

## INDIA.

It is pathetic in these days of emptied missionary treasuries to read such a letter as the following, received by Secretary Clark, of the American Board, from a missionary in Bombay: "I have collected a band of superior young men as workers in this field. How can I suddenly dismiss them without great wrong to them? Again, if I see any of my schools now it will be at the expense of prestige, which, at this especial juncture, will be most unfortunate. Our work here is beginning to bud after these nine years of labour. The Church has been organized; two admitted from this place to the Church; a Brahman young man—a former pupil—has just come out for Christ, and the whole district is stirred up about it. To diminish our work now is to lose and throw away what will require years of labour, perhaps, to regain. My helpers here have come to the rescue of the work very nobly, and have assumed over 300 rupees of the reduction, so that the work here may not suffer. . . . If the school is cut down, it must be cut down from the top. If it is cut down from the top it dies. If it die what is to become of all our Christian labour in this community? If the children of Christian parents grow up ignorant and not grounded in Christianity they will be a curse to the community." The American Board is obliged to renege the current year twenty per cent.—*Sel.*

## GOOD MANNERS AT HOME.

The presence of good manners is nowhere more needed or more effective than in the household, and perhaps nowhere more rare. Whenever the familiarity exists, there is a tendency to loosen the check upon self-conduct which the presence of strangers involuntarily produces. Many persons who are kind and courteous in company, are rude and careless with those whom they love best. Emerson says: "Good manners are made up of petty sacrifices," and certainly nothing can more thoroughly secure the harmony and peace of the family circle than the habit of making small sacrifices, one for another. Children thus learn good manners in the best and most natural way, and habits thus acquired will never leave them. Courtesy and kindness will never lose their power or their charm, while all spurious imitations of them are to be despised.—*Ex.*

If the Christian course had been meant for a path of roses, would the life of the Author of Christianity have been a path strewn with thorns?—*H. Moore.*

## PRESBYTERIANISM IN THE UNITED STATES.

## THE PRESBYTERIAN CHURCH (North)

"30 Synods, 216 Presbyteries, 1,317 candidates for the ministry, 374 licentiates; 6,223 ministers, 24,475 elders, 7880 deacons; 7,076 churches, 806,796 communicants, 883,680 Sabbath school members. During the last year there were 274 licensures and 245 ordinations to the ministry. Ninety ministers were received from other denominations, (5 against thirty-two dismissed to others,) 208 new churches were organized, (sixty-seven dissolved; and seven received from other denominations (four dismissed,) 59,650 persons were added to the communion rolls on examination; 21,576 adults were baptized and 26,121 infants, and the moneys raised were \$14,062, 356."

## THE PRESBYTERIAN CHURCH (South.)

Presbyteries, 371 candidates, 66 licentiates, 1,186 ministers, 2,453 churches, 7,679 Elders, 5,868 deacons, addition on examination 11,024, total communicants 174,065, S. S. members 131,391, contributions \$1,817,335.

## THE CUMBERLAND PRESBYTERIAN CHURCH.

15 Synods, 121 Presbyteries, 1,639 ministers, 256 candidates, 286 licentiates, 2,844 churches, 10,529 elders, 3,974 deacons, 17,094 additions, 165,472 communicants, 92,947 S. S. members, and contributions \$705,503.

## CANDIDATING.

The Rev. D. D. Marsh, in preaching the semi-centennial sermon of his church in Unionville, Conn., had a few words to say in regard to "candidating" which deserve publicity. He said, after referring to the close of the former pastorate: "The church spent about a year in that old time dissipation called 'candidating,' a time of ecclesiastical match-making, full of gentle deceptions and pleasant vanities; a time when the congregation sees the glittering eye of criticism and the itching ear of curiosity in place of the teachable heart and single minded conscience; a time when the minister uses the gospel as a candlestick of genius, and comes to time and judgement like an ordinary race-horse before the grand stand of all the villagers; a time which is hard on the minister, and hard on the church and hard on religion, a time of all periods in the history of the church when the devil does smile. This I speak, not by revelation, but by permission.