

Our laborers are very quiet now. Work is scarce and wages small, but the hardships of poverty press lightly in a climate of perpetual summer, where a few yards of cotton suffice to cover the body, and a little grass and mud to sleep in the house.

Most of you are aware that a new lady teacher has arrived to assist us in Tunapuna. Miss Hilton is well and entering heartily into her new work.

Truly Yours,
SARAH E. MORSON.

"Let a preacher," says Phillips Knobel, "once get the idea that every sermon he that any particular sermon is to be a great sermon, and he is all lost." The sermons of which nobody speaks, and the sermons which come from mind and heart, and go to the heart and mind, with as little consciousness as possible of tongue and ear, those are the sermons that do the work, that make men better and really sink into their affections."

NOVA SCOTIA IN OLDEN TIME.

In the year 1802 the Rev. Alex Dick came out from Scotland and was ordained over the congregation of Douglas on the 21st June 1803. Shortly after his arrival in Nova Scotia he wrote back to a friend in Leith, Scotland, some of his impressions of places visited on the passage out. Extracts from the letter were published in the Christian Magazine 1803. They are worthy of publication and will serve to keep up a lively remembrance of the honoured pioneers of Presbyterianism in the Maritime Provinces.

"I landed at the Bay of Bulls, New Foundland, after a passage of 5 weeks from Greenock and was obliged to look out for another vessel as the one in which I had embarked was bound for Miramichi instead of Pictou. But as there is little communication between the Bay and Halifax, I was obliged to take a vessel for Sydney C. B. and from thence to Halifax.

During my stay in New Foundland I made it my business to inquire about the state of religion and found it in a very languishing condition. There is only one society in all this Province that deserves to be called religious. About 40 or 50 of the members reside in St. John's. I had the satisfaction to get acquainted with one of the principal supports of this little congregation and if I may judge of the whole from this specimen I must think well of them. I found him well informed, sound in the great doctrines of our holy religion and pious and regular in his conversation. He was particularly well acquainted with the Armenian controversy and held the doctrines of that system in great abhorrence. The members of this society have frequent meetings for prayer and conference beside their stated and ordinary meeting for public worship upon the Lord's Day. They have lately received a minister from England of Lady Huntington's Methodists. He is a man of considerable literature and is a plain evangelical preacher endeavouring to assist the hearts of his audience while himself is the example in sobriety faith and purity.

But the great body of the inhabitants in this place are far from acting in any measure corresponding to those of this society. There are a good number who call themselves members of the Church of England but most part are Irish Roman

Catholics or rather heathens. The little remnant at St. John's is like a dew from the Lord of hosts, but there is not any appearance of religion at the Bay of Bulls nor do the inhabitants there make any pretensions to it.

There it was my misfortune to spend a whole Sabbath, and what was more distressing to me to spend it in silence. I proposed to preach but was dissuaded from making the attempt. There is a curate of the church of England in the Bay and being informed that he seldom or never read the service. I remonstrated with him about his conduct. He told me that there was no place appointed for public worship and that where he had sometimes engaged in the duties of his office there were few who would give themselves the trouble to attend him.

How firmly is the kingdom of Satan established in the hearts of men and how numerous and powerful are the supports of his kingdom in many places of the world and especially in the Bay. How affecting to see betwixt two or three hundred poor sinners amusing themselves in different kind of sports upon the Lord's Day and no one to speak to them anything about Christ and his salvation. However rude or insolent this people might be I certainly did wrong in not attempting to preach the gospel of Christ among them.

Monday morning about 3 o'clock we got underweigh and in 6 days arrived at Sydney. The town of Sydney stands about nine miles up the eastern branch of the Bay of Sydney. There is a Church of England chapel and accurate. There are a considerable number of Baptists and other denominations in this place but little appearance of true religion among any of them.

Upon Wednesday I preached in the western arm of the Bay. The audience here was numerous, exceedingly attentive and many of them appeared to be a good deal affected. As the people in this part of the country are altogether destitute of public ordinances I was the more particular in making enquiry with respect to the religious exercises of their families. Some few of them I was happy to find kept up the worship of God in their homes and took particular pains in the instruction of their children. They were exceedingly desirous that I should have stayed among them. They have 500 acres of land allowed for a minister and are willing to do everything in their power to make his situation comfortable. The settlement is but in its infancy and the people in general poor, but why should they perish for ever. If any

other is coming out soon to our assistance he might embark for Sydney and stay at least a month or two by the way to refresh the spirits of this poor people. It will be no difficulty to get to Halifax from Sydney as there is a very extensive coal trade carried on between them and vessels may be obtained almost every week through the summer.

The soil in this place is good and when it is cleared it brings forth plentifully.

There a good number of cattle upon the Island exported from England which thrive well. The herbage grows to an amazing height. Potatoes wheat and rye likewise grow well.

I could not but remark with what profusion the God of nature has scattered his bounties even in these impervious forests. Places where the wood was barely burnt down were covered with the most astonishing crop of strawberries and other kinds of ground fruits. The husbandman is everywhere invited to redouble his diligence in clearing away the woods and wherever this obtains he meets with an abundant recompense for his toil.

Along the banks of the Great and Little Bras'dor the land is particularly fertile and good. Even in its present state of cultivation it is sufficient for the support of many hundreds of families, and in a few years it will be sufficient for the support of as many more. The lakes and bays and streams of water everywhere abound with fish and these of the most excellent quality.

But why should I wish to see this Island more fully peopled with inhabitants. The present inhabitants are perishing for lack of knowledge and unless the dispensations of gospel ordinances is introduced speedily among them it will soon become the land of darkness and shadow of death. Mr. McGregor once visited this Island and baptized some children. If we had other laborers sent out amongst us we might give them some supply of sermon but in our present circumstances this is impracticable.

At present I am in the township of Douglas the inhabitants of which have given me a call. The congregation is upwards of 40 miles in length and my labors must be great. I have to preach in three different places, one half of my time in one of these and the other half divided between the other two. I do not intend however to take charge of the whole. The labour would be far more than what I am capable to endure. I intend taking charge of the one half, but to give as much supply to the other as I can over-

take till they are provided with a minister of their own.

My trials for ordination are finished and the ordination is to take place in the month of June. We have sent you an address and petition for further help in the work of the ministry and I earnestly beg that every means may be employed for our speedy relief. There is nothing here to intimidate any person to come over and preach the Gospel of Christ. I have seen the people and they are kind and generous. I have travelled through part of the country and the roads are much better than I expected. I have felt the heat and it is agreeable. I have been upon the sea and have suffered no shipwrecks. I have likewise seen the greatest part of the winter, and can say that the cold is not intolerable. But instead of anything to intimidate there is much to invite ministers of the Gospel to this quarter of the world. Multitudes are crying for relief they would set their faces heavenward but have no minister to point out the way thither. Two ministers are needed for St. John's, one for Amherst, one for this part of the country, and several more for other parts with which I am unacquainted. How distressing is the case of the Presbytery when petitions are laid before them, and they are obliged to tell the petitioners some of whom have come from great distances that they can give them no supply of sermon this year.

A SKETCH OF PRESBYTERIANISM.

IN ST. JOHN'S, NEW FOUNDLAND.

BY REV. A. B. DICKIE.

The Island of New Foundland is the oldest of the British North America Colonies and in its capital St. John's, Presbyterianism has long had a foothold. That foothold it has ever retained and though its progress has not been rapid yet it has been marked. Forty three years have passed away since the blue banner was unfurled and hundreds now rally around it. During the 43 years many husbandmen wrought to gather in spiritual harvests and whilst no revival movements are recorded yet zealous laborers toiled diligently in their isolation and fruit appeared.

A Presbyterian congregation was formed in the year 1842 called St. Andrews in connection with the Church of Scotland. Previous to this time the members thus organized belonged to the Congregationalists. The newly formed congregation only waited a short time for

a pastor. Their first minister was the Rev. Donald A. Fraser, a native of Argyllshire, Scotland. He first came to Nova Scotia landing in Pictou in 1810. Being fluent in the Gaelic language and a man of pleasing manner and address he was soon settled. About forty families of Highlanders had settled at McLellan's Mountain, Pictou and after seeing and hearing Mr. Fraser they gave him a call which he accepted. Here he continued to labour for 21 years when he removed to Lunenburg and was inducted over the congregation there in 1837. After a period of five years he moved to St. John's, New Foundland and founded the congregation to which he ministered for three years. Their first settled pastor, he was beloved and respected. On the 7th February 1845 his labours were ended by death and the little flock was again without an earthly head.

After the separation a vacancy of some three years followed during which a partial supply was given. Being isolated and the providing of preachers somewhat costly, only occasional labourers could be sent. They were not however wholly neglected and among those who visited them when vacant was the late Rev. Matthew Wilson of Sydney Mines and the Rev. Wm. Duff still living at Lunenburg.

In 1847 the Rev. Archibald Sinclair was settled over them. Mr. Sinclair's was a short pastorate, scarcely one year. He removed at the end of 1848 and was succeeded for a comparatively brief period by the Rev. Alex. Roman.

Previous to this time and shortly after the death of Mr. Fraser a division arose in the congregation. Some members and adherents declared themselves in favour of the Free Church. Quite an agitation followed and a long discussion ensued in the matter of church property. A lawsuit was the result and the courts decided in favour of the Church of Scotland party. Two congregations were now established in connection with different branches of the Presbyterian Church.

In 1853 the Rev. Moses Harvey was settled over the Free Church congregation and continued their pastor for a quarter of a century. Under his ministry there was progress. A church was built seating 450, and a manse and glebe was provided worth \$160 a year. In 12 years it comprised 72 families, and a flourishing Sabbath School with nine teachers and seventy scholars. Whilst Mr. Harvey performed the ordinary work of the congregation he also interested himself very much in the welfare of the Island. His

pen was frequently employed in setting forth its resources.

After Mr. Harvey had laboured alone for 22 years and the congregation had increased considerably he received the services of a colleague. The Rev. Neil Forsyth who came out from Ireland was inducted on the 26th May 1875. Mr. Forsyth scarcely remained two years. He tendered his demission on the 20th Feb. 1877 and left for Ontario. In June 1878 Mr. Harvey also resigned, retired from the active duties of the ministry, and is still living in St. John's.

Those who still adhered to the Church of Scotland after the disruption called a young man the Rev. Thomas King. Mr. King was a native of Scotland, and was ordained on the 31st Aug. 1849. On the 8th October of the same year he became pastor of the congregation but only remained a little over twelve months.

In 1851 Rev. Francis Nichol was appointed to the charge who remained until June 1858 when he removed to Ontario and died at Toronto on the 30th Oct. 1873. These short pastorates though somewhat disheartening did not discourage, for in the short space of two months, the Rev. Donald McRae was settled in Aug. 1858. After a ministry of twelve years in New Foundland he returned to the East River of Pictou where he had previously laboured two years. Then in 1874 he was inducted into the charge of St. Stephen's church, St' John, N. B., where he still labours.

