

their only son, at the call of their Master. This has made the year 1881 a very sad one for them, to look back upon. Added to this affliction, they have had to contend with impaired health a great part of the time. Still the work has gone on, with what success, perhaps only the last great day may fully disclose.

Under date Aug. 1881, Mrs. C. writes:—

"I am glad I can at last tell you that our prayers for native helpers have in part been answered, and you can scarcely imagine our joy when they came to us. Nursiah, the preacher seems to be an earnest, hard-working man, and comes well recommended for his christian character. I was so glad to see him and Mr. Churchill start off for their first tour yesterday. Siamma, his wife, promises fair to make an excellent Bible woman. I think it best not to keep her in the school with me in the morning, but she goes out on the verandah to talk to the women who come to look on and see what we are doing inside, or to the nearest house to talk of the great salvation to as many as she can get to listen to her. In the afternoon she goes out with me to my Zenana work and visiting the women of the town."

In September dear little Willie died after a few days' illness.

Mrs. Churchill writes:—

"This sorrow seems to have crushed me so, that I do not seem to get strength to rise above it. All our other sorrows, trials, anxieties and hard work since we came to the East, seem as nothing when compared to this. But it is the Lord, let Him do what seemeth Him good."

Woodhawolow, Jan. 4, 1882.—My girls school is still prospering, I have had a daily average of 25 pupils during the year 1881. We are out now on a missionary tour among the villages to the east of Bobbili, and expect to be out under tent about ten days. Our tent is most of the time thronged, so that I have all the work I can do. The natives bring their blind and halt, maimed and withered, to us to cure.

Writing of the need of help, Mrs. Churchill says:—

"I trust one young sister and a missionary family may be sent out next fall; if two missionaries can be sent all the better; there is plenty of work ready to their hands before they can be prepared to do it. Meanwhile we are working away, sowing the good seed as we have opportunity, and looking to the Lord for the harvest in His time. Will you not pray earnestly, and ask the sisters to do likewise, that the Lord would at least give us some of the heathen in Bobbili."

Mrs. Sanford's health has been failing for more than a year, and in last Spring she was obliged to return to her native land. The members of the societies will feel that their money sent through the Central Board for the support of three boarding girls, has been blessed indeed, when they know that all have become christians. Mrs. S. writes:—

Dec. 6, 1881.—"We are now greatly encouraged with our work at home—here on the compound. Five young people belonging to the school have asked for baptism, two of whom are the remaining boarding girls—Nila and Cassie. You will remember that Nellie joined the church a year ago. You will not wonder that I have been especially interested in their welfare, for they have been with me nearly four years. Tears of joy came to me the other day when they came to tell me they trusted their sins were forgiven, and they wanted to follow Christ by baptism. We trust if their lives are spared, to see them useful in the mission."

Mrs. Sanford arrived in Nova Scotia on the 9th of June after rather a rough passage across the Atlantic, though a favourable one, as far as England. Mr. Sanford accompanied his family thus far on their journey, and then returned alone to the work and land which so much needs his devoted and self-sacrificing labours. We sincerely trust the rest and change of air will improve Mrs. Sanford's health, so broken down by the trying climate of India, and that at some future day the station at Bimili may be as flourishing as the hearts of its devoted missionaries can desire.

The Central Board wishing to obtain more definite information from the societies as to their working order, some three months since, issued printed slips, on which were enquiries to be filled in by the Secretary in each locality, and returned to the Secretary of the Central Board, so that the information thus obtained might be made use of in drawing up their annual report. These, with Circulars and printed forms for Mission Bands were sent to the fifty-one Societies in Nova Scotia: also one copy to each church in the Province, hoping by this means to arouse a greater interest in the work of missions among the sisterhood. It is much to be regretted that all did not comply with this request of the Central Board. Only 35 responded, and of this number but 21 were answered in full. 22 only sent reports.

It was particularly wished to know the number of women in each church, so that we might ascertain the proportion of members in the W. M. A. Societies, but, as only 23 filled in this item, we cannot form a correct estimate of the whole. From the 35 returned slips we find that in the churches they represent, there are 1,884 members, and of these, but 822 are contributors to the W. M. A. Societies. The church at Canoe stands highest in this respect, as is fitting, being the pioneer Society. That church has 80 women on its books, 24 of whom are members of the W. M. A. Societies. This is the greatest proportion of women to the whole number in the church, which is given.

331 Copies of the *Missionary Link* are reported to be taken in Nova Scotia.

MISSION BANDS From the six returns sent in by Mission Bands we learn that they represent 197 members, and have contributed \$188.83 this year. The money sent in by these and by Sabbath Schools is used exclusively for schools unless a wish is expressed to the contrary.

