

FIDELITY TO A GODLY ANCESTRY.

It is no dishonor to a young man to believe in the religion of his father. It shows no want of independence to be a Christian because one's father was a Christian. To believe as my father believed, to trust the faith which my mother sang to me, to cling to the Christian hopes which first bloomed at the fireside of my childhood's home, to rest in my inherited religion, and follow the example of my godly parents, is no unmanly thing. God forbid that I should glory in breaking loose from such sacred ties! Said a clergyman of my acquaintance, "I have been young, and now am old, and I have spent my life in the study of the religions of the world; but I have yet to find a stronger proof of the truth of the Scripture than I discovered forty years ago in the character and life of my father and mother." That pride of intellect which a young man sometimes feels, which makes him think that nothing in religious faith can be settled by the past, that he must therefore inquire *de novo*, as if no experience had taught his ancestry anything, is a very weak and narrow affection of the brain! No generation exists, in God's plan, for nothing. Every generation of Christian believers adds something to the reasonable faith of the world in Christ, as truly as every generation of astronomers furnishes data for the calculations of astronomers who follow them. I have no more reason for rejecting the Christian faith of my fathers because I have not investigated everything about it, than I have for going back to the Ptolemaic theory of the stars because I am not an expert in the Copernican astronomy.—*Austin Phelps D. D.*

Japanese Christians are now praying and working that their country may be wholly Christian by the year 1900. Many now living may witness what the Christians of Japan are now praying and labouring for. Only one language is spoken and to a great extent they are an educated and reading people. Hence difficulties in the way of evangelization of this country are less than many others.

The Mission of the Greek church at San Francisco receives annually \$35,000 from the treasury of the "Holy Synod" at St. Petersburg, Russia.

HOPE AGAINST HOPE.

The late well-known preacher, Professor Vinet, gave a powerful monition never to despair of a lost soul until the very last breath puts an end to all opportunity of striving with it and for it. He remarks: God alone can know whether such a soul is finally hardened. You do not know, battle, contend, cry concerning it—fight its fight, make its death struggle your own. Let it feel in its last agony that besides it there lives and strives a soul that believes, loves and lives. Let your love be to it a reflection and a revelation of the love of Christ. He may be present to it through you. Give it a foretaste, a shimmer, a gleam of the divine mercy. Hope against all hope; wrestle with God to the last moment. The sound of your prayers, the echo of Christ's words, should reverberate in the ears and in the dreams of the dying. You know not what may be going on in that soul's inner world, into which your eye cannot penetrate; nor how wonderfully eternity may depend on a moment, that soul's salvation on a whisper. So weary not: pray aloud with the dying, and pray low for him; unceasingly commend his soul to God; be a priest if you cannot reach him as a preacher; let this intercession be the beginning, middle and end of your ministry.

FATHER TAYLOR'S DEATH.

He was an aged saint of eighty-six years, the Rev. Mr. Taylor, familiarly termed "Father Taylor," the famous sailor-preacher of Boston, whose mind had so failed that he did not recognize even his own daughter. A witness says that very touching was the scene on the last night of his life. He called his daughter to his bedside as if she were his mother, saying, like a little child, "Mother, come here by my bed and hear me say my prayers before I go to sleep." She came near. He clasped his white, withered hands reverently, and whispered, "Now I lay me down to sleep," etc. "Amen." Then quietly fell asleep and woke in heaven.

In the United States there are 6,000,000 persons over ten years of age who can neither read nor write, and of these 2,000,000 are voters. This latter fact gives ignorance a vast leverage in controlling public affairs.