The Rev. Daniel McDougall was the next settled pastor who remained three years and afterwards returned to Scotland. He was succeeded by the Rev. D. Patterson in Dec. 1874. At the time of Mr. Harvey's retirement, Mr. Patterson also tendered his demission and both congregations became vacant.

After the union was effected constituting the Presbyterian Church in Canada negotiations were entered into for the formation of one congregation. The loss of the two churches by fire paved the way for carrying it into effect. In 1878 the union was consummated and on the 27th Dec. of that year Rev. L. G. McNeil of Maitland was inducted over them. The congregation comprised 170 families with 280 communicants. Shortly after Mr. McNeil's settlement a new church was erected and marked progress has been made. Upwards of sixty-four have been added to the communion roll and nearly \$10,000 has been contributed to the general schemes of the church. Last year an average of \$42 per family was raised and when the church debt was being paid

off it rose to \$100 per family. This is a good showing surpassed by few of our congregations.

7. The Presbyterian part of the population has advanced a good deal within the last ten years and there is every prospect of another member being soon added to the Presbytery of New Foundland. A site has been selected in the west end of the city and it is probable that building operations will soon be commenced. A new congregation will give strength to our cause in St. John's and to some extent will remove the isolation that now exists.

THE GREAT CONGO VALLEY.

Considering Japan as the great open door of missions just now, another field which excites similar interest is Central Africa, including the large region of the East, but more particularly the valley of Congo, which is now being opened up to commerce and to missions. It is rendered more inviting as a mission field by the fact that an International Conference is in progress, by which it shall, by treaty, be kept open to free access by all nations alike. This valley, including the tributaries of the Congo, is supposed to contain 49,000,000 of people—a population nearly equal to that of the whole United States. It is one of the mysteries of its history that this great interior region has so long been unknown. Mrs. H. Gratton Guinness, in an address delivered last October at the First Baptist Church of Chicago, said:

In the providence of God, I have no doubt that one reason why Africa has remained so long unexplored has been because it was necessary that its feeble races should be concealed until the consciences of the stronger nations should be sufficiently developed and enlightened and restrained by Christian principles to do away with the crime of slavery. Unless this had been the case, the whole of interior Africa might have been desolated by the cruel and unscrupulous slave trader. Only after all the nations of Europe and your own great country here had put away slavery, was this great world opened up to our knowledge.

It has often been noted, as a reason for the isolation of Central Africa, that the continent is so compact—is not cut up with bays and estuaries and navigable rivers, enabling ships to penetrate the country. Moreover, as Africa is one vast elevated table land, its great rivers—except the Nile—falling over cataracts, at no great distance from the coast, navigation is obstructed, and the intercourse of

the world shut out. This is true of the Congo on the west, and of the Zambesi on the east, and is, to some extent, true of the Niger. The confusion and intertribe-distrust caused by the slave trade has all so proved a great barrier to commerce or discovery.

The Congo is navigable about 110 miles from its mouth to Vivi. Beyond that, for 185 miles, the passage is intercepted by thirty different cataracts before reaching Stanley Pool.* This is really a lake, with a coast line of seventy miles. From this eastward the Congo is navigable for 1,000 miles. After the short portage at Stanley Falls, a navigable stretch of 1,600 miles more can be reached. The tributaries of the Congo also open up about 4,000 miles of navigable waters. Thus, when a railroad shall have been built from Vivi, 185 miles to Stanley Pool, it will be an easy thing to reach the heart of the African continent, since the mouth of the river is but three weeks' sail from New York, and two days more by steamer and rail should enable one to reach Stanley Pool.

The resources of Central Africa are well-nigh boundless, and the climate is thought to be not unhealthful. With steamer and railroad communication, the malarious coast belt may soon be passed, as men now hasten across the Isthmus of Panama.

At present the great basin of the Congo is covered for the most part with dense forests of many species of valuable woods. Elephants now abound, and ivory is the chief export; but with commercial facilities to the coast that region would supply the lumber markets of the world. At the same time, the clearing of the forests would add to the healthfulness of the country, and present broad areas for remunerative agriculture. It is a most favorable element in the future problem of Central Africa that, although there are hundreds of tribes with various dialects, yet these are all cognate. Mr. H. M. Stanley was enabled to cross the continent by the use of the Swahili language, with which he started from the east coast. May not this unification of language be a monument of the prevailing power of some great nation of the past, vaguely known as Ethiopia?

The races of the Congo basin are superior to the negroes of the coast, in appearance, stature and intelligence. They have all the capabilities of a strong and flourishing race. How vast the responsibilities which are laid upon the Christian nations of Europe and America is opening up such a country, and moulding the

destiny of its 49,000,000 of people! As yet these races are simply pagans. They are far more easily won than Mohammedans or Brahmans. Rev. E. F. Merrin, of the American Baptist Missionary Union, illustrated this difference by the fact that while in Burmah the missions of the American Baptist Church have won but about 1,200 Buddhists, they have gained among the Karen pagans no less than 24,000. Or, to use another illustration of his, while only about 200 Mohammedan converts are claimed by all missionary societies, whole populations of pagans in the Pacific Islands have been won to the truth in a short period. The motive for missionary effort found in these contrasts appear still stronger when we consider that Mohammedanism from the North is fast progressing toward Central Africa; that a great Propaganda in Cairo, with ten thousand students, is constantly sending forth its armies of Islamic heralds to meet us and contest this grand mission field, with its 49,000,000 of idolaters.

There is still another which adds great interest to the case. There are those in the Christian Church who seem scarcely able to appreciate the great spiritual necessities of the heathen world, so vague and indistinct is their faith, but who do realize and feel humanitarian considerations. On this ground alone there is all the motive that any man could ask for the spread of the Gospel through Central Africa. The paganism of the country is cruel in the extreme. Largely it is a system of witchcraft. When a man dies, the question is not, "What was his disease?" but "Who bewitched him?" Such a question never fails of an answer. Some one, man, woman or child, is invariably accused and is certain to be destroyed. Such a superstition, so dark and cruel and so wide-spread, resting like a nightmare on all society, who can measure its horror! Were such customs known to exist in any portion of our own land, who could remain silent or idle even for a day? Municipal governments and State governments, as well as organized relief societies, would hasten to the rescue, and contributions of funds would be poured forth without stint. And yet the Congo is but twenty days' sail from New York. And, after all, the only relief society which can permanently remedy such atrocities is that which bears the Gospel.

* The present overland route is 235 miles.

SOME CHANGES A GENUINE REVIVAL WOULD IMPLY.

BY KNOXONIAN.

Nothing is more common than to hear good earnest Christian men say: "We need a revival." Ministers often preach on revivals, and nearly every earnest man who prays says somewhere in his prayer: "Oh, Lord, revive Thy work." Even those good conservative people who do not favour special or continuous services are all in favour of a revival of the right kind. Assuming that by revival is meant increased spiritual life, every good man is in favour of revival. There may be, in fact there are, great differences of opinion as to the best methods of promoting a revival; but as to the necessity and desirability of having increased spiritual life and power in our congregations, all earnest Christians are agreed.

And yet there is room to doubt whether many of those who speak most about revivals have ever seriously stopped to consider all that a genuine revival would imply. It is very easy to speak glibly enough about revivals, yet a real revival implies a great deal more than attending meetings every evening, singing hymns, listening to stirring addresses, and taking part in inquiry meetings. These exercises usually accompany a revival, and do much to promote it, but engaging in such exercises is but a small part of a revival.

To begin with the individual a revival implies that each man under its influence should make an immediate war on his own besetting sins. His first duty is to find out what these sins are, and then begin to crucify them. If he is not willing to do this he is not ready for revival work. In fact, he does not want a real revival. He may be eager enough to attend continuous services, and may like to go with the crowd and enjoy the excitement, but if he is not willing and anxious to confess and forsake his own besetting sins he is not in favour of revival in the Scripture sense of the word.

Nor is it enough that he should be willing to abandon outward and gross sin. If anxious for revival he will be anxious to crucify such heart sins as envy, anger, pride, selfishness, jealousy, bitterness, and all that class of sins that rankle and fester in many souls. Anything more absurd or more audaciously wicked than a man professing to be in favour of a revival or to carry on revival work when his own soul is bursting with conceit, or

shrivelled up with envy or selfishness cannot well be imagined. However much such a man talk about spiritual deadness, he does not want a revival. He may need one badly enough, but he does not want one that begins on *himself*.

A genuine revival implies more than that each one anxious for it, or engaged in promoting it, should make war upon his own sins of heart and life; it implies that he should be willing to discharge his duties towards his neighbours. If a man is not ready to offer his hand to the neighbour he has not spoken to for years he is not ready for revival or revival work. He may need it but he is not ready for it. This is one of the very best tests. An unforgiving spirit and a desire for a revival of God's work are incompatible states of mind. In short, preparation for revival implies willingness to discharge every duty towards our fellow-men that the Scripture enjoins.

Passing from the individual to the Church, a real revival would make an entire revolution in many directions. It would heal old sores and put an end to the unseemly strife that so often wounds Christ in the house of His friends. Are all those who speak about revival ready to shake hands and be good friends? If not, they are not very anxious to have a revived Church.

A genuine revival would double, triple, perhaps quadruple, our contributions for every good purpose. It would send an increased number of missionaries to our foreign mission field. It would do vastly more at home.

Are the people who talk and pray about revival ready for the expenditure that a genuine revival would imply? If not, they are not ready for revival; in sober truth they do not want a real revival. A revival that does not go down into a man's pocket does not go deep enough by one half. Can anything be more absurd than the spectacle of a man singing at top of his voice:

Love so amazing, so divine,
Demands my heart, my life, *my all*,

and at the very time he is making the building echo with *my all*, he is searching his pocket for a nickle cent to put in collection to send the Gospel to the heathen! A congregation was once described by a genial minister, who knew it well, as having been *revived to death*. It was so revived that the people would give little or nothing for any good purpose. Revivals of that kind disgust all honest, sensible men and make the very name of

religion contemptible in the eyes of the world. A man whose heart has been moved by the power of the Spirit will always desire to send the Gospel to others: and just in proportion as he is *revived*, in the right sense of the word, will he desire to help on every good work.

A genuine revival would set the members of the Church to work. By work we don't mean merely attending meetings when special services are being held. Anybody can do that. We mean honest, quiet, persevering, persistent work—work often done *alone*; work that the crowd does not see: work that there is nothing said about in the newspapers. Are all who speak about revival ready for that class of work? A real revival would kill all the nibbling, carping criticism that is sometimes found in churches. Are those who profess to desire revival ready to stop finding fault with every body and everything?