Three new Societies have been formed this year—at Antigonish, Dartmouth, and Arcadia, Yarmouth Co. The reports sent in by our Societies are very brief, and are mostly in one strain—mourning over a want of interest in the work of missions, and complaints of the difficulty of making the monthly meetings sufficiently attractive to induce a large attendance. A spirit of hopefulness for the future pervades the majority.

In conjunction with the Central Boards of New Brunswick and P. E. Island we have designated the following sums during the past eighteen months:—

Mrs. Churchill for school purposes \$100.00 The outfit of Mr. and Mrs. Hutchinson 500.00 Traveling expenses 930.73 Miss Hammond's salary 500.00 Total \$1,530.73

The Societies in Nova Scotia through their Board have sent the following: For Mrs. Armstrong \$200.00 Mrs. Sanford for orphans 75.00 Miss Hammond " 75.00 Salary of Bible Woman, Harriamah, Chicacoole, from the two Halifax Societies 25.00

These sums do not include the money sent by Mission Bands and Sabbath Schools. Thus closes our record for the past eighteen months. In future our mission year will begin from the 1st of August, and may each succeeding Convention find us more and more devoted to a cause which ought to interest every Christian, since it is connected with the last expressed command of the Master we are all trying to serve, though it is done so imperfectly.

MARIA R. SELDEN, Secy. Cen. Board of N. S. Halifax, July 31, 1882.

NOVA SCOTIA CENTRAL BOARD. Treasurer's general account with the Women's Missionary Aid Societies for the year 1881, and up to 31st July, 1882. By cash received from Societies, \$1560 48 By donations, 176 84 By Mission Bands and S. Schools, 104 40 \$1841 72 Paid for Stationery, Postage, Printing and discount on Notes, \$18 74 By Interest at Savings Bank, \$17 51 Bal. due Incidentals, 1 23 18 74

Table with 2 columns: Name of Society, Amount contributed. Includes entries for Amherst, Antigonish, Antigonish, etc., totaling \$1550 48.

The Christian Messenger.

Bible Lessons for 1882. THIRD QUARTER.

Lesson XVII.—SEPTEMBER 17, 1882. WATCHFULNESS ENJOINED. Mark xiii. 21-37.

COMMIT TO MEMORY: Vss. 33-37.

GOLDEN TEXT.—"Therefore let us not sleep, as do others: but let us watch and be sober."—1 Thess. v. 6.

DAILY HOME READINGS. M. The Lesson, Mark xiii. 21-37. T. Parallel in Matthew, Matt. xxiv. 32-51.

W. Parallel in Luke, Luke xxi. 25-36. T. Two Parables, Matt. xxv. 1-30.

F. The King Coming in Glory, Matt. xxv. 31-46. S. The Night and the Day, 1 Thess., chap. v.

S. In Prospect of Death, 2 Tim. iv. 1-18.

THE SECOND COMING OF CHRIST.

LESSON OUTLINE.—I. False and True Comings, Vss. 21-27. II. Signs of the Coming, Vss. 24-26, 28-31. III. Duty of Watching, Vss. 32-37.

QUESTIONS.—Vss. 21-27. —What deceivers and impostors are to arise in the future? What, hereafter, will men see? What will be done by the agency of the angels? Why gathered? (John xvii. 24). What will become of the wicked? Who will then reign over this world?

Vss. 24-26, 28-31.—What are to be the signs that the coming is very near? (Vss. 24-26). Who will perceive them? Who will be taken by surprise at Christ's coming?

Vss. 32-37.—What does Jesus say about the time of his coming? What now is the duty of the church and of ministers? Where will Christians go who die before Christ comes? (Phil. i. 23; 2 Tim. iv. 18). When will they return to earth? (1 Thess. iv. 14). How should we attend to present duties?

SPECIAL SUBJECTS.—"Adventist" errors. Importance of the doctrine of the second coming. Watching soberly, not feverishly. Signs of the coming—can you see any? The coming of Christ the hope of the church and of humanity.

NOTES.—I. False Christs, Vss. 21-23. Lo, here is Christ, The Christ, or the Messiah. In such a time of terrible need as the period of the destruction of Jerusalem, the Jews would naturally be looking for their Messiah as a deliverer.

Jesus warns his disciples against deception. But false Christs have arisen in every age since, and will continue to appear until the Lord shall come. There will be also, as there have been, false prophets, to the end of time. Such as pretend to have a fresh revelation from God, or to be inspired, like the apostles; or who foretell the exact day of Christ's second advent. Christ will not come in obscurity and retirement, as at first, but in such a manner that the whole church shall see and know him.

