

**SELECTIONS.**

**WHERE WAS HIS HEART?**

A wealthy man on being asked by a friend to give something to the cause of Christ, finally gave *one hundred* dollars, remarking that that was all he could really spare. A few moments later he called the attention of this same friend to a picture on exhibition which he said he had nearly made up his mind to purchase for *fifteen hundred dollars*.—*Medical Missionary Record.*

**LIKE MOTHER.**

We have all read and been touched by the story of the little boy who told his mother that when he grew up he was going to marry a lady just like her. I think the following incident is equally touching and beautiful.

Little Arthur B—, a three-year-old child, was watching his mother at her household work, and looking up affectionately at her, remarked:

"I hope I'll grow up to be a lady!"

"Why," said the mother; "do you like ladies better than men?"

"Ye-es" was the answer.

"Well," said his mother, "if you grow up to be a man perhaps you can get some nice lady to come and live with you; that is the way men do."

He looked up with a very bright face, and said:

"Well, 'oo come and live with me when I am a man."

**CLEAN INSIDE.**

When the first missionaries to Madagascar had converted some of the Islanders there, a Christian sea captain asked a former chief what it was that first led him to become a Christian. "Was it any particular sermon you heard, or book you read?" asked the captain.

"No, my friend," replied the chief, "it was no book or sermon. One man, he a wicked thief; another man, he drunk all day long; big chief, he beats his wife and children. Now, thief, he no steal; drunken Tom, he be sober; big chief, he very kind to his family. Every heathen man gets something inside of him which make him different; so I become a Christian, too, to know how it felt to have something strong inside of me, to keep me from being bad."

Now that old chief had the right idea of Christianity. He had something new and strong inside of him. He had a new motive; it was the desire to be true and pure.

At one of the ragged schools in Ireland, a minister asked the poor children before him, "What is holiness?" Thereupon a poor little Irish boy, in dirty, tattered rags, jumped up and said, "Please your reverence, it is to be clean inside." Could anything be truer.—*W. M. Newton.*

**NO COMPROMISE.**

On the burning question of "Organic Christian Union," to which so much attention is being given in current religious discussion, many sensible things are being said as to the desirability and necessity of the oneness of God's people. We are sorry that the same cannot be affirmed of much that is being written on the more practical question of the basis on which this union should be consummated. The *Church Union*, for instance, addressing itself to the difficulties in the way of the organic fusion of the churches, proposes to harmonize Baptists and Pedobaptists, by an agreement to "apply water to young children, under the name of dedication, leaving the matter of further washing to the consciences of those observing, and thus the conscientious scruples of both sides will be respected." "The only condition," it adds, "seems to be the acceptance of this plan by the Baptists." While the Baptist is making up his mind to reject this scheme as a virtual displacement of the scriptural baptism with a compromise that nobody recognizes as the Christian rite, the *Herald and Presbyter*, as a representative of the Pedobaptist camp, sharpens his pencil and writes: "It occurs to us that Presbyterians will have something to say before their baptismal service is abandoned for a dedication, which means practically nothing" The truth is, these flimsy compromises on baptism please nobody, and contribute nothing to the cause of Christian union. The baptism which goes into a true basis of union among Christians, must be the one baptism of Paul, plainly taught in the Scriptures, and acknowledged in all ages of the church's history by universal scholarship. Compromises do not last, because a question is never settled until it is settled, right.—*F. L. Haly, in Guide.*

The two bonds of friendship are the right of silence and the duty of speech.

Our beloved must be his own mirror. None but Jesus can reveal Jesus.—*SPURGEON.*

When Christ abides in a human heart, he is in it as an immortal hope.—*Pres. Culross.*

Good temper, like a sunny day, sheds a brightness over everything. It is the sweetener of toil, and the soother of disquietude.—*Irving.*

All impatience of monotony, all weariness of best things even, are but signs of the eternity of our nature, the broken human fashion of the divine everlastingness.

No soul can preserve the bloom and delicacy of its existence without lonely musings and silent prayer, and the greatness of this necessity is in proportion to the greatness of the soul.

There are some persons who never succeed, from being too idolent to attempt anything; and others who regularly fail, because the instant they find success in their power they grow indifferent, and give over the attempt.—*HAZLITT.*

Praise, like gold and diamonds, owes its value only to its scarcity. It is therefore not only necessary that wickedness, even when it is not safe to censure it, be denied applause, but that goodness be commended only in proportion to its degree.

