

hope; and then look in the ethics of Confucius, the sacred poems of the Brahmins, or the teaching of Buddha for parallels.

"In Thee, O Lord, do I hope."

"Hope in God; for I shall yet praise Him who is the health of my countenance and my God."

"Thou art my hope, O God."

"Let Israel hope in the Lord."

"Happy is he that has the God of Jacob for his help, whose hope is in the Lord his God."

There is more hope in the single psalmist than in all pagan sacred writings put together. There is more hope in the Christian experience embodied in a single hymn book like the "Gospel Hymns" than in all heathen hymnology. The voice of paganism is the plaintive or the passionate outcry of the prisoner. The voice of Christianity is the assurance of the Deliverer—or the triumphant song of the Delivered.—*Christian Union.*

### THE POWER OF SONG.

In one of the hospitals of Edinburgh, lay a wounded Scottish soldier. The surgeons had done all they could for him. He had been told that he must die. He had a contempt for death, and prided himself on his fearlessness in facing it.

A rough and wicked life, with none but evil associates, had blunted his sensibilities, and made profanity and scorn his second nature. To hear him speak one would have thought he had no piously-nurtured childhood to remember, and that he had never looked upon religion but to despise it. But it was not so.

A noble and gentle-hearted man came to see the dying soldier. He addressed him with kind inquiries, talked to him tenderly of the life beyond death, and offered spiritual counsel. But the sick man paid him no attention or respect. He bluntly told him that he did not want any religious conversation.

"You will let me pray with you, will you not?" said the man at length.

"No; I know how to die without the help of religion." And he turned his face to the wall.

Further conversation could do no good, and the man did not attempt it. But he was not discouraged. After a moment's silence, he began to sing the old hymn, so familiar and so dear to every congregation in Scotland:

"O, mother dear, Jerusalem,  
When shall I come to thee?"

He had a pleasant voice, and the words and melody were sweet and touching as he sung them. Pretty soon the soldier turned his face again. But its hardened expression was all gone.

"Who taught you that?" he asked, when the hymn was done.

"My mother."

"So did mine. I learned it of her when I was a child, and I used to sing it with her." And there were tears in the man's eyes.

The ice was thawed away. It was easy to talk with him now. The words of Jesus entered in where the hymn had opened the door. Weeping, and with a hungry heart, he listened to the Christian's thoughts of death, and in his last moments to his mother's God and the sinner's Friend.—*Witness.*

### PLANS OF GIVING.

If wisely trained, children will come to love giving; to find more pleasure in giving than in receiving. The superintendent of a New York city Sunday school—the Mission of the Comforter—reports the success of a plan adopted in his school of marking birthdays by acts of Christian giving. He says:

"From reading an account of a father who gave to his son on every return of his birthday as many dollars as the years of the boy's life, the thought was suggested that, as it is more blessed to give than to receive, our children should give to their heavenly Father a thank-offering on their birthdays; and since we could not give dollars, ours being a mission school, it was felt that the gift of pennies would be as grateful to God, and serve as well to keep alive in the hearts of the givers, the gratitude due to Him for another year added to their lives.

"This plan has worked well with us for many years. A large proportion of the scholars and of the officers and teachers, have gladly brought this freewill offering, year after year, and the parents, too, often send their offerings; and when the baby's first birthday occurs, the infant class brother or sister comes tod-

dling up to the superintendent to announce the important event with the penny gift to God in hand.

"On the first Sunday of each year two or three objects are presented to the scholars for them to choose from as a recipient of the little thank-offering fund.

"Any sum, not less than twenty-five cents, is received from older persons who may have some delicacy about confiding to the record the number of 'the days of the years of their pilgrimage.'—*Christian at Work.*

### THE CHARM OF TRUE MARRIAGE.

Our advanced theories of divorce and free love, making the matrimonial relation merely a partnership to be dissolved at pleasure, whatever else may be said in their favour, strike a deadly blow at an element in it which was meant perhaps to be supreme above all others. What is the sweetest charm of all true marriage, what the greatest advantage, what the most priceless happiness, take life through, which it brings to the human heart? Not the flush and splendour of its early love; not the richer development which it brings to the character; not even the children who are gathered around its shrine. No, but the intimacy and reliability of its companionship; the fact that it gives those who enter into it, each in the other, and through all scenes and changes, a near and blessed standby. Marriage in some of its aspects is doubtless the source of an immense amount of unhappiness, crime, injustice, blight and down-dragging, one of the most perplexing institutions society has to deal with; only the blindest sentimentalist will deny that. On the other hand, however—and this is not mere sentiment, but sober fact—of all the evidences of God's goodness to be found in this lower world, all the proofs that He cares for us, not only with the wisdom of a Creator, but with the interest and love of a Father, there is none quite equal to His sending human beings into the arena of life, not to fight its battles, win its victories and endure its sorrows alone, but giving them, as they go forth out of their childhood's home, a relation in which each two of them are bound together with the closest of all ties, live together under the same roof, have their labours, their property, their interests, their parental affections, all in common, and are moved to stand by each other, hand to hand and heart to heart, in every sorrow, misfortune, trial, and stormy day, that earth can bring. It is an ideal, if not always realized in full, which is tasted even now, amid all that is said about marriage miseries, more widely perhaps than any other happiness.—*Sunday Afternoon.*

