

word that he would put him to death, he replied,—“I would that he would; I shall only get to heaven the sooner.” When Luther’s friends would have dissuaded him from going to Worms, his answer was,—“I would go if there were as many devils there as there are tiles upon this house.” In these instances there was real independence—unwavering adherence to principle. It is well to try ourselves in this particular by such examples. We naturally incline to shrink from danger and loss, and so strong is this tendency, that unless on our guard, we shall find ourselves indulging it, at the expense of some higher obligation.

It is not an easy matter to maintain our position when we know it to be unpopular. It is not an easy thing bravely to avow our principles, when we are persuaded that such avowal will provoke opposition, if not persecution. Much easier is it to float along with the stream. How apt are we, when duty calls us in any particular direction, to inquire what people will think of us if we obey the call, and what effect such obedience will have upon our personal interests. There is by far too much of this. Many a conviction of right is there, which would not be smothered, but for fear of suffering in some form from its open advocacy. Many a needed but painful truth is withheld, which would not be but for fear of giving offence to some influential friend or hearer. But how, in such cases, can there be peace of conscience? And how can there be an expectation of acquittal on the day when the “fearful” shall be “without,” and only “the faithful unto death” shall receive “the crown of life?”

**AN HONOURABLE FIRM.**

Those persons who amass riches by the easy process of frequent failures in business will naturally see very little that is praiseworthy in the recent action of the Philadelphia dry goods house of Hood, Bonbright & Co. This house was forced to suspend payment twenty years ago. A committee of the creditors recommended a compromise of seventy-five cents on the dollar. Every creditor accepted the proposition, the money was paid, and the firm renewed its business. On Wednesday the firm sent out the following circular to those creditors or their representatives :

“811 MARKET STREET, PHILADELPHIA, Nov 16, 1881.—Kindly befriended by our creditors at a time when we were needing help, we in after years created a fund intended for their benefit. This we have now the pleasure to offer them. Covering in its equitable application more than the percentage abated in our settlement under the recommendation of their committee of creditors, the excess in each case will represent a *pro rata* apportionment of interest derived from said fund. In grateful remembrance, therefore, we enclose herewith our check for \$——. Trusting you will feel assured, alike of members no longer with us as of those now composing our firm, that this action is the accomplishment of our constantly cherished purpose, we are yours truly,

“HOOD, BONBRIGHT & Co.”

The total amount of this fund of honour is nearly \$225,000, to be divided between 150 persons. It is a fine thing to be able to record such a transaction in these days, when men are not always anxious to pay their just debts.—*Sun.*

**WHERE WERE YOU?**

It is so easy to find excuses when one wants to find them, and especially in religious matters, that the following pointed catechism on church-going will perhaps come home with force and interest to more than one reader, though it is to be hoped, if not presumed, that no one of them needs such a talking to.

Where were you last Sunday? “At home, not feeling very well.” Did you ever close up your store, and by way of explanation, stick up a notice. “Detained at home by headache?” and why not, pray?

“Visitors came in, and I could not leave them.” Ah! Would you continue in your service a young man who should offer you a like excuse for staying away from your store on Monday evening? And when you stand before the bar of God, and the Judge asks you why you did not go to His sanctuary more, will you look Him in the face and say, “O, we had company?”

“It looked like rain; indeed, it had begun to sprinkle.” Did it? Had it. Would the aspect have kept you away from market or store? Indeed, have

you not been known to go to a concert or dancing-party in the midst of what might have been the beginning of another deluge? Is it not time an umbrella was invented that would protect church members from the rain on Sunday?

“I went to hear the Rev. Dr. Boanerges.” And so the Athenians of St. Paul’s time are not dead yet, but there are some who spend their time in nothing else but to tell or hear of some new thing? Is this what the houses of God are for? Is this to make them “gates of heaven?”

“I had an engagement that prevented me from attending.” You had? And on God’s day you were immersed in business? Have you had advice that the fourth commandment has been repealed? Surely it is safer and more profitable to overcrowd Saturday?

Men act the fool nowhere as in the matters of religion. Here they expect to get everything for nothing. Unconscious of God’s presence, insensible to His love, with a positive disbelief in His society, they would think themselves terribly abused if informed that they will not be permitted to spend an eternity with Him. It is a fact, however. It is the outcome of a certain internal condition. It is not the reversal and converse of the life in the flesh.

**THE SHORE OF ETERNITY.**

Alone I to land upon that shore;  
To begin alone to live for evermore,  
To have no one to teach  
The manners or the speech  
Of that new life, or put us at our ease—  
O that we might die in pairs or companies!

Alone—the God we trust is on that shore,  
The Faithful One whom we have trusted more  
In trials and in woes,  
Than we have trusted those  
On whom we leaned most in our earthly strife,  
O we shall trust Him more in that new life!

So not alone we land upon that shore;  
’Twill be as though we had been there before,  
We shall meet more we know  
Than we can meet below,  
And find our rest like some returning Jove,  
And be at home at once with our Eternal Love!  
—Faber.