Stowell Brown dreamt one night that he was listening to Dr. Maclaren, and was most miserably disappointed. "No wonder," wrote Brown next morning in his journal; "the sermon was, of course, my own." One day a certain cotton broker told Mr. Brown, with great relish, the story of a wretched squabble in a Baptist chapel at Wisbech. He was no professor, could not think of being one when professors act so. A week or two after this very broker bolted to Spain to escape prosecution and penal servitude for fraud.

Of the second edition of 120,000 copies of Salkinson's Hebrew New Testament, just printed at Vienna, 100,000 have been bought by a generous Scottish donor, who requests that they may be distributed among Hebrew-reading Jews all over the Continent. Hundreds of rabbis have undertaken to circulate the book, very few having any objection to read the New Testament. Dr. Lichtenstein, one of the most learned and influential of the Hungarian rabbis, has startled his co-religionists by two pamphlets in which he affirms the divinity of Christ. He professes to remain obedient to the Mosaic dispensation while recognizing Christ as the Messiah.

The common people are the coming people. The bottom of society is moving upward; and what a commotion it is making throughout the civilized world! But let us keep our souls with patience. There can be no millennium until the lowest strata of society becomes self-helpful and self-asserting, intelligent and religious. A blind Samson is a dangerous fellow to have around—dangerous to himself and to others. We must somehow give sight and conscience to this Samson who is groping and stumbling perilously near the pillars on which our civilization rests. There is one grand, restful thought. Providence has arranged matters with infinite wisdom: *the intelligent selfishness of the Upper Ten is on the side of the lower millions.*—*The Voice.*

One writer in the *Independent* says the cause of Christ may be greatly advanced by lessening the divisions in His church. How true this statement is! Yet thousands of professed followers of Christ are increasing these divisions in many ways. No oneness can come to the nominal church, until all party names and party creeds and party politics are buried in oblivion and the divine name and the creed and the one body received to the exclusion of all else. Where must this work begin? In each person who claims to be a disciple of Christ only. Thus a little leaven will leaven the whole lump. Let each one who is striving to gain eternal life ask himself, if he wears and glories in any other name than those given to *Christ's followers* by the Holy Spirit; if he believes in and trusts in Christ as the Divine creed; if he is in that body of which Christ alone is head and to honor that name, to glorify this Christ and build up this body, are the chief end and aim and object of his living. Should he affirm these things, he is working for union.—*Texas Christian.*

**ONLY ONCE** We often think of the story of the good old Quaker brother, who was noted for his industry in improving every opportunity to minister to his fellow-men, in words and deeds of kindness. When inquired of concerning this, his reply was in effect: "Friend, I am a pilgrim, and shall pass this way but once. I must do all that I can to make the path bright, for I can not come again to do what I may leave undone now." Ah, what a different world this would be if all remembered this, and did accordingly! "Only once!" Think of it, fellow pilgrims, we shall not pass this way again. Now we must sow the good seed, speak the kind word, and render the service; there will be no next time to go through this world. And may God keep all His people in remembrance that they go this way only once!—*N. E. Evangelist.*

Over two hundred and fifty languages and dialects are now the chariots to bear the wonderful words of life to the ends of the earth. What were rallying points in 1820 became radiating points a half century later; and pagan nations which, at the beginning of the century, were the slaves of vices that were eating away their own vitals, now, themselves evangelized, reach out a hand to help and save their pagan neighbors. India is now a starry firmament, sparkling with missionary stations. Turkey is planted with churches from the Golden Horn to the Tigris and Euphrates, and the cross is beginning to outshine the Crescent. Syria educates young men and women in her Christian schools, seminaries and colleges, and from her consecrated press scatters throughout the dominions of Mohammed the million leaves of the tree of life. Japan strides in her "seven-leagued boots" toward a Christian civilization, and with a rapidity that rivals apostolic days. Africa is girdled, crossed, penetrated by missionary bands, and is drawing to itself the wondering gaze of the world. Polynesia's thousand church spires point like fingers to the sky, and where the cannibal ovens roasted the victims for the feast of death, the Lord's table is now spread for the feast of life and love.—*Crisis of Missions.*

**TEMPERANCE.**

A saloon can no more be run without using up boys than a flouring-mill without wheat, or a saw-mill without logs. The only question is, whose boys—your boys or mine—our boys or our neighbors?—*Christian Instructor.*

It is reported that a manufacturer in Rhode Island recently paid his workmen \$700 on Saturday in bills which he had secretly marked. On the following Monday \$450 of these bills were deposited in the bank by saloon keepers. No plan of labor reform can do much for men if more than half their income is to go for liquor.