II. The True Christ is Coming, (Vss. 24-31). Vss. 24, 25.—In those days, after that tribulation. From this point, the prophecy seems to take a wider range, and to pass beyond the narrow limits of the destruction of Jerusalem to the final coming of the Son of man. The church, in all ages, should be in constant expectation of the Lord's coming. Sun shall be darkened. "The imagery of these verses is the familiar prophetic imagery of destruction."—Clarke. (See Isa. xlii. 10, concerning the destruction of Babylon; Isa. xxiv. 19-23; xxxiv. 4-9; Ezek. xxxii. 7, 8; Joel ii. 10, 30, 31, quoted in Acts ii. 19, 20. In the common speech of the day, we sometimes say, in great sorrow, "the heavens are darkened"; or, we speak of a nation's sun as set. Ellicott says: "Sun, moon, and stars may represent, as many have thought, kingly power, etc.")

Vss. 26, 27.—Then shall they see the Son of man coming in (omit the) clouds, with great power and glory. Whatever may be said of figurative or spiritual comings, either at the destruction of Jerusalem, or at great periods of trial or revival, this sentence declares his personal coming. With this, agree Acts i. 9, 11; 1 Thess. iv. 16; John xiv. 3, etc. As in his ascension, "a cloud received him out of their sight," he shall "come in like manner," with clouds. Most likely, with such a bright cloud as enveloped him on the Mount of Transfiguration, and symbolic of his glory, as also judgment. See Rev. i. 7; Send his angels. See Matt. xxiii. 31; Heb. i. 7, 14. Gather together his elect. For they belong to him, as truly as do the angels. As the tribes of Israel were gathered together by the sound of the trumpet, (Ps. lxxxi. 3-5), so are the angels represented as collecting the saints from the four winds, or all parts of the globe.

Vs. 28, 29.—The parable of the fig-tree is given as a simple illustration of

the signs of the times. The tender branch in which the sap is flowing, and the young leaves say, Summer is near. In like manner, these portentous signs say, "The end is at hand."

Vs. 30, 31.—This generation shall not pass, till all these things be done. It is chiefly because of this declaration, that some have insisted upon confining the whole of this prophecy to the destruction of Jerusalem. That it presents a difficulty in the way of the twofold interpretation, is admitted; but there are greater difficulties to be encountered in the opposite view. Some consider generation as the critical word of the sentence. It is contended that this word may be rendered race; referring to the Jewish people for all time, and not merely to the contemporaries of Christ. It would then be, This race; i. e., the Jewish people, shall not pass away, till all these things be done.

Abbott strongly maintains this view; and hence sees in the miraculous preservation of the Jewish nation, a perpetual and living testimony to the truth of Christ's prophecy. So, also, Alford. Others interpret, that that special generation should not pass away until they saw a begun fulfillment of the whole prophecy. Gekie puts this view thus: "This generation of living men shall not have passed away, before the beginning of the age of the Messiah, to be ushered in by the fall of Israel, and to be closed by all the signs, has come."

Heaven and earth shall pass away, but, etc. The strongest expression of his divine authority.

III. Watch for Him, (Vss. 32-37). Vs. 30.—That day, Emphatic. The day of days, when our Lord shall come. Knoweth no man. How foolish, therefore, all prophecies which set the day. Nor the Son of man. A startling declaration, at first sight. But not more so than the statement in Luke ii. 52, that Jesus "increased in wisdom."

Taking "the form of a servant," he was subject to human limitations; here, he was subject to temptation, as the Father is not, (Jas. i. 13); he hungered, he marvelled, he learned obedience, (Heb. v. 8). None of these things can be said of the Father. Coming to the earth, he "emptied himself," (Phil. ii. 7, New Version); and may not certain forms of divine knowledge be among the things left behind, and received again as he ascended on high?

Vs. 33-37.—Take ye heed, watch and pray. These are far more becoming exercises, than indulging in calculating ingenuity. The church needs to be on the watch for her Lord, and to be praying for his coming. See Titus ii. 13. Ye know not, etc. Therefore, neither speculate upon the time, nor lose sight of the great fact. But keep it constantly in mind, and look for his appearing. See 2 Pet. iii. 12. For the Son of man. New Version, It is as when a man. Christ is a model of illustrative teaching. This is the second illustration in this lesson. To every man his work. The principle of division of labor runs through his service; but there is something for each one to do. Jesus would have none wait for him, in idleness. The porter. The door-keeper. Those who have charge of the admission of members into the organized church have special need to watch the door, lest the unworthy enter. But this command refers to a watching for the Master's coming. Ye know not when. Our ignorance of the period of Christ's coming is reiterated, and is the great argument for watchfulness. He will come unexpectedly. Lest coming suddenly, etc. Though it is, in one sense, nighttime with the church when the Lord is away, it is not the time for sleeping. Unto all, Watch. It must be an important duty to be looking for the coming of the Lord, when he has so specially enjoined it.