A genuine revival would induce all those under its influence to attend the *ordinary* services of the sanctuary. It would lead them to attend prayer meeting *all the year round*. A revival that makes a man condense a year's prayer meeting attendance into two weeks is a doubtful blessing for him.

Are we, as we speak about revivals and pray for revivals ready for all that a genuine revival would imply? Are we ready for the self-examination, self-sacrifice, self-crucifixion, increased work, and increased liberality that must accompany or flow from increased *spiritual life*?—*Can. Pres.*

For such a spirit let us labor. For such let us pray.

CHRIST'S PERSONAL PROPERTY.

BY REV. THEODORE L. CUYLER.

Let us be grateful to the Westminster Revisers for their improved tendering of the glorious verse in the epistle to Titus. The words "peculiar people" have come to describe singularity and eccentricity. But Paul declared that Jesus gave Himself for us that He might redeem us from all iniquity and purify unto himself a *people for His own possession*. This makes every true Christian to be Christ's personal property. Not worthless by any means—but worth all that he costs, even the price of the self sacrifice of the Son of God upon the bitter cross. We firmly believe that when Christ's own people look squarely at the value their Master sets upon them, they will rise to higher self-consecration, and a more effective usefulness.

Jesus died for us that he might do two things—that He might purify us and that He might possess us. In our guilty polluted condition we could not answer His purpose any more than a filthy robe would suit the purpose of the master of a wedding-feast. Even as a new owner cleans out a dirt-defiled house which has been in bad hands, in order that he may come and live in it, so doth Christ cleanse our hearts that He may make them His own dwelling-place. A cottage may become royal when the King enters it; a believer is said to be even a "temple" of the Divine Spirit. Do not let us cheapen our heart-house; much less degrade it into a show-room of selfishness, or a den of impurity.

We are not our own. We are Christ's property. Commonly we may say that a man has a right to himself, to his time, to his faculties and his talents, and may employ them just as he may choose. But this is not true of a redeemed Christian. If I am Christ's, I am not my own. He secured the title-deed when He ransomed me from death and hell. My soul belongs to Him. He has a right to teach me, and I must believe what He tells me. He has a right to guide me, and I must go where He bids. He has a right to my supreme affection, and woe be to whatever puts itself above Christ Jesus in my heart. If the idols get crushed, it is because they are where they ought never to be.

Christ's ownership of us entitle Him to do with us just as pleases His loving will. The bit of ground attached to my house is so entirely mine that I may put plough or hoe into any square foot of it. So may my Master run the plough-share of trial even into the flower-beds of my heart if He sees that I need such tillage. What pride calls flowers, He may call weeds. I do not ask permission of my cherry-trees to prune them, or to cut off unsightly limbs. Neither doth my heavenly Owner ask my consent when He lops off the selfish growths that are absorbing the best sap of the soul. Brethren, if it cost our Lord a great price to make a Christian out of an unclean sinner, so it costs a great deal to be a faithful and fruitful Christian; let us cheerfully pay our part in the process.

If Jesus possesses you and me, then what has He a right to expect from us? Certainly quite as much as we may expect from our gardens. All the fragrant flowers that my garden can produce and all the succulent vegetables that it can yield are but its rightful revenues. Now turn to the fifteenth chapter of John's gospel,

and read our blessed Master's words—"Ye did not choose Me, but I chose you, and appointed you that you should go, and bear fruit, and that your fruit should abide." Herein is my Father glorified—He also tells us—in that ye bear much fruit. Depend upon it that whatever fruits of holy living and benevolent activities you can produce will not only enrich the Master, but will enrich you also. They will be a part of your treasures in Heaven.

But what thieves some professed Christians are! They profess that they belong to Christ and hope to be accounted His at the last day, and yet they greedily lay hands on almost everything. They steal a large slice of their Master's Sabbath from the moment when they open their Sunday daily newspaper and cram their souls with secularities, on to the evening when they begrudge an hour to God's house. They steal so much of Christ's money for their own luxuries that they turn Him off with a beggarlyittance. In all weathers they are ready for business or social parties or amusements; but how often does their selfishness mutter out the thought, "It is too cold or stormy to serve Christ to-night; I pray thee have me excused." If such unprofitable servants would only reflect how badly they are cheating themselves when they cheat their Lord, they might repent of their larcenies, and "steal no more."

For one cheering thought I must find room. If we are Christ's personal property He will take care of us. No need is there of warning about to-day's duties or to-morrow's cares. He knoweth them that are His; no man can pluck us out of His hands. The sweetest antidote to care, the richest comfort in adversity, the mightiest help in life's hard conflicts is the Heaven sent truth: "I am Christ's personal possession; and where he is, I shall be also."

FATHERS PROVOKE NOT YOUR CHILDREN.

BY REV. A. A. E. TAYLOR, D. D.

This caution appears both in the Epistle to the Ephesians and in that to the Colossians. In the latter place the reason is added, "Lest they be discouraged."

There is then such a thing as parental discouragement of right doing.

An incident connected with a bright boy who does not live a thousand miles from New York may serve as a practical commentary upon this text.

Charlie S.—was a high spirited, fun-

loving fellow who did not often wilfully disobey, but who was betrayed not unfrequently by his impulses into serious troubles. He drew quite largely upon the patience of his parents, and particularly of his father. The latter was careful, however, to study his boy's disposition and not to force him unnecessarily into a corner where circumstances would bring sore pressure to bear upon his virtue.

Returning one day from a visit to his patients, the father found a favorite walking cane of delicate fibre lying near the door where the boy had incontinently abandoned it in terror at the sight of the mishap and the consequences. He had often been warned not to ride this hobby, but enchanted by its beauty and perhaps inheriting a fancy for blooded stock, he had stolen it off for a little race around the front circle, with disastrous result. And now the conscience-stricken jockey sat demurely turning the pages of one of his story-books in the library, nervously awaiting the hour of parental judgment.

The father was pained at the loss of his favorite stick and still more grieved at the want of self-control in his son. His first impulse was to confront the little criminal with his disobedience and hold him to strict accountability. But he paused to reason that this was yet but a child, and that love of truth was only existent as a seed, and not as a strong plant, in that little soul. He reflected that the boy's nature was stubbornly fortifying itself to find escape from the impending catastrophe of his misdeed, that conscience was laboriously at work, and that shame and fear of the blow to the father's love, if not dread of punishment, were agonizing the young spirit. He fully realized the moral perils that were besetting the moral temper of his boy and the fierce conflict raging within his breast. And he resolved not to provoke his child to sin, but rather to lead him not into temptation. He knew that should he sternly summon him to account, all the natural desire to escape from the dilemma, with all the surrounding difficulties, under the excitement of the occasion, would press so heavily as possibly to strain the boy's love of the truth and drive him into equivocation, if not into the actual denial of the deed. It were evidently better to find a way of escape for his beloved child out of the mental perplexities that oppressed him and that might lead him into sin.

Hence the wise father's plan of action was speedily formed. Leaving the brok-

en stick upon the ground, he quietly passed through the house, until, without seeming to seek him, he came upon the little recreant in his place of refuge. Then approaching him with a cheerful face, he took the agitated child upon his knee and kissed him, folding him in his arms. After a moment of silence to soothe the troubled spirit, he quickly said, "Papa loves his darling boy, and he does not want him to say a single word just now. Papa knows that his little boy has broken the pretty one and that he is sorry for having disobeyed his papa, who has often told him not to play with it. But papa is very glad that his son would not tell a story about it, and next time, when he has done anything wrong he must run to meet papa and tell him all about it."

In a moment the little arms were closely twined about his father's neck and the tender heart was throbbing with sudden relief as he poured his confession of sorrow and pleas for forgiveness into the paternal ear. There was no need of further punishment, for the awakened conscience had been administering enough of that. And a lesson in love of the truth had been given that was most effective, while it saved the weak young spirit from the heavy urgency upon it to utter an untruth in the denial of the sin under fierce excitement.

It is right for us to strengthen and help the little ones. But some parents seem to think it necessary to test the veracity of their children upon every trying occasion. The is too little of the parent and too much of the judge. Is it not, however, wiser to first build up and fortify the spirit rather than force it to a trial where childhood is morally feeble and virtue is only struggling for its foothold? Even the father of Washington was not infallible; nor is every lad as morally strong, nor even as old as the virtuous George. May not fathers provoke their children to falsehood under circumstance naturally unfavorable to a healthful issue of the trial? It is far better to save the juvenile conscience the scar of a lie by patient, gentle treatment and encouragement to speaking the truth, while it is yet young and frail, than to put it to a fiery test; and the lesson of truth-telling is quite as impressive and enduring, while the self-respect of the child is maintained and his courage for the future vastly invigorated.—*Titus, Chris. Weekly.*

MEETING AT THE TOP.

In one of his imitable sketches Norman Macleod presents us with a story of the members of two rival Scottish sects, which is as full of meaning as an ancient parable.

"I mind," said David, "twa neighbors of ours, and ye'll mind them too, gude wife; that was Johnnie Horton and Andrew Gebbie. The one was a keen Burgher, and the tither was an anti-burgher. Baith lived in the same house, though at different ends, and it was the bargain that each should keep his ain side of the house aye well thatched. But they happened to dispute sae keenly about the principles or their kirks that at last they quarrelled and didna speak at a'. So one day, after this, as they were on the roof thatching, each on his ain side, they reached the top, and looked over face to face. What could they do? They could no flee. So, at last Andrew took aff his Kilmarnock cap, and scratching his head, said: 'Johnnie, you and me, I think, hae been very foolish to dispute as we hae done about our kirks, until we hae almost forgot His will about ourselves: and so we hae fought so bitterly for what we ca' the truth that it has ended in spite. Whatever is wrang, it is perfectly certain that it can never be right to be uncevil, unneighborly, unkind; in fact, to hate ane another. Na, na, that's the devil's wark, and na God's. Noo it strikes me, that it's wi' the kirk as wi' this house. Ye are working on ane side, and me on tither, but if we only do our work well we will meet at the top at last. *Gi'e us your han', auid neighbor.*"

THE SLAVE TRADE IN AFRICA.

One of the results of British Intervention of the Soudan we trust will be the destruction of the slave-trade. Against the terrible scourge of Africa, so long carried on by the Arabs, Mohammedanism offers no protests, or even ameliorations. And here some statements made by Mr. H. M. Stanley at the recent great anti-slavery demonstration at Manchester, and which was attended by some 5000 persons, are in point.

