

great public interests. He is under obligations to his Master to give time and thought and influence and labor to the purifying of the politics and the elevation of the morals of his own town or city. This is one of his first and most imperative duties. If he shirks it, he is faithless to his high calling. If he is so absorbed in business that he never takes time to attend primary meetings, and leaves all the great concerns of municipal government in the hands of corrupt and incapable men, he is allowing his business to strangle his religion. If he is timid in his advocacy of law and order, and unwilling to assist in the suppression of Sunday rum-selling, or in the enforcement of the law against gamblers and prostitutes, for fear his trade may be injured, he shows very clearly that he has but a dim idea of what it means to be a Christian in business. The man who habitually puts his own pecuniary interests above the interests of the Kingdom of God in the community where he lives, and who is unwilling to take any serious pecuniary risks in promoting the Kingdom of God, is a pretty poor sort of a Christian.

It is evident, therefore, that the question with which we set out means a great deal more than it is generally taken to mean. To be a Christian in business is not only to refrain from falsehood and fraud and extortion, but also to seek first the Kingdom of God; to keep money-making always subordinate to character building, and the getting of gain to the service of righteousness.

Is it possible for a Christian of this higher and larger type to succeed in business? Most certainly it is. Such a man will not suddenly heap up an enormous fortune; and he who is in haste to accumulate a great fortune cannot afford to take Jesus Christ for his Master. But it is quite possible for a business man to be loyal in heart and life to Jesus Christ, to give his supreme love to the highest interests of his household, and his Church, and his neighbourhood, and his Master's Kingdom, to seek the things that are above more diligently than the things that are beneath, and still thrive in trade, and lay by enough to make him comfortable in his old age. Nay, I believe that the man who follows this manner of life is more sure of a modest competence than the man who lives by any lower rule. For I believe in God, the Power not ourselves that makes for righteousness. And I believe that he has so ordered the universe that the man who most truly honors him has the earnest promise of the life that now is. He will not debauch us with luxury as a reward for our fidelity to him, neither will he plunge us into penury; but we may trust him for peace and plenty.—*N. Y. Independent.*

## British & Foreign News.

### ENGLAND.

**MISSIONS TO SEAMEN.**—At the annual meeting of the Missions to Seamen Society, St. James's, the Archbishop of York in the chair, the twenty-eight yearly report was read by the Secretary, Commander W. Dawson, R. N. Great efforts have been made during the last twelve months to promote a proper observance of the Lord's Day on board passenger and trading ships. Much success has crowned these endeavours. Temperance work is making rapid headway among our blue jackets. Thousands of them are now pledged to abstinence from intoxicating drinks. In the higher domain of spiritual culture and Bible distribution, some progress is recorded. The chairman spoke warmly in support of the Society and its aims. The usual resolutions were adopted.

**THE OPIUM TRADE.**—At the annual meeting of the Society for the Suppression of the Opium Trade, the Lord Mayor, who presided, said it was now forty-one years since Lord Shaftesbury brought the opium question before the House of Commons. The Indian revenue from opium was now four times what it was then, and this was an instance of how much easier it was to do right in the first place, or to turn to the right as soon as possible. If the British public wanted the

opium trade suppressed they must be prepared to make a sacrifice, and put their hands in their pockets, as they did in connection with the abolition of West Indian Slavery. Rev. W. S. Swanson, a missionary of nearly a quarter of a century's experience at Amoy, protested against the inclination of the people who knew nothing about the matter to minimize the evils of opium-smoking. The Bishop of Gloucester and Bristol congratulated the meeting on the recent treaty between this country and Corea, securing to that kingdom a protection against the importation of opium. He was glad that the conscience of a nation was at length being aroused on the subject. Mr. Wm. Fowler, M.P., complained strongly of the administrative subsidy for the growth of opium in India, between which and a similar policy towards the manufacture of gin in this country he saw no difference. Cardinal Manning held that no time should be lost in deciding to utterly extinguish the traffic; and if the House of Commons took that step, he, for one, would promise to exercise all his Christian patience as to the how and the when, though his patience in this and the drink question was not much. Denouncing the traffic as a violation of the comity of nations and of Christian justice and charity, he reminded his hearers that this nation professed to teach Christianity and civilization to China. "Heaven help us," he exclaimed, "for such hypocrisy!" There is such a thing, he went on to say, as retribution in international affairs, and in the corruption of youth in British Burmah by this vicious practice, political troubles for us in India might be hatching.

