

brethren named above to speak, I doubt not, their verdict on this comparison would be "It is just." Father MacLeod stood alone—head and shoulders over those by whom he was surrounded. Every one as far as his name was known, Scotch, English and Irish who believed in the religion of the Lord Jesus looked upon him as a living exponent of it. Yet he was eminently sociable and to every one approachable.

As a preacher of righteousness Mr. MacLeod had few equals. He was a constant and minute student of the Bible, in whose truths he exercised unclouded faith. With a giant grasp he laid hold of its subjects. With pure eloquence and irresistible logic he presented them to the people, and they were pressed home by a life in strict conformity to the precepts he enforced. "His words were strong, but not with anger fraught. A love benignant he discreetly taught, to draw mankind to heavenly gentleness— Ah! good example was his business."

He paid no court to pomps and reverence. Nor spiced his conscience a this soul's expense. But Jesus' love which owns no pride or self. He taught, but first he followed it himself.

In prayer his power was simply marvelous. He seemed to reach the very foot of the throne, take hold of the very horns of the altar, converse with God as a man converses with his familiar friend, and at the same time with the humility of a sinner saved by sovereign grace and fully conscious of his position. His whole life was a standing rebuke to infidelity.

To visit him or receive his visit was to be blessed. To converse with him was to live in the atmosphere of heaven. He is no longer within reach of our visits, and his soul-inspiring conversations we greatly and sadly miss. May the memory of his piety inspire us and the influence of his holy life remain with us until we are called to meet him in the world of eternal blessedness. As he honored the Saviour in life, he received peculiar manifestations of His love and grace in the hour of death.

"Tranquil amid alarms, Death found him on the field; A veteran slumbering on his arms, Beneath his red-cross shield."

"Gently the passing spirit fled, Sustained by grace divine; Oh may such grace on us be shed, And make our life like thine."

For a moment, but soon to follow, he left a widow, two daughters and four sons, most favourably known and highly esteemed—two of whom are at the old home the other two in public life, one as a physician, and the other as a Barrister-at-Law, both of Charlotte-town.

The writer takes the liberty of using to close this brief sketch, the following tribute to Father MacLeod's memory received from our esteemed Father Ross who was one of his pupils in the other hemisphere and his intimate fellow-laborer in this:

"Dear brother MacLeod was pre-eminently distinguished for sincere piety. No person could hear him preach or pray without being convinced of his sincere and earnest devotion. So modest was he, and diffident of his powers, that his brethren were often compelled to urge him to efforts for which he judged himself inadequate. As a preacher our venerable father and friend was sound, practical, clear, and eloquent. Few were so generally beloved. To speak of him in terms similar to those which a prophet used would be no unmerited praise. 'The law of the Lord was in his mouth, in his lips was no guile.' He walked with God and was the instrument, in his hand of turning many from the love of sin. There was never a break in his Christian character. He was a jewel of the first water and a tower of strength to the cause of God on this Island.

In his domestic and social relations he was affectionate and constant. Need I say that as a husband and father he was all that would be expected from one so judicious, humble, and faithful. He has passed from his field of labor, and who but must covet his change from the conflicts of grace to the triumphs of glory."—Com.

Charlottetown, March 2, 1882. P. S.—The above memoir ought to have appeared six months ago. Unavoidable circumstances caused some delay; prearrangement prolonged the delay; and finally through the bungling of P. O. Clerks it was miscarried, and after some weeks returned to the writer.

Correspondence.

For the Christian Messenger. From Rev. T. M. Munro, Shediac, N. B.

Dear Editor,—

In looking over the last issue of the Messenger, I notice the ordination of Bro. Fletcher over the Kempt Baptist Church in Queens Co. It brought to my mind days that are past, when Rev. A. W. Bars was pastor, and many were gathered into that church through his earnest and faithful efforts. What a glorious revival that was! I doubt whether the church in Kempt has seen such a gracious work since. It was one of the most blessed revivals I ever experienced, peculiarly so to me from the fact that I was one of those who participated in it. It was the day of God's power to my soul. At that time I received the grace of God through faith in Christ, and was made a child of God. I united with the Kempt Church, after being baptized in the likeness of my Saviour's burial and resurrection, by the Rev. A. W. Bars, the instrument in God's hands of my conversion. May God bless him with all the riches of divine success in his work, and finally grant him the fadeless crown. By this church I received a license to preach the gospel of our Lord Jesus Christ in the year of 1860. I remained a member of the Kempt Church till 1868, when I united with the Centreville Baptist Church, in Carleton County, N. B., over which I was ordained as its pastor, in the same year. My earnest prayer is that God may bless the Church of which I became a member, and grant the people of Kempt and the surrounding communities another such glorious revival of religion, as was experienced at the time referred to.