He described in the course of his remarks a scene on the Upper Congo, and which, it is to be presumed, is at least of yearly occurrence. Many miles of what had been on a former visit a fertile and populous country, now only presented marks of fire and ruined villages. There were only a few survivors, who told him that a band of men, clothed as he w

in white cloth—and carrying hollow tubes that vomited fire, had come down from the north, shot down all the men that could not escape, and carried into captivity the women and children. Mr. Stanley supposed from the description that they must be Arab slave-hunters from the neighborhood of Khartoum, and this proved to be true.

A day or two afterwards he reached the spot where they were encamped. Boldly approaching the camp, he found there a body of 300 fighting men, keeping in manacles and fetters 2300 naked women and children, their bodies emaciated and encrusted with dirt, having for food but a bunch of bananas, or a load of cassava roots, such as a farmer's wife might throw into a pig-trough, it was like a ravening human kennel; a raucous effluvium of unwashed humanity filled the air, a rancidless chatter of wretched mortals filled the ears, and the eyes were saturated with extreme misery.

Mr. Stanley calculated that the waters of the Congo would receive the corpses of very many, and that only some 800, certainly not 900, would reach their destination. Now for weary years and ages even, these cruelties have cried to heaven for redress. We trust the day of Arab sway in all that country is very near its end.—*N. Y. Evangelist.*

THE LORD'S TIME.

The Lord is never in a hurry. His promises all stand sure, but they have to wait his time for their fulfilling. They come to pass just as soon as is necessary, but not always so soon as his people expect or desire. When haste was a necessity, the Lord brought Israel out of Egypt in a single night, even though he had to make a path through the Red Sea to compass it. But after he had promised to set his name in a chosen place in Canaan, he waited well-nigh five hundred years before he permitted the first stone of the temple at Jerusalem to be put in its place. Yet he delayed not an hour beyond the time of his own good pleasure. And this is a truth which every Christian believer has reason to bear in mind, while waiting the fulfilment of God's promises: "Forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some count slackness;" but some of the best things in the promises of God must be waited for in patience by his loved ones.

THE Children's Presbyterian.

Some of the children know the way in which this paper is conducted, viz. that after paying for paper and printing and mailing, all the money that is received for it is given to Foreign Missions.

Now a part of the paper belongs to the children. And as they have their part of the Foreign Mission work, that of supporting the Dayspring and Mission schools it is but fair that part of the money that is made by the paper should go to the children's work.

This has been done. Last week \$50.00 (fifty dollars) were sent from the CHILDREN'S PRESBYTERIAN for the Mission School Fund. In this way the children are not only helping the Dayspring, but their paper is helping as well. If some of the children would get more subscribers to the paper it would be one way of bringing more money into this Fund and thus they would be helping on in missions and telling the heathen children of a Saviour.

The cents that children give for candy are gone; the candy is eaten and no one is the better of it.

What they give to the poor helps the poor to food or clothing, and helps the giver, for it is one way of doing as Jesus did, helping others.

What they give to send the gospel to the heathen, brings blessing forever. The heathen children learn of Jesus and are saved, and made happy and blessed forever. And in many cases they and the children who sent them the gospel will dwell together in Eternal happiness. Some will be happy, because they have been brought there. Others will be made all the happier because they helped to bring them there.

STRETCH IT A LITTLE.

One of our children's papers tell a story of a little girl and her brother, who, some time since, on a frosty morning, were gone on an errand. They were both poorly dressed, but the little girl had a coat over her which she seemed to have outgrown. As they walked briskly along she drew her little companion close up to her, saying:

"Come under my coat, Johnny."

"It isn't big enough for both," he replied.

"I guess I can stretch it a little," she said, and they were soon as close together and as warm as two birds in the same nest. How many of the sorrowing and destitute might be relieved, if only those who are in circumstances of comparative comfort would try to "stretch it a little."

THE SOUL REJOICING IN GOD.

Religious satisfaction and joy in God is one of the few things—almost the only thing—that having possessed we can really keep. As the years pass, we part first with one friend—then with another. Life becomes more and more solitary and desolate. There are many acquaintances, but if we live on there are fewer and fewer friends. The store in Paradise, we trust, grows, but earth becomes more and more a desert for the heart. The heart cannot place all its resources at the disposal of every new claimant. The heart, as the years go on, withdraws more and more into itself, and at the grave it must part with all that is earthly that is yet left. "He shall carry nothing away with him when he dieth; neither shall his pomp follow him," said the Psalmist of the wealthy three thousand years ago. All is left at the gate of death, except—*except*—that knowledge and love of the everlasting Being who binds us to Himself and which is our true outfit for eternity. It is something in a world of shadows to come into contact with the real; it is something when all is passing away from us to lay firm hold on the eternal, on the indestructible.—*Canon Lid- don.*

THE TRINIDAD MISSION.

Extracts of Letter from Miss Semple.

Tunapuna, Feb. 7th 1885.

My Dear Friend:—

I am in receipt of your kind letter which I should have acknowledged before this time, but could not get it done. The closing month of the year is always a busy one, then in January I was laid aside two weeks by an attack of neuralgia. Since that time I have answered home letters as I had opportunity. You can have little idea of the amount of work there is to go through with in the run of a week. The missionary life is truly a busy one. Well that it is so, for the want of society would make it very lonely living out here. I dearly love my work, and am never happier than when every moment is occupied with it.

The New Year has brought with it, new work for me, or rather a new field for work. The teacher, appointed by the Board, for Aracea, being young and not having taught previously, it was thought better not to ask her to undertake the responsibility of a school four miles from the nearest missionary and live alone, as she would be required to do, there being no family in that quarter, with whom she might board. The same objections would not apply to me. I had had the experience of some years, had become accustomed to the work, besides being in a measure acclimatized.

I did not take the school that Miss Hilton was appointed to, as that had been, for some weeks, successfully taught by John G. Dharm. If Morton thought as he was doing so well, I had better take Tacarigua, one which I much preferred, as it is two miles only from the Mortons and promises to be a much larger school. The village itself is thickly peopled, and then it is in the neighbourhood of four estates.

Miss Hilton entered upon her work at the first of the year. She has a nice school, though for some she will find the work pretty hard. My school at Tacarigua is comparatively new, having been opened in May last. It had been taught previously by Paul Buckhan. When I began there it had an average of about 40, but has been daily increasing in numbers until last week there was an average attendance of sixty odd. That number, in the rude state in which they are, gives me, as you may suppose, my hands full. To open a new school with any number of Coolies is no small undertaking, but when you have sixty or seventy to break in;

what shall I say? It is certainly no fun. Will they are, yet I love the dear little things, you would be amused to hear my little girls running round gabbling in a mixture of Hindustani and English, and every time they address me, calling me "mamma."

"As the school is now, the work is of a very elementary character. This makes it all the more difficult. There are seven boys reading in the fourth book, English, and in the second Hindustani, three reading in the third book, eight in the second and about fifty in the first book. The most advanced in Arithmetic are working in Long Division. We have not yet begun with Geography, but mean to do so orally next week. I take great delight in teaching Hindi reading. I often wish I could speak it. A much greater field of usefulness would be thus opened up to me, in meeting with the parents. I do try to do to do something at the study of it, but there is little time.

I have charge of the Sunday school at Tacarigua too. There are over forty in attendance. The monitor and Paul Buckhan assist in the work. I won't get on very well with S. S. until I get moved up, and settled down, as it is impossible to visit the people as much as I would like. I am still living with the Mortons's going up and down to my work every day by train. This gives a little variety, but it is rather much along with the work, which is of itself heavy enough.

As far as I know our Mission staff are about as usual.

My letters are, and must needs be, very hurriedly written. *They are not to be published.* With love to self and all enquiring friends, I remain,

Yours Very sincerely,

A. A. SEMPLE

As will be seen by the closing sentence of the above letter it was not for publication, but the Editor having been shown it by the friend to whom it was written felt that if Miss Semple knew how eagerly people look for letters from the mission field, and the good that they do, she would withdraw that injunction, and he has taken the liberty after leaving out much that was very interesting, of publishing some extracts from it. He hopes that the little Coolies will be more obedient to her commands.

LETTER FROM A PASTOR.

My Dear Children.—

Bombay as your geographies tell you is one of the Provinces of British India. It is situated the city of Bombay the third city of the British Empire. It is spread over an island 22 miles square and its harbor is one of the finest in the world. Though the city is beautiful yet man is vile. Heathen temples abound and the God whom you worship is unknown to many.

Upwards of seventy-four years ago something was done to send the Gospel among them. In 1829 a missionary from the Free Church of Scotland landed in the city. After his arrival he witnessed the baptism of the second Hindu convert. He has now gone to his rest and after his death more than 1000 converts were added to the church. Others are now carrying on the work and fruit is constantly appearing.

But I am not going to trace the history of the mission. I simply wish to relate two remarkable incidents in connection with the work of Mr. Wilson the first missionary of the Free Church. I think they will interest you, show how wonderfully God carries on his work, and how the Holy spirit sometimes operates upon the hearts of men.

Mr. Wilson took great delight in making long journeys and scattering the seed Divine truth. In one of these journey's at a remote place he met a man who had received two tracts from a native soldier. He had also searched out some portions of the Bible and become a true Christian without anybody to teach him. Of his own will he began the work of a travelling missionary, had gathered about seven converts and one hundred inquirers.

Let me now give you the other incident. Some 50 years ago the military commander of three towns in Abyssinia with his two sons was driven into exile. The three fell into the hands of a singular traveller who took them to Bombay where they became the guests of Rev. John Wilson. The boys were then seventeen and twelve years of age and were educated at the mission College. At length the youngest of the boys became Prime Minister to the King of Abyssinia, and has done a good deal for his country. When the war now raging broke out in Egypt, and Gen. Gordon was sent to the Soudan, a messenger went to Abyssinia to make a treaty with the King to put down the slave-trade and help Gen. Gordon. The treaty was agreed to and this captive boy now Prime Minister of Abys-

sinia was lately in London to ratify the treaty that had been made. He visited Queen Victoria and she was much pleased with him and he was much pleased with her.

God thus moves the hearts of men and is bringing many of the heathen out of darkness into light. He has ways of drawing souls to himself that may seem to us very strange. How often he makes the wrath of man to praise Him and sometimes shows us that he has sheep which are not of our fold whom he is bringing to hear his voice.

Some of you we trust will become missionaries among the heathen and we hope you are all missionaries at home. The last number of the Children's Presbyterian showed us what a boy accomplished and what religion did for a little girl. Imitate them both and seek to have the spirit of Christ and you will prove faithful missionaries.

D.

TEMPERANCE.

For the Children's Presbyterian.

Some of the youthful readers of the MARITIME PRESBYTERIAN are members of Bands of Hope. You are therefore some what interested in the cause of temperance. It is not likely there are many children in the Lower Provinces that use strong drink. In some parts of the world however children go in large numbers to bar rooms. It is said that in Manchester, England, one Sabbath night not long ago, 22,000 children were crowded in public houses. In Chicago also a great many boys and girls frequent the saloons.

