

seek strength from heaven to stand fast and firm like an anvil under the blows. It is not best to remove a vessel from under a rain-spout when it is being filled. When our loving Father is dealing with us, let us strive to keep still until His wise and needful surgery is accomplished. Oh, that our restless and rebellious souls would learn that many a loss is really a gain, many a hindrance may become a help, many a humiliation may lift us nearer toward holiness, and many a cross may be transformed into a priceless crown. God often hedges us up in order to help us forward; He empties our house and home of treasures in order to fill our hearts out of His own gracious fullness. Certain we are of one thing, and that is, that the restless spirit must be left outside the gate when we get to heaven. If that be so, why carry it all the way thither?

Rest in the Lord and wait patiently for Him; fret not thyself in anywise to do evil. In quietness and to confidence shall be your strength. The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever. Commit thy way unto the Lord, trust also in Him and He shall bring it to pass. These are God's messages to the members of the Restless family; he that hath ears to hear, let him hear.—*Dr. Cuyler, in Evangelist.*

PALESTINE AND THE JEWS.

The attention of Europe and America has been drawn anew, by the persecution of the Jews in Russia, to plans for forming Jewish colonies in Palestine. Mr. Laurence Oliphant, formerly member for the Stirling Burghs, thinks that the funds raised for the relief of the Russian exiles can be wisely appropriated to aiding in their emigration to eastern Palestine. It is strange that a man so clear-sighted in many matters should indulge such an illusion. There is really no present prospect of a Jewish occupation of Palestine. Three things must be secured in order to ensure the success of such a colony as Mr. Oliphant wishes to see established; and not one of these has yet been secured. The permission of the Government, colonists, and a place to live in, are all "conspicuous by their absence." Dr. H. H. Jessup, of Beirut, Syria, in a well-informed paper which he contributes to the July number of the "Catholic Presbyterian," shows how fixed is the determination of the Turkish Government to prevent anything like organized colonization by non-Mohammedan communities in any part of Syria or Palestine. The Constantinople journals have stated plainly that the Sultan will not allow the germs of a Jewish kingdom to be planted in Palestine. Even were the Sultan willing, there are other insuperable obstacles. The existing population stand in the way. The Jewish model farm near Jaffa is financially a failure. The old and infirm, the pauperized wards of European Israelitish societies, may continue to settle in Jerusalem, to be fed out of the Rabbis' fund, and die in the city of David; but the time when the Jews will occupy the cities and towns and till the soil of Palestine seems as far distant now as at any period since the days of Julian the Apostate. None of the Jews at present in Palestine are farmers; and Dr. Jessup seems to incline to the notion that it is part of the Divine plan that they should thus keep aloof from the stable occupation of tilling the soil, in order that they may continue to be strangers and wanderers in every kingdom under heaven.—*Christian Leader.*

IS JESUS ON YOUR CROSS?

You may be bearing a heavy cross—a cross that bears you to the very earth with its weight and crucifixion—and yet receive no power of life from it, because Jesus is not on it.

There is an old legend that "when the Empress Helena went to the Holy Land in search of the true cross, excavations and great researches were made, and at last three crosses were discovered, but how were they to decide which was the true cross? They approached a dead body, and laid one cross after another upon it, and when the cross of Jesus touched the cold, lifeless form, it at once sprang up in new life and vigour."

We use this fable to illustrate a great spiritual truth. When the cross of Christ touches dead souls, they spring into new life. The presence of this new spiritual life is the test of the genuineness of our Christianity and our fidelity to the cross.

Jesus said: "If any man will be My disciple, let him

deny himself and take up his cross and follow Me." Surely the Master did not mean the rich crosses that glitter on high altars; and tower above lofty domes; or the beautiful crosses that crowd richly-furnished dwellings; or the crosses worn as ornaments, alike by the rich and poor. These bring no life from the dead. Too often they are meaningless symbols, that mock heaven and mislead men.

But there is a true cross with a Christ upon it, that brings life, joy, and gladness to dead souls. It is the cross of doing duty when it is hard to do it; of standing by the right even unto death, if need be; of following Jesus even though He leads through desert places and fiery furnaces. It is the cross of yielding heart, life and will to Him, and walking humbly and obediently in His commandments; toiling on patiently in the sphere of duty He assigns; meekly and patiently doing His will, and joyfully accepting trials because of love for Him.

Reader, is Jesus on your cross? Does it bring spiritual life to your soul? and are its fruits to be seen in your daily life?—*The Christian Woman.*

A CHEAP AND SHAMEFUL PLEA.

"We have enough heathen at home. Let us convert them first before we go to the heathen abroad." "That plea," says Phillips Brooks, "we all know, and I think it sounds more cheap and more shameful every year. What can be more shameful than to make the imperfection of our Christianity at home an excuse for our not doing work abroad? It is as shameless as it is shameful. It pleads for exemption and indulgence on the ground of its own neglect and sin. It is like the murderer of his father asking the judge to have pity on his orphanhood. Even the men who make such a plea feel, I think, how unheroic it is." As to the relative importance of Home and Foreign Mission work it is sufficient to say: "This ought ye have done, and not leave the other undone." All the world is the field of the Church, and the Master's imperative, urgent "Go ye!" is still thundering through the ages, rebuking the sloth and weakness of the disciples, and inciting the most heroic devotion and effort for the salvation of the world.—*Evangelical Messenger.*

NOBLE WORDS.

