

JUSTICE AND MERCY.

At the village of W— was the home of a man who was honest in his dealings, but he took no interest in religious things. His business was absorbing; and as the day of rest came he was disinclined for public service, preferring ease and quiet at home, and rather enjoying than otherwise his reputation as an unbeliever. In the midst of external prosperity and apparent health, a fatal disease suddenly appeared. One of his first movements was to send for the minister, "Now, Mr. F—, if you can help me, I will be glad, for I am uncertain as to the future; but I don't want to hear about Jesus Christ."

The faithful old servant of God quailed at first, but undertook the service upon the basis proposed. "Well," he said, "I will talk with you to-night upon the greatness of God." His watchful hearer agreed to it, and listened attentively while the minister spoke of the wonders of creation, the beauties of nature, the telescope and microscope. The sick man was profoundly interested throughout the interview, and urged the minister to come on the following evening. As the good man entered the chamber on the next evening, he said, "I will talk to you to-night about the goodness of God." His hearer listened attentively, and as the unnumbered mercies and blessings were made to pass before him, his mind was moved, and he exclaimed, "It is all true." And yet the name of Christ had not been alluded to.

At the next interview, the minister said, "We will talk to-night of the justice of God." The sick man in his arm-chair trembled with new and strange emotions as the awfulness of this attribute of Jehovah took possession of his mind; and as the skilful fisher drew the net tighter, his conviction of sin had become a power within him hitherto unknown. At the crisis, when the face of the hearer indicated the alarm of his soul, as his sins stood in awful array before him, the minister arose to take his leave, "You are not going now, Mr. F—, and leave me in this distress can't you give me some comfort?" "No," said the minister, kindly, "I cannot; you have yourself forbidden me doing so."

"What do you mean, sir?" said the distressed man.

"I mean that he whose name you will not hear, and whose love is so deep, is the

only one in heaven or in earth who can comfort and save you."

The veil dropped from the eyes of the blinded man, he listened eagerly to the way of salvation through a crucified Redeemer, joyfully accepted the terms of salvation, and lived for seven months, testifying continually of God's great mercy in saving the chief of sinners.—*Phil. Pres.*

PRAYING ALOUD.

It is not difficult, as every godly parent knows, to teach little children to pray aloud. They have no scruples about the matter. Why should the practice of audible prayer be discontinued as they advance in years? In this respect the converted heathen put us to shame. They are more ready to pray in the presence of others than many born in Christian homes, because they have been taught from the first hour of their conversion the privilege and duty of offering audible prayer. Is the spirit of the Lord straitened? Nay; but we ourselves are straitened by our langor and sluggishness in the Christian life and by our weak fear of men and our miserable self-consciousness which closes our lips and hinders the spiritual advancement of ourselves and others. It is not sufficient to say, Lord teach us how to pray; but we must strive to learn the way and walk gladly and constantly therein.—*Presbyterian Review.*

RELIGIOUS STATISTICS OF PRUSSIA.

The religious statistics of Prussia, taken in December, 1885; have been published.

According to these the Protestants number 18,243,587 persons, or 64.42 per cent. of the total population; the Catholics, 9,621,624, or 33.57 per cent., of these 1,437 being members of the Greek Orthodox Church; 83,020, or 0.3 per cent. belonging to other Christian denominations; 366,543, or 1.30 per cent. Jews; 155 confessing other religions, 3,529 making no statement of their religious views. Of the "other Christians" 4,711 are Brethren, 13,022 belong to the Apostolic Church, followers of Edward Irving, 22,728 Baptists, 13,948 Mennonites, 2,321 Methodists, Quakers, or Presbyterians, 1,372 members of the Established Church of England, 23,918 called themselves Dissenters, members of Free Churches, Christian Catholics, Mormons, etc.