

in Thee have I trusted; let me never be confounded. O, for the judgment seat of Christ!"

Again I stood in a brilliant room, full of luxuries. Three or four women were standing pensively talking with each other. Their apartment was bestrewn with jewelry, laces, silks, velvets, and every fanciful elegance of fashion; but they looked troubled.

"This seems to me really awful," said one with a suppressed sigh. "What troubles me is, I know so little about it."

"Yes," said another, "and it puts a stop to everything! Of what use will all these be to-morrow?"

There was a poor seamstress in the corner of the room who now spoke. "We shall be ever with the Lord," she said.

"I'm sure I don't know what that can mean," said the first speaker, with a kind of shudder, "it seems rather fearful."

"Well," said the other, "it seems so sudden—when one never dreamed of any such thing—to change all at once from this to that other life."

"It is enough to be with Him," said the poor woman. "O, I have so longed for it!"

"The great gulf," again said the angel.

Then again we stood on the steps of a church. A band of clergymen were together; Episcopalian, Methodist, Baptist, Presbyterian, Old School and New School, all stood hand in hand.

"It's no matter now about these old issues," they said. "He is coming; He will settle all. Ordinations and ordinances, sacraments and creeds, are the scaffolding of the edifices. They are the shadow; the substance is Christ." And hand in hand they turned their faces where the Christmas morning light began faintly glowing, and I heard them saying together, with one heart and one voice—

"Come, Lord Jesus; come quickly."

Nothing is easier than fault-finding; no talent, no self-denial, no brains, no character are required to set up in the grumbling business: but those who are moved by a genuine desire to do good have little time for murmuring or complaint.—*Robert West.*

Many a man put in the seed who never saw the harvest, just as many another brought home ripe sheaves on which he bestowed no labor save that of the sickle. The worker for Christ, therefore, is to work in faith, expecting the Divine hand to secure the result. He has abundant reason to believe that good is done of which he has no knowledge, and will have none until the great day.—*J. W. Chambers.*

THE RELIGIOUS CONDITION OF EUROPE.

Rev. James Johnston, in an address at Bolton, England, said that in Belgium, where the name of Protestant was practically unknown in 1837 the Evangelical societies had during the past fifty years produced twenty-six congregations with 7,000 worshippers. In France, the French Wesleyan mission had been established for seventy years, and with it were associated the names of the Gibson family, and *La Bonne Nouvelle*, the best religious journal in France. The M'All mission had now 120 *salles* in Paris and the principal cities. Probably the most influential organization was La Centrale, belonging to the Reformed Church. In Spain since 1868, 100 Protestant sanctuaries had been erected; and these had fifty-six pastors, thirty-five evangelists, and 9,000 worshippers. But Italy, of all the Continental lands, was probably the chief harvest field of Protestant missions; even the Pope himself had admitted in his recent allocution that Italy was rapidly becoming the weakest of the Roman Catholic kingdoms. Gloomy reports were sent by the representatives of various Evangelical societies from Austria and Hungary; Germany, honeycombed with rationalism and indifference, was exceedingly disappointing; and Russia was unhappily growing bitter in persecution of all who rejected the national form of worship. It was, however, cheering to learn that the Protestant societies of Europe were on the whole receiving increased support.

"The old Catholic movement still shows signs of vitality. Romanists are disposed to belittle it, and others think that it will not amount to much since the death of some of its noted advocates. But it still has an encouraging number of supporters with vigorous and persistent leaders. Its International Congress is to be held September 13-14, at Cologne. Its strength lies in Germany, Switzerland and Austria, and has a membership in these countries of 120,000. There are likewise, 7,000 old Catholics in Holland."

According to the extreme ritualist, one must fast before receiving the Sacrament of the Lord's Supper. Here is the rigid rule laid down for "priests" in a book entitled "The Cereemonial of the Altar." Remember, that the fast from midnight before communion is rigorous, and that a lozenge, or a sip of water, breaks it as effectually as the heaviest meal. The Church allows of no dispensation or exception, except in case of one in danger of death..