

MORAVIAN CUSTOMS.

The Moravians have settled not only in Germany, but also in England, Switzerland and America. They hold nearly all the doctrines of Luther. Their largest settlement, Herrnhut, is in Saxony, and the Moravians in many parts of Germany bear the name of Herrnhuters. In each community there are two houses set apart—one for the unmarried men, called the "Brothers' House," and the other for all unmarried sisters or widows who wish to enter it. The Moravians cannot marry without the consent of the elders of their church, and in some cases the bridegroom has been chosen for the bride. They seldom marry outside of the community, and their engagements are nearly as solemn as the marriage. The weddings are very simple, the sister wearing but a black dress with a white lace handkerchief, and her pretty cap with its pale pink ribbon, which is changed afterward for a pale blue ribbon when the ceremony is finished. There are always two rings at a wedding in Germany, as there a married man always wears one which he receives from his bride in exchange for his. The Moravians wear no crape or mourning for their dead, and they speak of them as blessed, and of the dying as "going home." They call the graveyard "God's acre," and they take the greatest care of the graves. But there also is the division as in the Church, for the men are buried on one side and the women on the other. The Moravians are all well educated, and the poorer brethren among them enjoy the privileges in their excellent schools as do the richer brethren. Life among the United Brethren is simple and unartificial, love to God and man being their first principle, and many who have lived among them bear in their hearts a loving memory of their goodness and of the pretty little village of Neudietendorf.

SUNDAY IN AMERICA.

Sunday has had more value in this country than merely as a day of rest. It has been a power in forming American character. It has called a pause to men in whatever pursuit. It has kept before men always the knowledge of a great authority regulating their affairs. Those who were brought up under the strict law of what is called the Puritan Sunday sometimes look back from early manhood with intense dislike to its iron restraints imposed

on the jubilant spirits of their youth. But as they grow older and more thoughtful they recognize at least the priceless discipline of the day, its effect on the formation of mind, its lessons which hurt so much in entering that they are never to be forgotten. No wandering life prevails to lead them away from the effects of those days; nor are there among the sons of men in this world of labour and pain any who look back with such intense yearning for the home rest as those men who out from the anxieties and agonies and sins of mature life, howsoever gilded its surroundings, send longings of heart to the old fireside, where the Bible was the only Sunday book and the *Pilgrim's Progress* was almost the only week-day fiction.

Scorn it, as may those who never knew what it was, the Puritan Sunday made men, thinking men, strong men, who in the world looked always to something beyond the approval of their fellows, felt always that there was somewhere some one who knew what they were in their hearts. It made a large part of what is worthy in our institutions and our men, in New England and New York in Virginia and the Carolinas, and throughout the growing Union.—*New Princeton Review*.

COMMERCIAL VALUE OF MISSIONS.

Take the following figures, vouched for by competent authority:

The commerce of the United States with the Sandwich Islands alone in 1870 was \$4,406,426, while in the same year the whole amount expended in foreign missions by all denominations in this country was \$1,633,801. "The cost of the Sandwich Island missions," says Dr. Anderson, "up to 1869—that is, for fifty years, and during the whole period of its dependence on the Board—was \$1,220,000. The profits of our trade with the Sandwich Islands for 1871 was \$660,964—more than half of all that was expended on the mission during fifty years."—*Dr. Haygood's Plea for Missions*.

I am convinced that there is no influence to-day that is operating with greater rapidity to saturate the Sunday air with secularism and wipe out the distinctions that have hitherto obtained between the one day and the six days that our Sunday morning newspapers.—*Dr. Parkhurst*.