Thirteen years I have spent in New Brunswick, my adopted province. During that time I have been pastor of three different Churches in different fields. My feeble efforts to extend the kingdom of the Redeemer have been blessed, I have seen the enlargement of the Churches with which I have labored by valuable accessions of converted souls. My present field of Christian labour is Dorchester and Shediac, in the County of Westmoreland, "beautiful for situation." The two Churches are 24 miles apart; but connected by railway, so that one can be conveyed from one place to the other in a very few minutes. Dorchester Church owns three new houses of worship. The fourth one is in a course of being finished. The basement and other subordinate rooms, together with the outside are all finished. The audience room and baptistry will be finished and furnished by the early part of summer. Some additions to this Church have been made of late. Our congregations are increasingly large and interesting.

The Shediac Church is weak, though it has a splendid record. They are a faithful little band of Christian workers. They are a suffering Church, not from persecution or by false brethren but by reason of dismissals and removals. Shediac is filled up and is surrounded by a masterly population of French settlers and the business of the place is fast passing into their hands. The English merchants can do but little, except those who have a powerful ledger influence, with the French. Our Church is suffering on this account. Business men and others have therefore been obliged to seek other places to do business. Some of these are our members, officers in our Sabbath Schools and prominent workers in the church.

This church has adopted the Convention Scheme, and pays its dollar a member. We shall soon make another remittance to the Convention funds.

We have a flourishing Sabbath School and large congregations. What we need more to replenish our ranks is, a work of God's grace in the hearts of the people; for this we are praying and labouring.

We are still cheered by the weekly visits of the good old CHRISTIAN MESSENGER. May it live long and prosper. Yours truly, T. M. MUNRO.

The secret of felicity is a judicious interruption of routine.

Temperance.

In a Pullman's car on an American railway last summer, a young traveller noticed an old white-bearded gentleman trying to get into a linen dust-coat. The young man rushed to his assistance, and in helping him with the garment, noticed a good-sized whiskey flask protruding from one of the inside pockets. Being of a waggish nature, he appropriated the bottle, got the coat on the stranger, and then, pulling out the flask, said, "Will you take a drink?" The old man did not recognize the bottle, and, drawing himself up, remarked rather severely, "No, sir, I never drink." "It won't hurt you," insisted the wag, "It's the best." "Young man," said the old gentleman, speaking for all in the car to hear, "if you persist in drinking whiskey, you will be a ruined man at forty. It is the curse of the land. When I was a boy my mother died, and the last thing she did was to call me to her bedside, and say, 'John, swear to me that you will never touch a drop of liquor.' Here the old man clapped his hand on his side pocket, found it empty, and recognizing the bottle in the hands of the other, continued, "Except, my dear boy, an occasional snifter while travelling." And, reaching for the flask, he pressed it to his lips.

The late Dr. J. G. Holland, poet, essayist, novelist, philanthropist, and editor of Scribner's Monthly, had very positive opinions and consistent practice touching strong drink. He said: "I neither drink wine nor give it to my guests. Strong drink is the curse of the country and the age. Sixty thousand men in America every year lie down in the grave of the drunkard. Drink has murdered my best friends, and I hate it. It burdens me with taxes, and I denounce it as a nuisance, on which every honest man should put his heel." Well said!

At the Union Debating Society of the University of Cambridge, the following resolution was carried after an animated debate:—"That this House is of opinion that in consideration of the rapid and dangerous increase of the vice of intemperance in this country, it is the duty of society and the Legislature to immediately undertake remedial measures."—Ayes, 103; Noes, 46; majority, 57.

The Alliance News recently issued a supplement of four pages of incidents culled from the newspapers during the last week of 1881 and the first of 1882. It is entitled "The Fruits of the Liquor Traffic," and as if the twenty-four columns of supplemental matter were not enough, there are six other pages in the paper itself. "The Fruits" are—13 homicides, manslaughter, and murders; 15 suicides; 8 attempted suicides; 112 premature, violent, or sudden deaths; 5 cases of public peril through drink; 52 rowdies and violent assaults; 55 assaults on the police; 9 cases of cruelty to children; 65 of assaults on women, and, to complete the terrible total, 23 women apprehended for drunkenness.