**IN THE WRONG PLACE.**

Wherever a Christian cannot carry a clear conscience and his Master’s smile he is in the *wrong* place. I do not care how strong the inducement to go there, or how attractive the bribe which the tempter offers, if conscience rebels—if conscience whispers a *doubt* as to the rightfulness of going—then stay away. If we err at all let it be on the safe side. But a Christian never does “err” when he obeys his conscience and honestly claims to please his Master. The real error and besetting commonly begin when we begin to hush the memories of conscience by saying, “O, I will just go for this once;” or, “Everybody else goes; why may not I?” or, “If I do go, it won’t be noticed.” These are the smooth excuses which the devil always has ready for a Christian professor when he is strongly tempted toward the ball room, or the sensual entertainment, or the convivial frolic of some kind. The place where he would not be expected is the very place where he ought not to be. Let the “lovers of pleasure more than the lovers of God” gather to the carouse, or to the play, or the wine feast; if they will; but Christ’s smiles never beam upon one of His followers in such places. The eye that looked upon Peter until Peter shrunk away to hide his bitter tears, often falls upon the inconsistent Christian who is spending an evening in bad company.

**SECRET PRAYER.**

President Edwards, in one of his discourses on prayer, gives the following solemn advice:

“I would exhort those who have entertained a hope of their being true converts, and yet, since their supposed conversion, have left off the duty of secret prayer, and do ordinarily allow themselves, in the omission of it, to throw away their hope;—if you have left off calling upon God, it is time for you to leave off hoping and flattering yourself with an imagination that you are the children of God. Probably it will be a very difficult thing for you to do this. It is hard for a man to let go a hope of heaven, on which he hath once allowed himself to lay hold, and which he hath retained for a considerable time. Those things in men which, if known to others, would be sufficient to convince others that they are hypocrites, will not convince themselves.”

**MISSIONARY NOTES.**

RECENTLY a whole family, consisting of nine persons, were baptised in the Free Church of Calcutta. The head of the family was brought to Christ through the influence of his wife, and she received her instruction through the Zenana missionary.

A THURSDAY despatch says: The Rev Messrs. Richards and Jourdan, sent on a mission by the American Board of Commissioners for Foreign Missions to Umzeila, a powerful chief in the country north of Delagoa Bay, has returned. Umzeila will permit the American Board to establish missions in his country.

WHEN the news of the massacre of twelve native missionaries in New Guinea arrived in the other islands of the Pacific, and request was made in the island of Tahiti that three men should be sent to supply the place of those who had fallen, all the students in the college volunteered for this good work, so that they had actually to cast lots who should be the three to go and engage in this great work.

TWELVE American missionary societies are working in China and seventeen European. The London takes the lead, and has 2,729 communicants. Next comes the Presbyterian Church of England with 2,321, then the Presbyterian (North) of the U.S. with 2,054, Methodist Episcopal (North) 1,684, Church of England with 1,473, Basle Society 1,246, American Baptist Missionary Union 1,001, China Island Mission 1,000, Rhenish Society 900, American Board 810, Reformed Dutch 713.

A PATHETIC complaint was made by a South American Indian. A missionary visited them, but he could not stay with them. When he bade them farewell they were very sorry, and when he told them he could not return to them unless his English friends sent him they said, “You should tell them they should send us another minister. Nobody tells us what we must do.” Alas! alas! how many poor neglected heathen may utter the same lament and say, “Nobody tells us what we must do!”

HINDOO women are fast emerging from the strict seclusion of their ancestors, for we now hear of a Ladies’ Elocution Society being established in Poona, where the first of a series of lectures will shortly be delivered in public by a lady elocutionist. Another sign of feminine advance, too, is the rapid increase of widow re-marriages, particularly in Bombay. Talking of weddings, by the way, there seems to be a perfect marriage epidemic in Poona, 400 happy couples having been united in one single week.

THERE are upward of 34,000,000 of women in Bengal, of whom perhaps one-seventh are among the secluded class and can only be treated by a foreign male physician through a native nurse. There is now open a wonderful field for women medical missionaries of the right stamp. Missionary societies can afford to send all for whom an adequate training can be procured, for the practice in the high-caste zenanas will, doubtless, prove lucrative. Says the *Times*: “It is highly creditable to missionary societies that they should have initiated this method of spreading Christianity.” The lady doctor, it adds, “will carry enlightened ideas into the darkness of Hindoo homes; and when the mass is once melted it will be ready to receive the impressions which our Christian missions seek to convey.”

REV. MR. GILL, of the London Missionary Society, gives an account of Tapairn-ariki, a Raratongan woman, who was stolen away by an English captain before the year 1823. She afterwards returned with Christian missionaries, introduced them to the rulers of that island, and was their defender as well as helper for many years. She was called affectionately by the people, “the mother of the word of God.” After her conversion she was of spotless character, and, being a woman of great energy, her words were often most effective. She was about eighty-five years of age at the time of her death. When the wish was expressed that her sons might be permitted to see her again, she said: “It is well with them, for they are serving Christ. Do not detain me by your prayers and kind wishes. Let me go quickly to the Saviour, whom I have loved so long.” Hundreds gathered about her grave, and paid their silent homage to the memory of one who was born in the midst of a debasing idolatry, having herself in early life partaken of human flesh, but who became a conspicuous illustration of the transforming power of the Gospel.