How sad to think that so many young immortals are being tempted to ruin by the wine cup.

It is pleasing to know however that something is now being done to rescue them. Christian men and women have put forth efforts in their behalf and God has blessed their efforts.

Let me tell you what has been done in Chicago to save the children from lives of drunkenness and shame. About seven years ago a league was formed in that city to prevent selling liquors to minors and drunkards. Perhaps you say surely not many children would be found visiting the saloons. There were 4000 saloons in the city and 30 000 children frequenting them and 6000 of them figured in the police courts. Eight years ago 7000 were arrested for crime in one year. What a record.

Has the league that was formed a few

years ago effected any good. Yes, not much liquor is now sold to children. Though the city has grown very rapidly yet not more than 4000 children now visit the saloons instead of 30,000 seven years ago.

It is also wonderful how this organization has grown. When first formed it consisted only of six men and two women. Now it has a large membership including many of the leading men of the city. Several other leagues have been formed and through God they are doing a good deal to save children from ruin.

I have now told you of an evil that is doing much to destroy children especially in cities. I hope you have not tired of the figures given you. They tell a sorrowful tale.

Some of you are exposed to danger from this evil. Remember the example of the three Hebrew youths in the first chapter of Daniel. Daniel's God will be your God. Trust in Him and you will be safe in the hour of temptation.—*Com.*

A TALK WITH TOM.

You want to know, Tom, what is the first quality of manhood?

Well, listen. I am going to tell you one little word of five letters. And I am going to write that word in very loud letters as though you were deaf, so that you may never forget it. The word is "truth."

Now, then, remember truth is the only foundation on which can be erected a manhood that is worthy of being so called.

Now, mark what I say, truth must be the foundation on which the whole character is erected, for otherwise, no matter how beautiful the upper stories may be, and no matter of how good material they may be built, the edifice, the character, the manhood will be but a sham which offers no sure refuge and protection to those who seek it, for it will tumble down when trial comes.

Alas! my boy, the world is very full of such shams of manhood, in every profession and occupation.

Now, I want you to be a man, and that you may be that I want you first and foremost to be true, thoroughly true. I hope you would scorn to tell a lie, but that is only the beginning of truthfulness. I want you to despise all sham, all pretence, all effort to seem to be otherwise than we are.

When we have laid that foundation then we can go on to build up a manhood,

glorious and godlike after the perfect image of Him the perfect Man, who said that He was born that He might bear witness to the truth. *Bishop Dudley.*

A LITTLE BOY'S LOGIC.

A little boy was induced to sign the Band of Hope pledge. His father was a collector, and one day a publican called upon him for the purpose of paying his rates. In the course of conversation it turned out that the little boy was a teetotaler.

'What!' said the publican with a sneer, 'a mere boy like that a teetotaler?'

'Yes sir,' said the boy, 'I am one.'

'And you mean to say you have signed the pledge?'

'Yes sir, I have, and mean to keep it, too.'

'Nonsense!' said the publican. 'The idea! why you are too young to sign the pledge.'

The little fellow came up to him, took hold of him quietly by the arm, and repeated his words: 'You say I am too young to be a teetotaler?'

'Yes I do.'

'Well now, sir, please listen,' said he. 'I will ask you a question: You are a publican, are you not, and sell beer? Well then, suppose I come to your house for a pint of beer, would you send me about my business because I am so young?'

'O no,' said Boniface, 'that is quite a different thing.'

'Very well, then,' said the noble little fellow, with triumph in his face, 'I am not too young to fetch the beer, I am not too young to give up the beer.'

The publican was defeated; he didn't want to argue with that boy again.—*Our Boys and Girls.*

I MUST BE USEFUL.

A Christian woman has adopted this as the motto of her life. A minister of the gospel adopted it as his. 'I must be useful in every sermon I preach, in every address I deliver, in every journey I take, in every meeting I attend.' Let every Christian adopt this as a motto, 'Though my condition may be low, though my talents may be but few, though my sphere of action be small, yet I must be useful.' I was redeemed to be useful. I will take Jesus as my pattern, who went about doing good. The day on which I have done no good shall be mourned over and the sentence shall be written over in the calendar of my life, 'A day lost.'

TANGLE-THREAD.

If you find that you like to have your way a good deal better than you like to have your mother to have hers; if you pout and cry when you cannot do as you please; if you never own that you are in the wrong, and are sorry for it—never, in short, try with all your might to be docile and gentle—then your name is Tangle Thread, and you may depend you cost your mother many sorrowful hours, and many tears. The best thing for you to do is to go away by yourself, and to pray to Jesus to make you see how naughty you are, and to make you humble and sorry. Then the old and soiled thread that can be seen by your mother in your life will disappear, and in its place there will come first a silver, and by and by, with time and patience and God's loving help, a sparkling and beautiful golden one. And do you know of anything in this world you would rather be, than somebody's Golden Thread and especially the Golden Thread of you: dear mamma, who has loved you so many years, who has prayed for you so many years, and who longs so to see you gentle and docile, like Him of whom it was said, "Behold the Lamb of God?"—*Mrs. Prentiss.*

MANNERS.

There is nothing which adds to a boy's success in life, next to honesty of purpose, as the practice of good breeding wherever he goes—on the sidewalks, in the buggy, as well as in the parlor. If you meet a boy who refuses to give you half the road or turn out on the sidewalk you may class him as a boy with no sense of justice in his soul. When we speak of a polite boy we do not wish to be understood as referring to one who bows low, and takes off his hat simply, but we mean the honest face—the one who always carries a smile on his countenance—we mean the one who has a kind salutation when he meets you in the morning, and a pleasant "good-night" in the evening—a boy whose face is always void of offence.

SOPHIA L——.

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 very 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 if they too must be given over to mental and moral disease and death.

Many of these eager consumers of light literature profess to be Christians. Pastor and parents are longing to see them become earnest Christians, and wonder that they are so impassive and inefficient. These are they who crave worldly amusements, "who cannot see why" they may not dance, and go to the theater, and drink wine and play cards, if they only balance their gayety with an occasional prayer meeting or a class in the mission-school. How they clog the wheels of the church, to which they cling like dead weights! They seem to expect the church to carry them, rather than that they should themselves press into the kingdom of heaven.

Young friends, if you would not fail of everlasting life beware of novel-read-

ing. We do not say, "Read no fiction," but approach it with care. Use it as you do luxuries of food. Who could support a healthy, vigorous life on bonbons and cake? And as well may you expect to be noble, right-minded, efficient men and women if you read nothing but the light, miserable stuff which flows in a broad current from the printing presses.

And do not spend all your leisure in reading. Read good, wholesome, instructive books and papers at suitable times, never allowing even good reading to conflict with your religious, domestic or other practical duties. Read to live; do not live to read.—*Phil. Pres.*

NO RECOMMENDATION.

"Please, sir, do you want a boy?"

It was a low, clear voice, with just the faintest tremor of apprehension in it. He stood at the door of the counting-room, his hat in his hand, his clothing neat and clean, his attitude waiting and deferential.

The long, well filled counters in the narrow room were lost in dim perspective. Clerks hurried hither and thither. In the rear of the store was heard the sound of hammers and the creaking of the elevator. Though it was but nine o'clock in the morning, and the sun shining brightly outside, it was so gloomy in the store-room that the gas had to be lit.

"Do I want a boy?" asked the owner of the store, turning round in his chair, and looking sharply over the top of his spectacles. "What can you do?"

"Make myself useful, I hope," replied the boy.

"O, a general utility man!" And Mr. Lansing laughed. "Can you write?" "I am a graduate of the high-school, sir."

"Are you? That speaks well for you. What is your name?"

"Gabriel Winchester."

"Is your father living?"

"He died in Libby Prison."

Mr. Lansing eyed him more keenly when he said that, and also more kindly.

"I am the only support of my mother," the boy said, his voice husky, "almost the only support. She manages to secure work one day in the week."

The merchant was pleased with the boy's preciseness.

The head book-keeper, an old grey-haired gentleman, with a benign face, had turned from his desk, attracted by the boy's voice and the character of his replies.

"Where were you last employed?" Mr. Lansing asked.

"At the office of the *Argus*."

"As a compositor?"

"No, but I had expected to be. I was copyholder, sir."

Mr. Lansing took off his glasses and wiped them.

"Have you recommendations?" he asked.

"No, sir."

"Why not?"

The lad's lip trembled.

"I—was—discharged," came at last, in a faint tone.

"O, that is it, eh?" And Mr. Lansing frowned. "No wonder they gave you no recommendation. It strikes me you do not lack assurance. No, I do not want a boy."

He spoke with needless acrimony, wheeled round in his chair, and resumed his paper. He was a church member and admired nothing so much as integrity of character. Capacity, reliability and a stainless reputation were three things upon which he insisted in the selection of his employees.

The boy's face fell, and he turned to go; but the book-keeper threw him a sign to wait for a few moments.

He had been strangely drawn toward the boy. There was something manly in his face, something self-contained in his bearing, much that was frank and fearless in his glance.

"Mr. Lansing," the book-keeper said respectfully, "perhaps it was unfair in the boy, and not assurance. Will you allow me to ask him a question?"

"O, a dozen of them," replied Mr. Lansing, crustily, not lifting his eyes from his paper.

"Perhaps you should have made one more inquiry," the book-keeper said.

"My lad, why were you discharged?" he asked, as he approached the boy.

"Because I would not work on Sunday," came back in reply, steadily and bravely.

"What is that you say?"

It was Mr. Lansing that spoke, and in a tone more quick and loud than was usual with him. He had thrown down his paper and fixed his keen eyes on the boy.

"I was discharged because I would not work on Sunday," the lad repeated.

"They started a Sunday paper in the office last week. The men and boys laughed at me; but I did not care. I could not work on that day, sir."

There was a resolute look on his face.

and he seemed to grow an inch or two taller.

'No--and you were right,' declared Mr. Lansing, in a strong, gratified voice. 'Just sit down a minute.'

His opinion of the boy had entirely changed. He left the counting-room with that quick, nervous tread peculiar to him.

In fifteen minutes he returned. He had been over to the office of the *Argus*. The boy's story was correct. The proprietor of the paper, a crusty, impatient old gentleman, had nothing to say in the boy's favor; but the editor and foreman were pronounced in their praise.

'I do want a boy,' Mr. Lansing said, as he placed his hand on the petitioner's head. 'I believe you will suit me. Come here at this hour to-morrow morning.'

A grateful look shone on the boy's face. 'Thank you, sir,' he said. He bowed politely, then withdrew.

'Mr. Doyle,' said Mr. Lansing to his head book-keeper, 'you have taught me a lesson. We can come wide of the truth, and do great injustice to another, simply by asking one question too few.'—*Golden Days*.

