

kind of spelling-book, dictionary, and grammar." He kept a diary, and wrote a history of his past life. They show a bright mind and a loving heart, and are full of penitence for sin and joy in Christ. In 1815 he was received to the church in Torrington. He asked beforehand that he might speak a few words to the people at the time of his admission. Mr. Mills, the pastor, readily said yes, but forgot it when the time came. At night Obookiah, who was now called Henry, came to Mr. Mills with a broken heart, and said: "You no let me speak, sir; I sorry." Mr. Mills was much affected, and asked: "What did you wish to say, Henry?" "I want to ask the people, what they all waiting for, they live in gospel land hear all about salvation; God ready; Christ ready; all ready—why they don't come and follow Christ."

In 1816 a school was started in Cornwall, Conn., for the education of heathen youth who had come to this country. It was thought from Obookiah's case that they might be there trained to become helpers in the Foreign Missionary work. The experiment was tried under the care of the American Board. Some of the pupils were Chinese, some Greeks; there were many Indians and several Sandwich Islanders. Obookiah went with a friend on a tour through Massachusetts to collect funds for the maintenance of the school. He was now about twenty-three years old. All the old dull look had gone from his bright, intelligent face. He was nearly six feet in height, and his manners were animated and graceful. He was a living answer to the great objection made in those days to Foreign Missions. Here, before the eyes of everybody, was an ignorant heathen transformed into a wise, loving and faithful Christian. It seemed as if he were to be the best of missionaries to his race. But he was to help them only through others, whose interest he aroused in their needs. In February of 1819 he was taken sick of a fever and after several weeks of suffering, he died. The lady who had charge of him said it was one of the best and happiest times of her life. Obookiah was patient, and even joyful. After a suffering night, the lady said: "You are glad of the morning after a dark, distressing night." "Oh," he replied, "some light in the night, some light of God." Once his eyes seemed fixed as if on a delightful object, and when questioned about it, he said: "Oh, I can't tell you all; it is Jesus Christ." As he grew worse, it was hard to give up the hope of preaching Jesus in Hawaii. "But God will do right," he said, bursting into a flood of tears. "It is no matter where we die. Let God do as he pleases." At the last he bade his friends farewell, and with a heavenly smile, such as those who watched him had never seen before, he fell asleep in Jesus.

The Cornwall school was kept up only till 1826. It proved wiser to train teachers from among the heathen in their own lands. But the life of Obookiah and of the school were not in vain. They were the immediate occasion of the wonderful mission to the Sandwich Islands which was begun in 1820, and was closed in 1863, because it had become a Christian land.—*Miss Herald.*

A BRAHMIN'S TESTIMONY.

Rev. Dr. Chamberlain, of the Arcot Mission in India, gives the following incident:—

At the close of one of his Bible lectures, a Brahmin, one of the most cultured in the place (not a convert), arose and asked permission to say a few words. In a neat address he urged upon his fellow-citizens the importance of availing themselves of the advantages offered for their intellectual and moral advancement, and in conclusion gave the following remarkable testimony to the Christian Scriptures:—

Behold the mango tree on yonder roadside. Its fruit is approaching ripeness. Bears it that fruit for itself or its own profit? From the moment the first ripe fruits turn their yellow sides toward the morning sun until the last mango is pelted off it is assailed with showers of sticks and stoned from boys and men, and every passer-by, until it stands bereft of leaves, with branches knocked off, bleeding from many a broken twig, and piles of stones underneath, and the clubs and sticks lodged in its boughs, are the only trophies of its joyous crop of fruit. Is it discouraged? Does it cease to bear fruit? Does it say, if I am barren, no one will pelt me, and I shall live in peace? Not at all. The next season, the budding leaves, the beautiful flowers,

the tender fruit again appear. Again it is pelted and broken, and wounded, but goes on bearing, and children's children pelt its branches and enjoy its fruit.

That is a type of these missionaries. I have watched them well, and have seen what they are. What do they come to this country for? What tempts them to leave their parents, friends, and country, and come to this, to them an unhealthy climate? Is it for gain or for profit that they come? Some of our country clerks in government offices receive more salary than they. Is it for the sake of an easy life? See how they work, and then tell me. No; they seek, like the mango tree, to bear fruit for the benefit of others, and this, too, though treated with contumely and abuse from those they are benefiting.

Now, what makes them do all this for us? It is their Bible! I have looked into it a good deal at one time and another, in the different languages I chance to know. It is just the same in all languages. The Bible! there is nothing to compare with it in all our sacred books for goodness and purity, holiness and love, and for motives of action.

Where did the English-speaking people get all their intelligence, and energy, and cleverness, and power? It is their Bible that gives it to them. And now they bring it to us and say, "This is what raised us. Take it, and raise yourselves!" They do not force it upon us, as the Mohammedans did their Koran, but they bring it in love and translate it into our languages, and lay it before us and say, "Look at it, read it, examine it, and see if it is not good."