### TEMPERANCE NOTES.

The most carefully prepared statistics shew that there are not less than three hundred thousand drunkards in the United States, and this statement is probably much below the truth. Of these, thirty thousand die annually; one hundred thousand men and women are remanded every year to prison; two hundred thousand children are annually sent to the poor-house; five hundred murders are caused by drink every twelve-month, and four hundred suicides; four deaths to one, as proved both in England and the United States, is the awful proportion compared to the non-using population. Magistrates, chaplains, and prison keepers come forward with their statistics and prove that not less than four-fifths of all the crimes have their origin in strong drink. On the same authority it is proved that dealing in the deadly draughts causes seven-eighths of all the pauperism that exists. It costs the United States \$60,000,000 a year to support pauperism and crime. At least two hundred and fifty million gallons of fermented and brewed liquors are made every year in the United States; of distilled liquors, eighty-five million gallons; and twenty million gallons are imported. Here we have the fearful sum total of three hundred and fifty-five millions of gallons consumed in our country, and at what direct cost? At a direct cost of \$700,000,000. This on the debit side—and on the credit side, what does the Government receive? A paltry sum of \$50,420,815, in exact figures. What then is the direct loss to the nation? Not less than ten dollars to every dollar received as revenue. By this waste the national debt could be paid in less than three years. But this is not all. Put \$700,000,000 on the debit side—this is direct—then you have only begun to reckon the real damages. Who can com-

pute the loss from sickness, from squandered time and paralyzed energies; from property destroyed and taxes increased? Bring in the bill for indirect damages and put it on the losing side, and you have a sum total, the appalling aggregate of not less than \$2,000,000,000 a year lost to this one nation by this iniquity, licensed by Government and tolerated by public sentiment.—*Rev. A. McElroy Wylie.*

I wish to say that the clergymen of the Church of England are positively doing more for the temperance movement than Dissenters; and the same is true of their wives. I was invited to church with a clergyman who is now Bishop of Carlisle, and we had a discussion for two hours. A titled lady was present, and she helped him. I was alone, and had to bear the whole brunt of the battle in the Scriptural argument.

"The Bible permits the use of wine," said he.

"Very well," said I; "suppose it does."

"The Bible sanctions the use of wine."

"Very well, suppose it does."

"Our Saviour made wine."

"I know He did."

"Why, we thought you were prepared to deny this."

"I do not deny it. I can read."

"Wine is spoken of in the Bible as a blessing."

I replied, "There are two kinds of wine spoken of in the Bible."

"Prove it."

"I do not know that I can, but I will tell you what it is: the wine that is spoken of as a 'blessing' is not the same that is a 'mockery,' and the wine that is to be drunk in the kingdom of heaven cannot be the wine of the wrath of God. So that, although I cannot prove it learnedly, I know it is so.

"Now, there are others who go farther than I can go, but you will please let me go just as far as I can understand it, and if I cannot go any farther, don't find fault with me. I hold that the Bible permits total abstinence; and I would rather search the Bible for permission to give up a lawful gratification for the sake of my weaker-headed brother, who stumbles over my examples into sin, than to see how far I can follow my own propensities without committing sin, and bringing condemnation upon any one's soul."

Another gentleman who came to me for a long talk, said, "I have a conscientious objection to teetotalism, and it is this: our Saviour made wine at the Marriage at Cana, in Galilee."

"I know He did."

"He made it because they wanted it."

"So the Bible tells us."

"He made it of water."

"Yes."

"Then He honoured and sanctified wine by performing a miracle to make it. Therefore," said he, "I should be guilty of ingratitude, and should be reproaching my Master, if I denied its use as a beverage."

"Sir," said I, "I can understand how you should feel so; but is there nothing else you put by, which our Saviour has honoured?"

"No, I do not know that there is."

"Do you eat barley bread?"

"No," and then he began to laugh.

"And why not?"

"Because I don't like it."

"Very well sir," said I; "our Saviour sanctified barley bread just as much as He ever did wine. He fed five thousand people with barley loaves, manufactured by a miracle. You put away barley from the low motive of not liking it. I ask you to put away wine from the higher motive of bearing the infirmity of your weaker brother, and so fulfilling the law of Christ." I wish to say that man signed the pledge three days afterwards.—*John B. Gough.*

IN the Temple of Ten Thousand Ages in China, the idols are suffering from old age, and are about past service. Some have a hand broken off, some have lost a foot, and others are suffering from similar infirmities. In another temple there is a piece of ivory weighing eighteen pounds, which the priest exhibits as one of Buddha's teeth.

SOME persons have often expressed the opinion that the churches of the United States were not increasing in the ratio of the increase of population. A recent number of "The Christian Mirror," of Portland, Maine, overthrows this belief. The writer in that paper brings statistics to shew that while in 1790 there was in the country one church to some 1,800 people, in 1830 there was one church to every 1,150, and in 1870 one to every 532.