As the fire flies from the flint under an iron hammer, so many of the loftiest purposes and far-reaching plans have been struck from Christian hearts under the friction of noble words made by the indefinable force of personal power. Progress lies through the gateway of speech not less than through the cultivation of solitary thought. It is the heavenly-appointed agency for stirring up the gift within us, for interchanging our best sentiments, for disseminating truth, for reaching with transforming influence the springs of character and of action for proclaiming God. "Go home to thy friends," said our Saviour to the restored demoniac, "and tell them how great things the Lord hath done for thee, and hath had compassion on thee." To tell others about Himself, His grace, His willingness to save, His good tidings, is exactly what the Master wishes each of us to do, and in the doing of which He has promised great reward.—*Christian at Work.*

NOTHING teaches patience like a garden. You may go round and watch the opening bud from day to day; but it takes its own time, and you cannot urge it on faster than nature directs.

"I CANNOT decide," is the answer of many on whom the claims of Christ's service are urged. Ah! but you do decide whenever the subject is brought to your thought. To say, "I cannot to-day choose the service of Christ," is only another way of saying, "I can and will for to-day refuse the service of Christ." A choice is made one way, if not the other.—*S. S. Times.*

"SINCE I began," said Dr. Payson, when a student, "to beg God's blessing on my studies, I have done more in one week than in the whole year before." Luther, when most pressed with toils, said, "I have so much to do that I cannot get on without three hours a day of praying." General Havelock rose at four, if the hour for marching was six, rather than lose the precious privilege of communion with God before setting out. Sir Matthew Hale says, "If I omit praying and reading God's Word in the morning, nothing goes well all day."

MISSION NOTES.

THE Rev. George Brown, of New Britain, said in a recent missionary address in Australia, that when recently in Melbourne he had an interview with Mrs. Turner, the widow of the Rev. Nathaniel Turner, one of the early missionaries of Tonga, who was present at the reception of the first five Tongans into the Christian Church. Now there are no idols and no idolators in Tonga, but the entire population is professedly Christian.

THE Synod of the Reformed Presbyterian Church in the United States is enlarging its mission in Syria, from which it has good reports this year. At Latakiah and Suadea it has thirteen missionaries, against eleven in 1880; and 125 communicants, a gain of ten. Its schools have been increased from sixteen to twenty-three, with 586 pupils, an increase of seventy-nine. The contributions of the native members have advanced from 973 to 2,541 piastres. The value of a piastre is about three and a half cents.

THERE are several interesting items of news from the Turkish missions of the American Board. The Armenians are revising for use the Armenian Testament, under the seal and approval of the Patriarch, to the disgust of some of that faith at the idea of having a Protestant Bible. The American Education Society, which benevolent-minded persons in England have been ignorantly aiding, is said to be really an infidel organization, and doing incalculable harm to Armenian youth. The probabilities point to a reformed Armenian Church. The present organization cannot bear up against the inroads of infidelity.

A MISSIONARY in Japan writes to the "Christian Intelligencer" as follows: "Mr. Cook's visit to Japan and its results we must regard as very providential in several particulars. First, though he came very unexpectedly to us all, he could not have come more opportunely. It was in May, when all the schools were in session, giving the pupils in all the cities an opportunity to hear him, as also all the members of the missions. At Kobe, without previous arrangement, we found the members of the American Board of Missions, and all their native pastors and helpers, assembled in their annual meeting. The last day of their session was given to addresses on Japanese religion by natives and foreign brethren, and closed with an address by Mr. Cook, effectively rendered by an interpreter. A similar appositeness of time was seen, in Mr. Cook's arriving by the same vessel that brought from India Bennett, of obscene literature fame. He with Olcott and others had been vilifying Christianity in India, and doubtless would have attempted it here among the sceptical Japanese but for the presence and addresses of Mr. Cook. This is one of those adaptations of Providence that witness to God's superintendence in the world of mind as of matter, in allowing no invasion of disease without providing a preventative for it. Of his addresses—three in Yokohama, two in Tokio, one in Nagoya, two at Kobe, one at Osaka, and one at Kioto—the subject-matter was the religious needs of Japan and a reply to Materialism. His utterances on both these subjects were very strong. No preacher of the Gospel could have expressed himself more fully on the great distinctive doctrines of Christianity. The necessity of the miraculous in Revelation, and the doctrines of the New Birth, and the Atonement, were most powerfully enforced. The effects of Christianity, and persuasives to its hearty acceptance, were powerfully presented. His embrace of the Bible in his arms, and his recommendation to take its truths into the system of individual and national life, will not soon be forgotten. The heavy blows dealt to Materialism, to Spencer, Bain, and Huxley, will not be without effect. Numbers of the students of these authors heard these lectures in Tokio, Nagoya, Osaka, and Kioto, where all the principal English schools are established; and the results, we believe, will be very perceptible in the new turn philosophy will take in this empire. The effect on Christian students and preachers will be very decided, in making them not afraid of science and the true scientific method, clear thought, and loyalty to evidence."

THERE is no religion in making yourself miserable. God loves to make poor sinners happy. In the Old Testament He bids you delight yourself in the Lord, and promises the desires of your heart. In the New He says: "Rejoice in the Lord always."