**C. E. T. S. WOMEN'S UNION.**—The first public annual meeting of this organization was celebrated by a conference and a gathering at Exeter Hall. At the former the Bishop of Rochester presided; in the course of an address he said that women had to a great measure the influencing of public opinion, for they had the training of the children during an important part of their lives. It was in vain that they pressed for Sunday closing, and the abolition of grocers' licenses, and the like, unless they created a public opinion that would support those measures when they obtained them. Papers followed by Miss Meresia Nevill, on "How the Women's Union may be Helped by the Upper Classes;" by Mrs. Carus-Wilson, on "The Work of the Women's Union among Servants;" by Mrs. Philip Papillon on "The Women's Union in Laundries, Factories, and Large Shops." In the discussion which followed, Miss Gough referred to the work amongst barmaids in London, and spoke of their peculiar temptations. She asked the ladies to speak kindly to this class. At the evening meeting Mr. C. E. Tritton said he hoped the Union might make a favorable impression on the public, and take its place beside the other older and larger societies doing so much for the Temperance cause. Addresses followed by Mrs. Ormiston Chant on "Drinking Facilities for Women and their remedy;" by Mr. Oliver Leeson, M.D., on "Alcohol and its Effects;" and by Mrs. Gregson, on "Woman's Work for God, and Home, and Native Land."

**CHURCH PAROCHIAL MISSIONS.**—At the annual meeting of this Society the Bishop of Rochester presided, and in the course of his address expressed his conviction that the labors of Messrs. Moody and Sankey in London were producing results of a satisfactory nature, and that nothing could be better than that they should be supplemented by the coming Advent and Lent Missions of the Parochial Society. He was hoping for great blessing on the approaching London Mission. Rev. Dr. Morgan, Vicar of Swansea, said he had tried every sort of means to benefit his parish, but nothing had succeeded until the Church Army came among them. By these means some of the worst people had been reached. He had himself conducted forty Missions, and although it necessitated temporary absences from his flock, he was quite sure they were the better for it when he returned. Rev. C. Keeling, of Manchester, said the whole face of his parish had been changed since the Church Army had been among them. They had now 200 converts, gathered mostly from the lowest class, some of them coming from streets out of which none had ever come before. These were now taking delight in Bible-reading, and coming to church on Sundays. Rev. W. Hay Aitken fully admitted that the novelty of Mission services had passed away, but reminded them that the need still existed. He thought there was an extraordinary "swing" in Mr. Moody's meetings. With what readiness the choir gave their services, and seemed to feel it as incumbent on them to be there as Mr. Moody himself. They had seen evidently that God was blessing hundreds of souls through the use of music. Mr. Moody once said to him, "I can't preach a bit if

they don't sing well." As to the coming Parochial Mission in London, he believed it would be a dead failure unless extraordinary efforts were put forth by the Church, and its responsibility realized. He would urge all Missioners to preach Christ as a Saviour from the power of sin. He had recently seen profound interest excited among boys at a school when the preacher dwelt on this topic. Rev. J. Lester said he could point to 200 men and women in the potteries, many of whom were formerly drunkards, prize-fighters, and wife-beaters, now coming to a Sunday-morning prayer-meeting at seven o'clock, and most of them remaining to the Communion.