Mrs. Durrant, speaking at the Women's Temperance Union, said, after forty-one year's experience, she found it much more difficult to convert women from the antiquated alcoholic fallacies than men, notwithstanding they received in their own persons the bulk of the untimely fruits of intemperance.

Total abstinence positively is safe, while moderate drinking is unsafe.—Were all the drunkards removed from the world and moderate drinking still permitted, in a short time the sots would be as abundant as now. The habit of moderate drinking is a seed bed of a new and heavy harvest of drunkards.

The Queen of Madagascar enforces a penalty of ten oxen and two pounds on any persons found manufacturing intoxicating drinks, and by a lighter fine those who sell and those who drink it. If they cannot pay the fine they must work it out in durance vile at the rate of six-pence per diem.

In the nations of Christendom, the appalling sum of \$2,700,000,000 is spent every year for intoxicating liquors.—These same people give \$7,000,000 a year to foreign missions.

The Christian is not one who looks up from earth to heaven, but one who looks down from heaven to earth.

Conviction, were't ever so excellent, is worthless till it converts itself into conduct.

The Christian Messenger.

Bible Lessons for 1882.

FIRST QUARTER.

Lesson XIII.—MARCH 26, 1882.

QUARTERLY REVIEW.

M. Lessons, I, II, Mark 1. 1-28. T. III, IV, Mark i. 29-45; ii. 1-17. W. V, VI, Mark ii. 18-28; iii. 1-19. T. VII, Mark iii. 20-35. P. VIII, IX, Mark iv. 1-34. S. X, XI, Mark iv. 35-41; iii. 1-20. S. XII, Mark v. 21-43.

GOLDEN TEXT.—"Jesus . . . who went about doing good."—Acts x. 38.

PRACTICAL REVIEW EXERCISES:—1. The Saviour's Work for us. 2. Our Work for the Saviour.

LESSON I. How are we to be made ready to work for Jesus? Acts ii. 38; James iv. 7. II. What are we to seek for ourselves? Matt. vi. 33; Matt. vi. 20. III. How should we ask, and how will Christ answer? Ps. li. 7; John xv. 37. IV. Why did our Saviour come to the earth? Luke xix. 10; 1 Tim. i. 15. V. What kind of religion is acceptable to God? Matt. xv. 9; Matt. xxv. 5. VI. Whose teaching should we receive? Matt. vii. 15; John vi. 68. VII. How may we help on the Saviour's work? Titus ii. 10; Rev. xxii. 17. VIII. How is the Saviour's work now being done? Eph. iii. 8; Phil. ii. 16. IX. How should we receive instruction? Luke viii. 18; James i. 22. X. What power has Christ over nature? John v. 17; Matt. xxviii. 18. XI. What is Christ's work as to Satan's kingdom? 1 John iii. 8; Rom. xii. 26. XII. What promises have Christians in regard to sickness and death? Ps. xli. 3; 2 Cor. v. 1.

ANALYSIS.

- 1. The Beginning of the Gospel. Mark i. 1-13. (1) The Herald, Vs. 1-8. (2) The Baptism of Jesus, Vs. 9-11. (3) The Temptation of Jesus, Vs. 12, 13. 2. Jesus in Galilee. Mark i. 14-28. (1) The Preaching of Jesus, vs. 14, 15. (2) Disciples Called, Vs. 16-20. (3) Teaching in Capernaum, Vs. 21, 22. (4) The Unclean Spirit, Vs. 23-28. 3. Power to Heal. Mark i. 29-45. (1) The Sick, Vs. 29-34. (2) Prayer and Preaching, Vs. 35-39. (3) The Leper, Vs. 40-45. 4. Power to Forgive. Mark ii. 1-17. (1) The Paralytic, Vs. 1-12. (2) The Call of Matthew, Vs. 13, 14. (3) Receiving Sinners, Vs. 15-17. 5. The Pharisees Answered. Mark ii. 18-28; iii. 1-5. (1) The Question of Fasting, Vs. 18-22. (2) The Question of the Sabbath, Vs. 23-28. (3) Doing good on the Sabbath, Vs. 1-5. 6. Christ and his Disciples. Mark iii. 6-19. (1) Bitter Enmity, Vs. 6. (2) In Favor with the People, Vs. 7-12. (3) Apostles Called, Vs. 13-19. 7. Christ's Foes and Friends. Mark iii. 20-35. (1) Unwise Friends, Vs. 20, 21. (2) Bitter Foes, Vs. 22-30. (3) The Kinsmen of Jesus, Vs. 31-35. 8. Parable of the Sower. Mark iv. 1-20. (1) The Parable, Vs. 1-9. (2) Christ's use of Parables, Vs. 10-12. (3) The Parable Explained, Vs. 13-20. 9. The Growth of the Kingdom. Mark iv. 21-34. (1) Truth Revealed, not Concealed, Vs. 21-25. (2) The Seed Growing Secretly, Vs. 26-29. (3) The Mustard Seed, Vs. 30-34. 10. Christ Stilling the Tempest. Mark iv. 35-41. (1) The Storm, Vs. 35-37. (2) The Calm, Vs. 38-41. 11. Power over Evil Spirits. Mark v. 1-20. (1) Possessed by Demons, Vs. 1-5. (2) The Demons Cast Out, Vs. 6-14. (3) The Man Restored, Vs. 15-20. 12. Power over Disease and Death. Mark v. 21-43. (1) The Father, Vs. 21-24. (2) The Woman, Vs. 25-34. (3) The Child, Vs. 35-43.