A RESPECTFUL BOY.

An exchange gives the following instance of a lad's politeness. Such thoughtfulness for others, by young people, is a most winning trait of character.

An old man entered a railroad car and was looking around for a seat when a boy ten or twelve years of age rose up and said, "Take my seat, sir."

The old man accepted and the infirm old man got down.

"Why did you give me your seat?" he inquired of the boy.

"Because you are old, sir, and I am a boy!" was the reply.

A hundred years ago there would have been little need to record as remarkable a similar incident. Among things that are good or helpful in a rising generation there is one great change for the worse, manifest to everybody—adeclining reverence toward age and toward God. "Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God, I am the Lord."

UNIVERSALISM.

An old man arose in a "business men's prayer meeting" and quietly said, "Brethren, I want to tell you how Universalism was harrowed out of me." Then notice-

ing a look of surprise upon their faces he continued, "I perceive that my remarks have excited your curiosity; but it is literally true. I was a universalist for fifty-four years, and yet my belief was harrowed out of me in less than five minutes."

By this time the attention of his audience was thoroughly aroused, and he went on to say that one day he was at work in the field, preparing the soil for the sowing of wheat. The iron teeth of his harrow caught in a root under ground, and he was compelled to go just behind the horses to dislodge it. While pulling with all his might, the trace chain or some other thing frightened the animals, and they suddenly bounded away. Their violence lifted the root out of the ground with the harrow attached, knocked him down, and as the sharp teeth descended again, they barely passed over his prostrate body, caught in his clothing, and bore him in helpless terror behind the running horses. "My friends," said the old man solemnly, "Universalism was harrowed out of me in less than five minutes."—*J. H. Brooker, D. D.*

PERSONALITIES.

Keep clear of personalities in general conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with personalities. Personalities must sometimes be talked, because we have to learn and find out men's characteristics for legitimate objects; but it is to be with confidential persons. Do not heedlessly report ill of others. There are times when we are compelled to say, "I do not think that Bouncer is a true and honest man." But when there is no need to express an opinion, let poor Bouncer swagger away. Others will take his measure, no doubt, and save you the trouble of analyzing him and instructing them. And as far as possible dwell on the good side of human beings. There are family boards where a constant process of a depreciating, assigning motives, and cutting up character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in man, God knows! But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible and fragrant with gentleness and charity.—*John Hall*.

PRESBYTERY MEETINGS.

THE PICTOU PRESBYTERY.

The Presbytery of Pictou met at New Glasgow on the 24th inst.

The call from Carleton addressed to Mr. Wm. Stuart was accepted, and the Presbytery agreed to Mr. Stuart's translation; his connection with his present congregation to terminate on the 26th of April.

The call from Vale Colliery and Sutherland's River was put into Mr. McLeod's hands, when he stated that he would like a few weeks time for further consideration. His request was granted, on the understanding that he should give intimation to the clerk of the Presbytery as soon as he reached a decision.

An interesting report on the State of Religion, prepared by Mr. Donald, Convener of the Presbytery's Committee, on that subject, was read, received, adopted, ordered to be published in the local papers, and transmitted to the Convener of the Synod's Committee. It was also agreed to hold a conference on that subject at the next meeting, and the Convener was authorized to make necessary arrangements for the conducting of the Conference.

Mr. Cumming also presented an Interim Report on Temperance, the consideration of which was deferred till next meeting, in order that Sessions which have not yet reported may have further opportunity to furnish information required to make the report more complete.

E. A. McCURDY,
Pres. Clerk.

PRESBYTERY OF P. E. ISLAND

This presbytery met on the 17th Mar. Rev. Mr. Frame's resignation of the pastoral charge of Mount Stewart and West St. Peter's was accepted to take effect on April 30th. Both the congregation and Presbytery part with Mr. Frame reluctantly, but in the present state of Mr. Frame's health, all parties concur in the acceptance of his resignation, and sincerely hope that by rest from public speaking he may be restored to health, and spared for years of usefulness in the church. Understanding that it is Mr. Frame's intention to reside within our bounds it was agreed to ask the General Assembly for leave to retain his name on the roll of Presbytery.

An extract minute of the Pictou Presbytery having been read intimating that Rev. James Carruthers of Knox Church,

Pictou had accepted the call to St. James' Church, his induction was appointed to take place on the 9th April. It was agreed to apply to the H. M. Board for two probationers and two Catechists for the ensuing Spring and Summer. Rev. J. McLeod is to preach in Valleyfield on 1st Sabbath April.

Rev. Mr. McMillan was recommended to proceed with to the erection of a Presbyterian Church at Kensington.

The Presbytery meets in the old church East St. Peters on the 7th April at 7 o'clock p. m., for Conference with the Congregation, and for general business. The next quarterly meeting will be held in Summerside on 1st Tuesday of May at 11 o'clock a. m.

Europe.

Seven hundred out of 2,141 missionaries sent out by the Moravian Church have died at their post.

The population of Berlin is 1,140,000 souls. Of this great number, by a actual count, only 30,000 attend any church.

The son of Merle d'Aubigne, the historian of the Reformation, and who bears his father's name, is engaged in missionary work in the Savoy.

The Rev. Dr. Parker, of the city Temple, London, has a unique way of announcing the collection. When he concludes his sermon he says: "The offering will now be taken from those who care for these things and from no others." As a rule every one present gives something.

The German government is endeavoring to restrain the use of intoxicating liquors, but with little success. Saloons spring up on every side. There are eleven thousand in Berlin. The *Gazette* of Cologne says that ten thousand persons die of *delirium tremens* every year in Germany. It well describes the intemperance of modern Germany as a "hideous moral plague."

It is sad to hear that the prospects of the gospel in Spain are not brightening. The Ministry of instruction is in the hands of a fanatical Ultramontunist, and he is doing his best to restore in the country all the worst features of medievalism. The number of newly-built convents is legion. Priests, monks, and nuns appear everywhere in increasing swarms. And with the revival of superstition there has come a revival of those habits under which barbarism flourishes. Immorality prevails to an alarming ex-

tent, and bull-fights are becoming more than ever the fashionable amusement. When the provinces of Alicante and Murcia were visited by a great dearth of water, a bull fight was got up at Madrid to help the people!—*Free Church Record.*

Britain.

A new division of the Salvation Army, just organized in London, goes under the title of the "Cellar, Garret, and Gutter Brigade."

Pope Leo has written to the Roman Catholic bishops in England to publish the instructions of the Propaganda against the education of Roman Catholics in English Universities.

A blessed revival has visited Edinburgh University. Professors preside at meetings where 1,000 of the students are present, and many conversions are reported. In the after-meetings Professors and students mingle together in giving and receiving instruction.

The religious Tract and Book Society of Scotland during the year have sold 28,087 Bibles, 14,067 Testaments, 44,000 penny Testaments, and large numbers of other books. M'Cheyne's Memoir still remains in favour, but the favourite work of the time has naturally been the Life of General Gordon. The income from sales for 1884 has been £38,322, being an advance on the year of £172. Every colporteur is supplied once a month with a parcel of tracts for giving away. f3

On the 3rd of December the usual Committee meeting of the London Church Missionary Society was held. That was just two days after the Day of Intercession; and it was agreed that at 12 o'clock business should be suspended, and special prayer offered for more men. Before the prayer could be offered, however, it was answered. One of the secretaries announced that he had gone down to Cambridge the preceding evening at the request of a number of graduates and undergraduates who desire to dedicate themselves to the Lord's work abroad, and that more than a hundred university men were present at the conference. It would be difficult to overestimate the significance of that fact. It will send a thrill of interest and sympathy through every college in the country.

Asia.

Nineteen years ago there were only ninety-one Christian missionaries in

China, now there are four hundred and twenty-eight of whom a hundred are single women.

Dr. Hepburn, a Presbyterian missionary in Japan, makes the striking statement that he doubts whether a foreign missionary will be needed in that country fifteen or twenty years hence, and says, "If all the foreign missionaries were expelled to-morrow, the work would be carried on by the natives." This would indeed be a triumph of which every Christian would be glad.

Last April two Mormon elders were dispatched to Hindustan, whence, thirty years ago, after utter and ignominious failure, all missionaries were withdrawn. One of the two has just returned, and reports that the Hindu heart is still hopelessly hard, and also that the native at whose earnest solicitation the elders were appointed, basely apostatized from the latter-day faith while upon the voyage out, and became bitterly hostile.

The *Japan Mail* reports a most remarkable preaching service held in Tokio in the largest theatre of the city. The audiences are variously estimated at from 4,500 to 6,000 each day. The preaching was mostly by native Japanese pastors, and the people listened eagerly for four hours each day while the gospel was preached to them. The *Mail* says:—"The large attendance, the earnest attention, with so little dissent or interruption, in so public and free a place as the most popular theatre in Tokio, give evidence of a marked advance in public sentiment in favor of Christianity within the space of one short year."

United States.

If all the church property in the United States were sold at the best market prices, it is estimated that the entire cash proceeds would be only one-third of the sum spent by the people of this country for intoxicating drinks in a single year.

A missionary of the Presbyterian Board in Mexico, in a place where the press had preceded him for six years and had been doing its silent work, has been able to gather sixteen congregations, with a membership of nearly 4,000, within a radius of thirty-five miles.

The failure to secure the closing of the Exhibition in New Orleans on Sunday seems to be due to the Roman Catholic Archbishop of that city. The Sunday League made a strong effort to close the

doors. All Christian bodies gave support to the effort, but the Archbishop is reported to have said "he thought there was no objection after they had attended morning mass or service that they should be permitted to enjoy themselves in attendance on the diversions of the Exhibition." There was a portion of the Pastoral of the Plenary Council in Baltimore which the Archbishop should have studied more carefully. It was good reading on the Sunday question.—*Scl.*

The *Presbyterian Foreign Missionary* says:—At the same time there is increased activity on the part of the Clerical Party in Mexico, with a view of producing a strong reaction against the movements for political and religious liberty which have been made in recent years, there are indications of a similar reactionary movement along the whole line of the Spanish-American States. A recent letter from Chili states that throughout the Republic no effort is omitted, no means are left untried, by the Bishops and the clergy to secure political ascendancy. The writer compares the violence of the canvass, on both sides to the recent Presidential campaign in our own land. But while the Papal Party is active and aggressive, it no longer finds the advocates of liberty timid and cowed into silence.

Africa.

During the year that the London Road Car Company has discontinued its Sunday traffic its receipts have been nearly £1,000 more than the preceding year, and the value of its horses has increased 20 per cent.

No less than thirty-three distinct missionary agencies are at work in Africa at the present time. In South Africa there are 450 Protestant missionaries, 95 native ministers, 43,000 communicants, and 45,000 scholars. On the West coast, 190 missionaries, 33,000 communicants, 250,000 under instruction, and probably 1,000,000, more or less, under the influence of Christianity.