**CHURCH OF ENGLAND PURITY SOCIETY.**—From the evident tokens of earnestness of purpose and depth of enthusiasm which characterized the first anniversary proceedings of the Church of England Purity Society last week, says a correspondent of the *Record*, we are amply justified in prophesying for that body a place amongst such organizations commensurate with the gigantic nature of the evil it seeks to combat. Many of its members met at Henry VII's Chapel, Westminster Abbey, at noon. Rev. A. Butler preached from the familiar words, "Thy kingdom come, thy will be done on earth, as it is in heaven." Looking at the facts around us he saw fruitful causes of impurity in the extreme poverty of the poor, which compelled them to herd together in rookeries in a way that was obviously incompatible with modesty; in the condition of the young men, who could not marry until they could afford to keep a wife in luxury; in the position of many others, away from home, amidst a thousand temptations, with enfeebled principles, and often without God. The movement by which the evil could be met must, he held, be a combined undertaking, for these were pre-eminently the days of scientific warfare. They wanted, therefore, workers and helpers of every kind, who might affect the laws of the land, together with public and medical opinion. Lastly, they needed a greater outpouring of Christ's spirit, and a more chivalrous bearing towards women. After an interval of an hour and a half, most of the congregation, with many additions, assembled at the National Society's rooms, in the Broad Sanctuary. Dr. Griffith read the First Annual Report, much of which was naturally taken up with a record of the proceedings connected with the Society's formation. Branches of the Society exist in Chichester, Liverpool, Manchester, and Rochester; whilst the White Cross Army of Durham has also incorporated itself with the wider organization. Mr. J. G. Hubbard, M.P., entered an earnest protest against the practice of asking virtue from women whilst tolerating vice in men. Canon McNeile bore testimony to the fact that working men gave a ready response to any appeal made to them in this matter. It was, he thought, with them that the strength of the movement must lie. Among the other speakers was Rev. H. W. Webb-Peploe, who entered an impassioned appeal against modern incentives to vice in the form of literature, art, and female attire.

**THE IRISH SOCIETY.**—The anniversary meeting was held in the drawing-room of Grove House, Regent's-park. The Earl of Shaftesbury occupied the chair. Rev. Thomas Keane (Secretary) read a letter from Miss Maria V. G. Havergal, expressing her regret at being unable to attend the meeting, and asking that a set of her sister's works might be accepted by the Chairman, their host, and each of the speakers. The Secretary summarized the Society's work. It was first and above all a Bible Society, seeking to place the Scriptures in the hands of the poorer Irish, and to teach them how to read with profit. It was thus also an educational agency. Lastly, he might describe it as a Peace Preservation Society, since during the recent troubles in Ireland not one of their many pupils had been brought up for sedition. Rev. N. Foster, in a telling speech, occasionally interrupted by a relapse into the Irish tongue, described his own experience of the Society's work. He had been a voluntary worker for the Society since 1855, and there was no district in which its work went on which he had not visited on foot. He had been for some years rector of a parish in West Kerry, away on the Atlantic seaboard. He had three churches, and an Irish-speaking population, most of whom knew no English. At first there was no Protestantism, because no knowledge of the Bible, and accordingly no intelligence, no decency, no high-minded motives. But now, from the work of this Society, Protestantism had there been given a local habitation and a name. He gave some striking instances of the way in which the friends of converts who were at the point of death, urged them to receive the priest. Their reply usually was, "I am not looking to any earthly priest, because I have the great High Priest to plead for me;" and then their

friends had oft allegiance to the Lord Shaftesbury Mission.

The Thirtieth Ragged Schools Infant Nursery, the "large" school again presented the annual much to be commending of the that it was no had often had the of the poor, the of employment, and set its slave forced the sick, their boys were hard for a livelihood society. It is im on the many bra It emphasizes the workers was spir success achieved departments of w George-yard wor the day schools, under the disadv dren having ofte school that they mind to learn I Sunday Schools, on Sunday after classes and miss Wednesday. Th classes for teach old clothing. Re taught carpenteri pleasant occupat forest" day-nurs for the amusemer for work among for giving instru room, and there Johnson intends trating Bible ob child is allowed to wear; children for a short time i at Shiry, provide by her, have alone teen days' rest e will be establish mothers' meetings ings are also held

MONTHLY TRA of Exeter Hall, I annual gathering read the report, tracts issued durir million; on every fluence and operat pamphlets had be upper and middle London, and 2,300 bridge and Oxford also been voted t Their tract on " clergy and Noncoi don, to many of th Germany. Mr. M kenzie, of Birmin About 35,000 evar in France among bers of the Corps I One eminent senat ceived from M. Le said he was mucl Everywhere he fou astonished at the r A poor woman, wh him, asking for a s Soon after she w done wonders for n a new pair of boots more was often do McAll had spoken in Paris received tainly thought the lished. Rev. H. to one of the tract the Doncaster rac conception of the r