There are none so credulous as those who reject the simple gospel of Christ. The duty of unbelief may be as important as the duty of faith.

The hope of the church is, that Christ is coming again. And he will come, not as a babe; not as a man of sorrows; but "with power and great glory."

He watches best who is most busy in the work of the Lord.

Help for Parents, or for the Teacher of the Primary Class.

As Jesus sat on the Mount of Olives, with his disciples, he told them that he was soon to leave them, and take a far journey to heaven. But Jesus told them that some day he would come back, "in the clouds, with power and great glory." Read verse 26. Jesus told them he was like a man who went away from his house, and left his servants work to do. Read verse 34. He wanted them to be watching and working all the time. He wanted some

one to be ready to open the door even if he came home at midnight, or in the morning. What did he tell the porter to do? Jesus meant for them to do their work so well every day that they would be ready for him to come at any time. What work did Jesus want his disciples to do after he had gone to heaven? Jesus did not tell them when he would come. This is what Jesus said: "Take ye heed, watch and pray: for ye know not when the time is." Jesus thinks it is best for us not to know when he is coming. He wants us to be ready any minute to welcome him. Those who take "strong drink" are always in danger of forgetting everything good and pure. If we could only get the drunkard to begin to watch for Jesus, he would no longer drink. If these little children will begin now to watch for Jesus, they will be less apt ever to touch the dreadful poison that makes so many forget "to watch and be sober." Our Saviour will surely come again, in the clouds, from heaven. We do not know whether he will come at night or in the morning; we ought to get ready at once to welcome him, by having our sins forgiven. We ought to "watch" daily, and do only those things that we will not be ashamed to have him see when he comes. —Abridged from the Baptist Teacher.

Booth's Department.

Scripture Enigma. No. 188.

Find the names here described and their initials from an injunction in the epistle to the Hebrews to those who run the Christian race.

1. Which of the gospels gives the account of Jesus' at the age of twelve years, sitting with the doctors, hearing and asking them questions?

2. The mountain from which our Saviour ascended into heaven?

3. The ancient name of that mountain.

4. The brook over which Jesus and His disciples passed to Gethsemane on the night of his betrayal.

5. The book of prophecy from which Jesus read in the synagogue of Nazareth on a Sabbath day.

6. A city where Jesus raised to life the only son of a widow.

7. The name of the angel who was sent to Mary with the announcement that she should be the mother of the Messiah.

8. The country where resided the patriarch Job.

9. The city to which Jonah was commanded by God to go and cry against it on account of its great wickedness.

10. The place to which he fled regardless of the divine command.

11. The man who fed a hundred prophets in a cave.

12. An apostle who was cruelly put to death by the order of Herod.

13. The prophet who in company with Moses appeared to Jesus on the mount of transfiguration.

14. The man, who, in the temple took Jesus up in his arms and blessed God.

15. The birthplace of Abraham.

16. The first Christian martyr.

CURIOS QUESTIONS.

428. Fill up the blanks with the proper words and tell where found: And the Lord spake unto — saying, Take — and his — with him, and for the — and the — oil, and a — for the — offering, and two — and a basket of —; and gather thou all the — together unto the — of the —.

429. Find out the proper names of the flowers in this bouquet:

1. A quadruped and a smooth motion.

2. A common article of food and a drinking vessel.

3. A short visit and an article.

4. A male sheep reversed, a personal pronoun and a precious metal.

5. Neatly dressed and the past tense of rise.

6. Early day and brightness.

7. Belonging to a black bird and the pedal extremity.

430. Form a word square of about 10. 1. An attack on a city.

2. A table of contents.

3. A command sent forth.

4. A small reptile.

5. To offer praise.

431. Where do we read of one prophet allowing himself to be deceived by another prophet, and being slain by a wild beast for his disobedience?

Find answers to the above—write them down—and see how they agree with the answers to be given next week.

Answer to Scripture Enigma.

1. John ii. 13. 2. Prov. xxxi. 15. James i. 13. Isa. iii. 15. Eccl. ii. 11. Heb. i. 15. Matt. xxii. 39. 2 Cor. vii. 13. Jude xxi. Col. iii. 3. 1 Thess. v. 19. Rom. xii. 10. John vi. 48. Titus i. 12. Gal. iii. 24.

3. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law.—Rom. xiii. 10. 4. Labor.

5. A B A T E. 6. D R E S S.