Of one thing I am convinced—do what we will, oppose it as we may—it is the Christian's Bible that will, sooner or later, work the regeneration of this land.

Marvellous has been the effect of Christianity in the moral moulding and leavening of Europe. I am not a Christian. I do not accept the cardinal tenets of Christianity as they concern man in the next world; but I accept Christian ethics in their entirety. I have the highest admiration for them.—*Word and Work.*

HOW TO MAKE A CHURCH HOME.

(From Paper by Susan Cheurey, in Christian Union.)

"Such ideas about dress seem like devices of the adversary to keep people out of the churches," returned Ruth. "It refreshes me to see handsomely dressed people at church, and I always feel that I am the equal of any one in the house in that respect, because my plainer and less expensive clothing is adapted to me and my means."

"But after all, Ruth," said Olive, "when we have actually rigged ourselves to our own tolerable satisfaction, and really get to the house of worship with our bracelets on, you know we are utterly ignored. If by mistake we are put into a good pew, the occupants elevate their noses and draw away so that we are pretty careful not to get into that place again."

"I have heard girls talk like that," responded Ruth; "they are usually ill-bred persons, who express what they imagine must be the feeling of people with greater possession than their own. I have also heard others speak as if they were disappointed at not being made pets of immediately among the wealthiest people of a church where they have been a few times. So far as I know, the women of most wealth have also the most duties in home, society and church; and there is no one of them, nor of those possessed of more moderate means, who has not in all these departments so much to plan and execute that the common daily labor of a working girl is, compared with it, ease itself. A girl who will come trying to find a home among them according to the methods in operation can easily succeed; but unless she is willing to take a step or two herself, whether she goes or stays will probably be a matter of pure accident."

"But here's my case; who is to blame that I don't know anybody after a year's constant attendance?" enquired Olive.

"I don't know," said Ruth; "have you been a member of that church all the time?"

"No; I have never taken a letter from here yet," Olive replied.

"Have you been in the Sunday-school?"

"Yes, I have regularly attended a Bible class of a hundred or more members."

"Now let me tell you just how I do, Olive. When I go to a strange city I make it my business for the first few Sundays to go

around to the different churches of my denomination. I go to the regular service of each, and also visit each Sunday-school; for there is the only church work where I can assist. I select that place where I gain most from the sermons, and where, so far as I can see, I shall find people whom I can work with best. It is almost wholly a matter of personal taste. Then I at once present my letter from the last place where I have belonged. I join a Bible class, and tell the superintendent of the Sunday-school that I will try to be prepared on any Sunday as a substitute when one is needed to supply an absent teacher's place. With the work and acquaintance which always grow out of such a course, and my work of the week, I am as busy and as happy as I can be. Speaking of people's feeling "above us," my judgment and feelings have most frequently led me to churches with a large proportion of members who had wealth and culture, but the spirit you speak of has never extended itself to me. In a large church there are a great many whom I of course never meet, but so far as my associations extend they are always of the most agreeable and friendly nature."

"But I don't know what work I could do," said Olive; "I haven't the ability nor love for teaching that you have."

"I should suppose your musical talent might be most gratefully accepted in almost any Sunday-school. With all the musical practice there is nowadays it very rarely happens that one is found capable of playing a piano or cabinet organ so as to be of any help in the singing of the Sunday-school or the smaller meetings of the church. The work frequently falls heavily upon one, and a substitute would many times be invaluable."

"That's true," answered Olive; "I have been annoyed many times at the playing of nervous young substitutes, and have longed to take the instrument in hand myself."

"Why don't you tell the superintendent you will play when there is no one else?"

"I never thought of doing so, but I don't know why I should not."

"But, most important of all, why don't you take a letter from the home church here? You will probably be away from it most of the time."

WHAT NOT TO DO FOR SICK PEOPLE.

Don't make a fuss. Don't bustle, don't fidget, don't prognosticate. Don't hold consultations in or about the patient's room, recounting all your own and your neighbor's experiences in what you suppose to have been like cases. Don't meddle and advise and experiment. We all need a great deal more letting alone than we get, and when we are sick it is one of our prime needs. If mortuary lists were honestly tabulated we should find that more people have been bored to death than have died from neglect. The pest of the sick-room is the inevitable friend who drops in to "cheer up" the patient, the glistening eyes and flushed cheeks which such ministrations evoke being hailed as evidence of success by the well-meaning persecutor.

Don't tease the patient with questions about food or drink, but present the proper quantity at suitable intervals; and if one article is found to be disagreeable, quietly substitute another without remark. Don't think, because the patient declines nourishment, that it becomes less necessary to administer it. By quiet, firm, methodical persistence in presenting food at stated periods, objections will become feebler and cease, in self-defence. Solid food need not be insisted upon unless by special direction of the physician, but milk and beef-tea should never be omitted.