A number of steamers are now afloat on the Congo River: the "Peace," of the English Baptist Missionary Society; the "Henry Reid," given to the Livingstone Inland Mission by Mrs. Reid, of Tasmania, in memory of her husband, and the "Hobbs," of the International Association, on the Congo and Kwilu, comprising four steamers and four steam launches. Three steam launches are now afloat on

the Upper Congo, and a new steamer, called "the Stanley" is on its way to Stanley Pool.

The South Seas.

Missions by the London Missionary Society were commenced in the Samoan Islands, Polynesia, in 1836. That society has now on eight of the islands, nine male and seven female missionaries and 184 native pastors and teachers. These islands, sixteen in number, have a population of 10,000 with 2,124 church-members, and 2,461 children in schools. The people, besides paying the salaries of their teachers, either in money or produce, contributed last year £308 to the London Missionary Society.

UNIVERSALISM.

—"I am a Universalist," said—boastingly, "and you Orthodox are not fair in saying that our system is inconsistent with reason." "I will prove the irrationality of your system," said his friend "You believe that Christ died to save all men?" "Yes, I do." "And you don't believe there is a hell?" "No, I don't." "You don't believe there is any punishment hereafter?" "No, I do not; men are punished for their sins in this life." Well, now, let us put your 'rational' system together. It amounts to just this—that Christ the Saviour died to save all men from nothing at all. Not from hell; because, according to you, there is none. Not from punishment in a future state of being, for he receives his whole punishment in this life. Yours is the absurd spectacle of ropes and life-preservers thrown at an immense expense to a man who is on dry land and in no danger of being drowned."—*London Chris. Jour.*

"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 it, 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."

HOW SOULS ARE SAVED.

A dying publican's wife, in England, recently gave the following encouraging testimony, as narrated by the evangelist who visited her. He says:—I was asked to go to a public-house in Nottingham and see the landlady's wife, who was dying. I found her rejoicing in Christ as her Saviour. I asked her how she had found the Lord. 'Reading that' she replied, handing me a torn piece of newspaper. I looked at it and found that it was part of an American newspaper, containing an extract from one of Spurgeon's sermons, which extract had been the means of her conversion. 'Where did you get this newspaper from?' I asked. She answered, 'It was wrapped round a parcel which was sent me from Australia.' Talk about the hidden life of a good deed! Think of that—a sermon preached in London, conveyed to America, an extract reprinted in a newspaper there, that paper sent to Australia, part torn off (as we should say, accidentally,) for the parcel despatched to England, and after all its wanderings conveying the message of salvation to that woman's soul. God's Word shall not return unto him void.—*Christian Witness.*

COMMUNION WITH GOD.

The success of a Christian mainly depends upon a uniform and habitual communion with his God and Redeemer. No spasmodic resolutions, into which he may be exasperated by the goadings of conscience, can be a substitute for it. If holy communion and prayer are interrupted he will surely fall into sin. In this world of continual temptation and lethargic consciences we need to be awakened and awed by the serene splendor of God's holy countenance. But we cannot behold that amidst the vapor and smoke of every-day life. We must go into our closets and "shut the door, and pray to our Father, who seeth in secret." Then shall we know what a Sabbath that soul enjoys which, with open eye, looks long and steadily at the Divine perfections.

With what a triumphant energy, like that of the archangel trampling on the dragon, does Moses come down down from the Mount into the life of conflict and trial. With what a vehement spiritual force does a holy mind resist evil after it has just seen the contrast between evil and God. Will the eagle that has soared above the earth in the free air of the firmament of heaven, and has gazed into the sun with an undazzled eye, endure to sink and dwell in the dark cavern of the owl and bat? Then will the spirit which has seen the glorious light of the Divine countenance endure to descend and grovel in the darkness and shame of sin.—*Dr. Shedd.*

GIVE GOD HIS OWN.

First give yourself, then your child to God. It is but giving Him His own. Not to do it is robbing God. Always prefer virtue to wealth—the honour that comes from God to the honour that comes from men. Do this for yourself. Do it for your child. Give no heedless commands, but when you command require prompt obedience. Cultivate a sympathy with your child in all lawful joys and sorrows. Be sure that you never correct a child until you know that he deserves correction. Hear its story first and fully. Never allow your child to whine or fret, or to bear grudges. Early inculcate frankness, candour, generosity, magnanimity, patriotism, and self-denial. The knowledge and fear of the Lord are the beginning of wisdom. Never mortify the feeling of your child by upbraiding it with dullness. Never apply to epithets harsh, low, or degrading. Never loose your self-control in its presence. Never strike it when you are angry, nor punish it when you are under excitement.—*Mother's Magazine.*

Men may preach and the world will listen; but profit comes by example. A parent inculcates gentleness in his children by many precepts; but they see him treat a dumb animal in a very harsh manner, and in consequences, his instructions are worse than lost, or they are neither heeded nor respected.

Goethe made one utterance which it is possible many patient souls in some of our modern congregations will sympathize with, when he said "I will listen to any one's convictions, but pray keep your doubts to yourself. I have plenty of my own."

CHILLING INFLUENCES.

In one of the public enclosures of Philadelphia the fountain was recently left to play all night. During the hours of darkness a sharp frost set in; and those who passed by next morning found the water, still playing indeed, but playing over a mass of gleaming icicles. But that was not all. The wind had been blowing steadily in one direction through all these hours, and the spray had been carried on airy wings to the grass which fringed the pool on which the fountain stood. On each blade of grass the spray had fallen so gently as hardly to bend it, descending softly and silently the whole night long. By slow and almost imperceptible processes each blade became coated with a thin layer of ice; by the same noiseless processes each layer grew thicker, until in the morning, what before had been a little patch of swaying grass, was a miniature battle-ground of upright crystal spears, each holding within it, as its nucleus, a single blade of grass, now cold, rigid and dead.

In human life, in like manner, it may seem a light thing to leave a young heart outside of Christ's fold and exposed to the "cold winds of the world's great unbelief." There is no violent change of the character in such a case. Yet silently and surely the world's frost settles up on the flowers of the heart, covering them with the chill spray of doubt, binding them with soft bonds which harden into chains of ice, encasing them in a coat of crystal mail, polished, cold, and impenetrable.

You have met persons in whose heart this freezing process has been accomplished. You have seen beneath the icy surface the neucleus of good which might have grown "so fair a harvest, just as you have seen the dead blade of grass preserved at the core of the icicle. You can do little now for either the person or the plant; nothing but heaven's sunshine can melt the ice which holds them in its deadly thrall.

But you can take care that none of those for whom you are responsible will be left out in the world's cold, to suffer so deadly a change. You can bring them within the warm influences of Christian life, where no frost will gather upon them, and where the soul's highest powers will be gently wooed to their best growth. Among all the things which you cannot do this at least you can do; and unless you do this, you are certainly responsible for whatever of chilling and deadening change the coming years may bring to

those whom you are set of God to cherish and protect.—*S. S. Times.*

THE COUNTRY PASTOR.

The simple annals of a country pastor's daily life are uniform and uneventful, and afford little scope for the biographer's pencil. Interesting and precious as any work done on earth in heaven's eye, it is the obscurest possible in the world's regard. Angels look down upon it; busy, eager, bustling men heed it not. A calm routine of lowly, though sacred duties, a constant unvaried ministry of love, it flows on in a still and quiet stream, arresting no attention by its noise, and known alone to the lowly homes it visits on its way and the flowers and fields it waters.

The young pastor of Dun was no exception to this. He preached the word; dispensed the sacred Supper; warned the careless; comforted the sorrowing; baptized little children; blessed the union of young and loving hearts; visited the sick, the dying; buried the dead; pressed the hand and whispered words of peace into the ear of mourners; carried to the poor widow and friendless orphan the charity of the church and his own; slipped in softly into some happy home and gently broke the sad news of the sudden disaster far away; lifted up the fallen one from the ground, and pointed to Him who receiveth the publicans and the sinners—these things and such as these he did in that little homewalk for twenty successive years day by day; but that was all. There is much here for the records of the sky, but nothing, or next to nothing, for the noisy annals of time."—*The Pastor of Kilsyth.*

In the last number of the MARITIME PRESBYTERIAN Mrs. Morton speaks of the Muharram Festival observed by the Mohammedans. A Presbyterian clergyman from the United States who has lately visited Persia tells us the following custom is a feature of this festival. On the great 10th day of the season the people demand of their local governors the release of one prisoner. The same custom of which we read in the New Testament account of our Lord's trial and crucifixion.

The converts of Formosa amid their trials remain firm. On the west side of the Island some of the chapels were destroyed by the French, but every man stood to his post till the chapel was pulled down over his head. Not one convert wavered.

THE PREVAILING ARGUMENT

Professor Henry Drummond, the author of "The Natural Law in the Spiritual World," has been very earnestly at work in the revival at Edinburgh University. His address have been intensely evangelical, and have been wondrously powerful in their effects on the students. Says the *London Christian*.

One anecdote seemed to have touched them deeply. Substantially it was to this effect:—Some years ago, in the University there was a fine, manly fellow, a medical student, a very Hercules in strength, but as gentle and loving as he was strong. He was immensely popular, the captain of the football club, and not a cricket match was considered complete without him. He was a man of good intellectual gifts as well. He caught typhoid fever while attending the Royal Infirmary, and soon he lay dying in a private ward. One of the house-physicians, an earnest Christian and successful soul-winner, spoke to him about God and eternity. The dear fellow listened, became anxious, and eagerly heard the story of redeeming love.

"Will you give your self to Jesus?" asked the doctor.

He did not answer for a space, and then earnestly regarding the man of God he said, "But don't you think it would be awful mean just to make it up now, at my last gasp, with One I have rejected all my life?"

"Yes, it would be mean; but, dear fellow, it would be far meaner not to do it. He wants you to do it now, for He has made you willing, and it would be doubly mean to reject a love that is pursuing you even to death."

The dying man saw the point, and apprehending the excess of that exceeding love he launched his soul into the ocean of it.

SOCIAL IDEA IN THE CHURCH.

It has come to be asked often whether a church is "social;" and the meaning is that to merit this character it must be given to encouraging merry making of one sort or another. These entertainments run through all grades, from the so called "sociable"—which is generally any thing but really social—to the dancing party of the full fledged dramatic representation. Then there comes the fair for raising money, a device too often perilously near substituting gain for godliness, a combination of sham business and sham charity, which would be ridiculous if it were not sad.