NOTES.—Christ the energetic, ceaseless worker, appears in all the lessons of this quarter. No portion of this Gospel is given to declaring the genealogy of Jesus; none to his birth, or boyhood, nor to his pre-existence and divine glory with the Father. The Evangelist comes at once to service, and presents our Lord in his tireless activity. The First Lesson makes a brief reference to the herald, who announced him according to prophecy, and who tells, in a few words, of his baptism, and the descent of the Holy Spirit upon him, to fit him for his great mission; and relates, in a line, his temptation by Satan and his victory, and thus presents him fully equipped for the work of teaching, preaching, healing, suffering, dying, and rising again, that he might fill out the purpose of his coming to the earth. Yet, even in this brief introduction, Mark announces, in the very first verse, that this Jesus Christ is the Son of God. In Lesson Second, we see Jesus beginning his ministry in Galilee, preaching the gospel of God, and calling upon the people to repent. His first four disciples, Andrew, Peter, James and John, are called from their fishermen's nets to follow him; and Jesus at once begins to preach in Capernaum. Here, also, is his first encounter with the evil spirits that at that day took possession of many, and his victory over them. Lesson Third shows us Christ as the Great Physician, the conqueror of disease. From the synagogue, where he cast out demons, he goes to the domestic circle, where he drives off a wasting

fever, and then meets, at Peter's door, a city full of those sick of "divers diseases," healing the sick, and casting out evil spirits.

In Lesson Fourth, Jesus proves his Deity and Divinity by forgiving sins. Others, like the prophets Elijah and Elisha of old, had wrought great miracles, even to raising the dead; but, as the Pharisees declared, only God can forgive sins. The lesson also shows us Christ as the compassionate Saviour, eating and drinking with publicans and sinners, that he might reach and save them. The incident teaches us how we may lay hold upon the people; i. e., by coming into sympathetic contact with them.

In the Fifth Lesson, Jesus teaches us how to meet cavilers and fault-finders. He discloses more fully the nature of his kingdom. It is not a thing of outward forms, nor a patch-work, made up of traditional rites and ceremonies. Fasting may be appropriate as an expression of sorrow, but have no merit in them as a ground of acceptance with God.

The call of the Twelve is given in the Sixth Lesson. They are arranged in three groups of four each. Peter is always mentioned first, and the traitor, Judas, comes last upon the roll. He chose men, not angels; and saved men, who knew by experience the power of the gospel. He chose men of the people, who know how to reach the masses; men not hampered by the schools, but men of strong bodies, clear brains, and loving hearts. We notice how cheerfully these men left their all to follow Christ and to serve him.

Unwise friends and bitter foes are seen in Lesson Seventh. The awful sin against the Holy Spirit, and the danger of an eternal sin, are spoken of.

In Lesson Eighth, we have the Parable of the Sower, and its interpretation; and in Lesson Ninth, the one parable peculiar to Mark—that of the Seed which grew secretly. In it we are taught to sow the seed of the gospel in faith, leaving the results with the Lord, who will cause it to grow, and who insures the harvest in due time.

Lesson Tenth shows us Christ as master of nature. The winds and waters acknowledged him as their Lord, and at once obeyed his word.