The above is a sad fact, but we fear it is a statement that may be verified in many of our cities. The saloon men certainly have no right to complain of their share of the poor man's earnings. Surely this state of affairs cannot forever continue. The vengeance of a just Jehovah will certainly be visited on the great iniquity of the saloon!—*The Guide.*

Another bloody crime is recorded at Bridgeton, N. J. Frank C. Smith, a talented young lawyer, who has been prominent in prosecuting the liquor men of South Jersey, was recently assaulted by three men and beaten until he was unconscious. Such methods will surely defeat, more quickly than anything else, the liquor dealers' traffic. There is too much of what is just and right innate in our constitution to have any sympathy with such brutality. If the "blood of martyred Christians was the seed of the Christian Church," the blood of martyred temperance men will likewise spring up, bearing fruit an hundredfold, to the utter discomfiture of the whiskey dealer, and to the great and permanent success of the temperance cause.—*The Guide.*

It is a common assertion among liquor advocates that Prohibition doesn't prohibit. The *New York Evening Post*, an advocate of restrictive temperance legislation and a strong opponent to Prohibition, gives in a recent issue some curious figures bearing on the relative efficiency of restrictive and prohibitory legislation. Its conclusion is that the arithmetic of the question indicates that high license has had the effect to reduce the number of liquor sellers, while Prohibition on the other hand, has had the effect in one instance, to increase their number, and in none, to greatly reduce it. The professed friends of the temperance reform, who join with liquor advocates in making assertions of this

kind, pay the public the compliment of taking it for a fool. Does any body suppose that these whiskey men are such flats as to oppose and hate a measure which will increase their business? What a wonder it is that the whole craft in the United States did not cast a block vote for St. John and thus bring in the millennial dispensations of Prohibition when every man shall know whiskey and all shall drink it from the least to the greatest to the vast increase of the revenue of the traffic. It is the unanimous testimony of those who have visited, or who live in Prohibition States and cities, that the open saloon has disappeared, that drunkenness and crime are vastly diminished, and that what drinking there is, takes place on the sly in secret corners and in drug stores, under the false pretense of sickness.—*Guide.*

**SHAME!**

Recent developments in England have brought to light some startling facts which compel, in the name of consistency, a large portion of English speaking Christendom to stand with sealed lips and downcast eyes in the presence of the infidel accuser. The secret is out and the melancholy fact is published to the world, that the established church, known as the Episcopal church in this country, owns two-thirds of the public house property in Great Britain, and many of her brothels. The largest portion of the money that flows into the coffers of the church is placed there by the hands of saloon keepers, as the proceeds of the accursed liquor traffic, and *this fact is known to the authorities of the church!* The plea of vested interests and revenue is at the bottom of this gigantic iniquity. The church cannot afford to sacrifice such a fruitful source of income if it does damn more souls than she with all her ecclesiastical machinery, is able to save. If Punch desired to get up a cartoon on the subject, a Lord Bishop dressed out in full canonicals, offering the world a Bible with one hand and a glass of rum with the other, would not be an inappropriate representation. The world steps up and pays down its money for the rum, and the proceeds thereof, after keeping the bishop and the saloon keeper, go to pay for the Bible. Almighty dollar! how potent is thy charm, how complete is thy reign, how powerful is thy sway, how supreme and overmastering is thy dominion, that a church, claiming to be *the church* to the exclusion of all others, should prostitute thee by offering incense to Bacchus and sacrifice to Belial! Is this one of the signs of apostolicity to which this proud ecclesiasticism lays such emphatic and arrogant claims? We blush alike for its impudence and its rottenness.—*The Guide.*

**A UNIQUE WORK ON CANADIAN TOPICS.**

Mr. Erastus Wiman, President of the Canadian Club, writes to the editors of this paper as follows:

"It is the intention of certain members of the Canadian Club, in New York, to issue, in the form of a beautiful book, the papers which have been delivered before the Club during the past winter by prominent parties, together with those which are to be delivered during the remainder of the season."

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