The tendency of all this is to drive out the spirit of devotion. The desire for merry-making and the religious spirit cannot be successful partners in business. We do not mean to say that social life is not desirable, nor that social entertainments should not be sought. We do not deny that, within wise limits the church may make a legitimate use of social forces. We know of cases where this is done to manifest advantage: We have a conspicuous example of it in our mind as we write. But in this case this social business is held in subordination. The church does not build its success upon a social foundation, but upon its religious worship and religious work. Its social life is an addendum, not the substratum. This is very different from expecting the church, as such, to furnish either distinctively social life or social amusements. "Social life arising out of church relations," "ought to be merely incidental, and not included within the duty of the church or subjected to its supervision." —*Phil. Pres.*

THE OPENING OF THE WATER

-LILIES.

When comes the first gray dawning of the day,

And earth with light of early morn is blest;

The lilies that at evening sank to rest Under the water dark, in their array Of gleaming white and gold, no longer stay

Beneath the waves, with petals inward pressed,

Like folded hands across a pulseless breast;

But rise to greet the light they love. Its sway

They own; each flower unfolding silently Its chalice bright, to let the sunshine steep

Its heart. O mystic flowers! that victory

Ye type, when Christ shall waken from the deep

Repose of death His own, and gloriously: To meet Him, they shall rise from their last sleep.

C. W. B.

"How greedy you are," said one little girl to another who had taken the best apple in the dish—"I wanted that apple.

TOBACCO.

For the Maritime Presbyterian.

The public prints have lately told us that in a hospital in Paris of 19 cases of cancer of the tongue 11 were officially declared to result from smoking. General Grant is also suffering from a cancer at root of his tongue caused by the use of tobacco. His physicians (considering his case incurable and it is not expected that he will survive long.

Cancers in the tongue and lip are becoming very prevalent, and certainly should alarm and prove a serious warning to smokers. Not a few of our youths are also learning this disgusting habit through the effect of example. And the result is that their intellects become impaired, health suffers and in some cases an early grave is dug. Temperance societies are now actively at work throughout the Dominion, is it not time that an anti-tobacco crusade was also inaugurated in order that our youth may be saved from this evil which is spreading rapidly.

At the Sabbath School convention held at Yarmouth 1st September, after an animated discussion it was resolved that the convention believe the use of liquors and tobacco inconsistent for Sabbath School workers. Such a resolution, coming from a deliberative assembly should be seriously considered by every teacher in our Sabbath Schools who may not be blameless.

But some ask why attack this particular evil and not lift a warning voice against other evils. The existence of other evils affords no pretext for allowing tobacco to continue its direful effects. Youth and others are being injured, thousands of dollars are being wasted and it will not do to wait until other evils are suppressed.

Suppose the money expended on this one article for one year were saved how much it would do to extend the Redeemer's Kingdom. If even a few tobacco consumers would give up the use of the weed for twelve months would it not lift the incubus of debt that rests upon the College fund. We hope the MARITIME PRESBYTERIAN will still continue to raise its voice against tobacco. Let its readers also agitate and not cease agitating until some reform is effected.—*Anti-Tobacco.*

HOPE AND FEAR.

There is a class of very highly refined people in these modern days who tell us that neither hope of heaven nor fear of hell should influence us in our life on the earth, but that we should do right because it is right, and shun wrong because it is wrong. Paul was not so transcendental. He was influenced by the realities of the after-world. Of course the great motive was the constraining love of Christ, but he was not ashamed to say that he lived right always because he knew he would be raised up from the grave, to stand before Christ's judgement seat, there to be judged. We are in danger in these days of losing the mighty influence, as a motive of life, of the powers of the world to come. We like to talk about heaven and its blessedness, but we should first make sure that we are going there, and we should never forget that there is another place which has no blessedness.—*Westminster Teacher.*

Alas! we shall never know the value of time till it has slipped from us and left us in eternity. Eternity is the only preceptor that can rightly teach the science of using time. Dearest Lord! will it leave us then with Thee?—*F. W. Faber.*

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LOTTERIES.

Simultaneously with the resolution of the Birmingham magistrates to put down lotteries at bazaars, an incident that has led to some searchings of heart in other places besides the midland capital, we hear from India that the launching of a lottery at Hyderabad by a Roman bishop has been the unwitting instrument in calling down the heavy hand of the supreme government upon all lottery schemes whatever. The governor of Bengal first took action in the matter, and he was sustained by the Roman Catholic viceroy, who issued an order which has been read with profound satisfaction by all friends of morality throughout the empire. The order applies to every province of India; and the pious and the sporting lottery are to share the same grave.—*Christian Leader*.

BISHOP OR PRESBYTER.

Presbyter is the same as a bishop. And before dissensions in religion were produced by the instigation of the devil, and one said, I am of Paul, and another, I am of Cephas, the Churches were governed by a common Council of Presbyters. Afterwards, in order to destroy the seeds of dissension, the whole charge was committed to one. Therefore, as the Presbyters knew that according to the custom of the Church they are subject to the Bishop who presides over them, so let the Bishops know that their superiority to the Presbyters is more from custom than from the appointment of the Lord, and they ought to unite together in the government of the Church.—*Jerome*.

CONSIDERING THYSELF.

If you saw a person on the verge of a gulf you would not carelessly, lest in seeking to save him you should push him over the brink.

Recently a pale-faced, sorrow-stricken woman, while in a dry-goods store in Kansas City, Mo., was observed by a salesman concealing a bundle of laces under a shawl. Very quietly and without attracting the attention of a single eye in the store, the salesman said to her, "I am not able to pay for the lace under your shawl, or you might keep it and welcome. Please put it back while I walk to the other end of the counter." Large tears came into the woman's haggard eyes, her whole face expressed gratitude, and without a word she put the lace back and walked out of the store.

Perhaps that gentle word saved a lottering soul from a fatal plunge. Others around us need salvation. Let us seek them and win them. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. vi. 1.—*Hastings*.

SETTLE DISPUTES WITH PRAYER.

Two neighbours, a cooper and a farmer, were spending the evening together; both were professors of religion, but of different communions. Their conversation was first upon topics relating to practical religion; but after a time it diverged to the points of difference between the two denominations to which they belonged. It first became a discussion, then a dispute. The cooper was first to perceive its unprofitable and injurious tendency, and remarked: "We are springing apart from each other; let us put on another hoc—let us pray." They kneeled down and prayed together, after which they spent the remainder of the evening lovingly together, conversing on the things of the Kingdom in which they both felt an equal interest. The suggestion of the cooper was an excellent one.—*Spurgeon*.

Dr. Nevius has made an estimate that there are, or were, in round numbers, about 300,000 idol temples in China; and, at the rate of ten idols to each temple, there would be 3,000,000 idols. These temples he estimates to have cost \$1,000,000,000! And the money which is spent annually by this people in worship and the repairs of these buildings, as well as the building of new ones, is simply beyond conception. In Soochow, one of the largest temples has recently been overhauled and repaired, at an expense; it is said of \$70,000—largely given by one man, who thereby is supposed to get great merit.

In making the beautiful golden inscriptions on the backs of volumes, hot type overlaid with thin leaves of gold are pressed upon them, the heat causing the gold to adhere, without which the inscription would not be permanent. It is even so in the world of thought and speech. If we would make lasting impressions upon the character of hearers or readers we should not only press upon them with the hand of eloquent earnestness words overlaid with golden thoughts but they should be burning words from hearts aflame with love.—*Rev. J. R. Goodpasture*.

THE MOTHER AND HER CHILDREN.

I am sadly conscious that thousands of mothers are so overburdened that the actual demands of life from day to day consume all their time and strength. But "of two evils choose the less;" and which would you call the less, an unpolished stove or an untaught boy? Dirty windows, or a child whose confidence you have failed to gain? Cobwebs in the corner, or a sin over whose soul a crust has formed so strong that you despair of melting it with your hot tears and your fervent prayers?

I have seen a woman who was absolutely ignorant of children's habits of thought, who never felt that she could spare a half-hour to read or talk with them—I have seen this woman spend ten minutes in ironing a sheet (there were six in the washing) one hour in fluting the ruffles and arranging the puffs of her little girl's "sweet white suit;" thirty minutes in polishing tins that were already bright and clean; forty minutes for frosting and decorating a cake for tea because "company was expected."

When the mother, a good orthodox Christian, shall appear before the great white throne to be judged for "the deeds done in the body," and to give in her report of the Master's treasures placed in her care, there will be questions and answers like these:

"Where are the boys and girls I gave thee?"

Answer—"Lord, I was busy keeping my house clean and in order, and my children wandered away!"

"Where wert thou while thy sons and daughters were learning the lessons of dishonesty, malice and impurity?"

Answer—"Lord, I was polishing furniture, ruffling dresses and making beautiful rugs."

"What hast thou to show for thy life-work?"

Answer—"The tidiest house, Lord, and the best starching and ironing in all our neighborhood!"

O, these children! these children! The restless, eager boys and girls whom we love more than our lives? Shall we devote our time and strength to that which perisheth, while the rich garden of our child's soul lies neglected, with foul weeds choking out all worthy and

beautiful growths? Shall we exalt the incidentals of life to the rank of a purpose, to the shutting out of that work whose results reaches beyond the stars?

Fleeting, O mother, are the days of childhood! Speckless windows, snowy linen, the consciousness that every thing about the house is faultlessly bright and clean, will be poor comfort; in that day wherein we shall discover that our poor boy's feet have chosen the path that shall take him out of the way to all eternity.—*Chris. Observer.*

SHAPING CHILD CHARACTER.

THE most important period of the child's life has ended before it has commenced attendance even as an infant class scholar at the Sabbath school—perhaps before it has acquired the use of speech. It is the age of impressions, and although the child—so immense is its vitality—may outgrow to some extent the influences which mould it while in this entirely plastic condition, the effects of these are more or less apparent all through life. "My solemn conviction," says Horace Bushnell in his "Christian Nurture," "is that more is done or lost by neglect of doing, on a child's immortality, in the first three years of his life, than in all his years of discipline afterwards. Let every Christian father and mother understand, when their child is three years old, that they have done more than half of all they will ever do for his character. If the handling of infancy is unchristian, it will beget unchristian states or impressions. If it is gentle, even patient and loving, it prepares a mood and temper like its own. There is scarcely room to doubt that all most crabbed, hateful, resentful, passionate, ill-natured characters, all most even, lovely, firm and true, are prepared, in a great degree, by the handling of the nursery. To these, and to all such modes of feeling and treatment as make up the element of the infant's life, it is plastic as wax. So that, if we consider how small a speck, falling into the nucleus of a crystal, may disturb its form; or how even a mote of foreign matter present in the quickening egg will suffice to produce a deformity; considering, also, on the other hand, what nice conditions of repose, in one case and what accurately modulated supplies of heat in the other, are necessary to a perfect product; then only do we begin to imagine what work is going on in the soul of the child in this first chapter of life, the age of impressions."