Don't shut out the pure air and sunshine. The physician will exercise his skill in vain if wholesome food, pure air and peace do not abet his efforts.—*Home Guardian.*

THE RELIGIOUS OBSERVANCE of Sunday is a main prop of the religious character of the country. From a moral, social, and physical point of view the observance of Sunday is a duty of absolute consequence. Believing in the authority of the Lord's day as a religious institution, I must as a matter of course desire the recognition of that authority by others. But over and above this, I have myself in the course of a laborious life signally experienced both its mental and its physical benefits. I can hardly overstate its value in this view, and for the interest of the workmen of this country alike in these and in other yet higher respects, there is

nothing I more anxiously desire than that they should more and more highly appreciate the Christian day of rest.—*Gladstone.*

Question Corner.—No. 3.

Answers to these questions should be sent in as soon as possible and addressed EDITOR NORTHERN MESSENGER. It is not necessary to write out the question, give merely the number of the question and the answer. In writing letters always give clearly the name of the place where you live and the initials of the province in which it is situated.

BIBLE QUESTIONS.

25. What is the meaning of the word Bible?
26. In what language was the Old Testament written?
27. Name the historical books of the Old Testament besides the Pentateuch.
28. Which are the poetical books of the Old Testament?
29. Which are the prophetic books of the Old Testament; and which are the greater and lesser prophets?
30. What is the Septuagint?
31. What Saxon king translated portions of the Old Testament, and was at work on the Psalms when he died?
32. What two rivers of the garden of Eden are mentioned but once in the Bible?
33. What river besides the Euphrates is mentioned in connection with God's covenant with Abraham?
34. Under the reign of what king was silver as plentiful as stones in Jerusalem?
35. What king while intoxicated was killed by his servant?
36. What king built Samaria, and after whom was the city named?

BIBLE ACROSTIC.

1. A city to which the angel of the Lord directed Philip when on his way to Jerusalem where he baptized the Ethiopian eunuch.
 2. A town on the west side of the Jordan where John baptized.
 3. The birthplace of the apostle Paul.
 4. A celebrated mountain on the border of Idumea where Aaron was buried.
 5. A mountain in Arabia where Moses was in communion with God forty days and forty nights, "and did neither eat bread nor drink water."
 6. A village in Palestine where our Lord on the evening of His resurrection made Himself known to two of His disciples in the breaking of bread.
 7. A mountain on which Solomon built the temple, and on which Abraham was directed to offer up his son for a burnt-offering.
 8. A mountain on which the ark containing Noah and his family rested after the flood.
 9. One of the summits of the mountains of Abarim which overlooked the whole length and breadth of the promised land, and where Moses died.
 10. A mountain where Joshua built an altar unto the Lord, and "wrote upon the stones a copy of the law of Moses in the presence of the children of Israel."
- These initials compose the name of a garden where our Redeemer spent that memorable night of sorrow on which He was betrayed.

ANSWERS TO BIBLE QUESTIONS IN NO. 1.

1. Joseph, Gen. xxxix. 5.
2. The Queen of Sheba, 1 Kings x. 1, 10.
3. An understanding heart to judge the people and to discern between good and bad, 1 Kings iii. 9.
4. Stephen, Acts vii. 58.
5. For his murderers, Acts vii. 60.
6. Christ prayed, "Father forgive them for they know not what they do, Luke xxiii. 34.
7. Absalom, 2 Sam. xviii. 18.
8. Jephthah, Judges vi. 30, 39.
9. David, 2 Sam. i. 17, 27.
10. 2 Sam. xxiii. 1, 7.
11. John the Baptist.
12. David, 2 Sam. xxiii. 1.

ANSWER TO BIBLE ACROSTIC.

- 1, Philippi. 2, Antioch. 3, Laodicean. 4, Egypt. 5, Sychar. 6, Tarsus. 7, Italy. 8, Nain. 9, Ephesus.—*Palestine.*

CORRECT ANSWERS RECEIVED.

To No. 1.—Alexandra Dickie, 12 ac; Cora May McIntire, 12 ac; Walter McClive, 12 ac; Kate Wismer, 12 ac; A. E. Pattison, 12 ac; Alma McCulloch, 12 ac; Herbert C. Swin, 12 ac; Herbert W. Hewitt, 11 ac; Anna M. Syreen, 11 ac; Leering Kenzie, 11 ac; Edward Phoenix, 11 ac; Frederick J. Priest, 11 ac; J. E. Bayne, 10 ac; Alice B. Sneath, 10 ac; Emma Gass, 10 ac; J. C. Dawson, 9 ac; Kate Mills, 9 ac; Samuel Mitchell, 5 ac.

To No. 24.—Maggie Sutherland, 12 ac; Maud and Edith Robinson, 12 ac; Edward Phoenix, 12 ac; William C. Wickham, 12 ac; R. M. Grindley, 11 ac.