Our Lord comes before us as master of evil spirits, and as conqueror of disease and death in the last two Lessons. No finer illustration is found in the New Testament of the simplicity of the method of salvation than in the case of the woman, in Lesson Twelfth, who came behind Jesus and touched his garment.

For the Teacher of the Primary Class.

Instead of merely repeating the titles by rote, will it not be more conducive to thought to question as follows:

- 1. What was the name of the lesson in which we learned that God sent a messenger to tell the people to get ready for Jesus? 2. Where did we find that Jesus went to preach after John was put in prison? 3. What power did Jesus have that made all the sick people come in crowds to him? 4. What greater power did Jesus have? 5. What wicked men did Jesus answer, when they asked questions about the Sabbath? 6. Whom did Jesus choose on a mountain? 7. What was the name of the lesson that taught us that any one who is not for Jesus is against him? 8. About what kind of a man did Jesus speak a parable? 9. What lesson taught us about Christ's Kingdom? 10. In which did we hear about the little ship in the storm? 11. In which about that wild man? 12. In which about the woman who was so sick, and the little girl who died? Have the children understand that they are expected to answer each question by giving a title; that is, if they have been taught the names of the lesson during the quarter. If not, ask the question, and have the children repeat it several times. —Abridged from the Baptist Teacher.

A certain lady had met with a serious accident, which necessitated a very painful surgical operation, and many months confinement to her bed. When the physician had finished his work and was about taking his leave, the patient asked, "Doctor how long shall I have to be here helpless?" "O, only one day at a time," was the cheery answer; and the poor sufferer was not only comforted for the moment, but many times during the succeeding weary weeks did the thought, "only one day at a time," come back with its quieting influence. I think it was Sidney Smith who recommended taking a "short view" as a good safeguard against needless worry; and One, far wiser than he, said: "Take, therefore, no thought for the morrow. Sufficient unto the day is the evil thereof."

NEW GOODS, Wood Bros. & Co.,

WE HAVE RECEIVED AND ARE NOW SHOWING COMPLETE ASSORTMENTS IN EVERY DEPARTMENT.

Mantles, Millinery, Dress Goods, Silks, Hosiery, Gloves, &c., &c., &c.

We guarantee BOTTOM PRICES in every particular.

WOOD BROS. & CO., 107 & 109 GRANVILLE STREET.

Oct. 5.

AGENTS

Wanted, to sell Edison's Musical Telephone and Edison's Instantaneous Piano and Organ Music. Enclose stamp for catalogue and terms. EDISON MUSIC CO. Philadelphia, Pa. Dec. 28. 6m.

ONE DOLLAR EDITION OF THE CHRISTIAN MESSENGER.

Some of our brethren, who are warm friends of the CHRISTIAN MESSENGER, and who are also in hearty sympathy with us in the desire that it shall reach not only every Baptist family, but all other families as well, without distinction, assure us that in addition to its present patrons and those who may be added to our present list of the enlarged Messenger at \$2, there are yet thousands of others who would without hesitation become subscribers to a

ONE DOLLAR EDITION OF THE

This, we have reason to believe, will meet the necessities of the times, and will place within the reach of all what they are desirous of obtaining, without interfering with the regular issue of the Christian Messenger on Wednesday.

We respectfully invite the co-operation of our brethren and sisters, young and old, in this endeavour to supply their neighbors with a

WEEKLY FAMILY NEWSPAPER

AT

ONE DOLLAR A YEAR. Six copies for \$5.

Any person who, BEFORE THE END OF THE YEAR, (we now extend this till the end of the present month) will send the names and subscription for five new subscribers, will get the sixth free. Here is an opportunity for industrious, diligent canvassers to earn two, three or four dollars a day.

By going into the locality, more or less near to your own residence, and showing to the people in their own homes the value of a weekly family paper, you might without difficulty, get a large number, perhaps twenty or thirty subscribers in a day—which would be five dollars a day for the canvasser. Care would be necessary in getting and sending to us the correct address of New Subscribers with the name of the Post Office, and the work would then be done.

This arrangement we are led to believe will be far more acceptable than the monthly issue.

To those New Subscribers who have already paid for the proposed Monthly, we shall send the first number in each month, but if any should prefer to have their names transferred to the list of subscribers to the ONE DOLLAR EDITION, we shall be pleased to do so on receipt of the difference in price.

PLEASE OBSERVE.—We shall be obliged to keep the list of Subscribers to the One Dollar Edition entirely on a Cash basis.

Money sent on by Post Office order or by Registered letter will be at our risk.