

now recalls their childhood, her children showed in their early years a taste for the occupations they have now chosen, though they lost it during the years of their school-life. Her regret now is that she did not treat more seriously and helpfully early dispositions as a preparation for their later success in life.—*Advance*.

“EURASIANS.”—A new word comes into use with every new need; and “Eurasian”—a compound of “Europe-Asia”—is now widely used to indicate the half-breeds of India. They possess more vigor and push, and other indications of their Anglo-Saxon blood, than the natives; and are likely in the near future to obtain a controlling power in the country. And it is now said that one great ambition of every native ruler is to obtain a European wife. So the “Eurasian” stock is likely to rise in the political market! The fact of the existence, and increase of this race, will have a great influence—and an influence only for good—upon all the questions bound up in the future of India.

PRESIDENT CARNOT, of the French Republic, assassinated by an Anarchist! So the telegraph told us. And a week after, namely on the first day of July, he was buried in great state in Paris. Casimir Perier is his successor. Anarchists are active in many countries. The life of the Italian Premier was lately attempted. In the United States, it is this class among the workmen—and nearly all foreigners—who dominate the Labor Unions, and paralyze railroads and transportation, mining and other operations. If they asserted that their objects were “political,” they would at once be proceeded against as seditious persons. Is it any better that they call their object “industrial” and “social?” The workman of honorable instincts and character will find it necessary to cut adrift from and entirely disown the anarchist.

A RIGHT WAY OF PUTTING IT.—It is better to want to be on the Lord's side than to want the Lord to be on our side. Philosophically, both may seem to come to the same thing in the end. But therein lies just the difference between that which is philosophical and that which is spiritual. It makes a difference what spirit a man begins with, or what attitude he starts from. The man who wants to be on

the Lord's side has an ideal above himself, above his own strength, his conception, his motive. The man who wants the Lord to be on his side, has himself and his energies as his moving ideal. One expects the Lord to follow his lead, the other expects to follow the Lord's lead. Both may seem to perform the same act, or attain the same outward result. But one man grows in self-esteem, the other grows in self-consecration.—*S. S. Times*.

A USEFUL LINK.—Perhaps, too, we have not sufficiently considered that, more than any others, ministers are the visible link between the purely literary class and the people at large. Dr. Francis Patton, of Princeton, claims that taking one hundred lawyers, one hundred doctors, and one hundred ministers, the intellectual level of the ministers will be several degrees higher than that of the others. Certainly the ministry has done more literary work than any other of the learned professions. It is worth our while to reflect that the man who in the morning will be keeping company with Chrysostom and with Calvin, with Jeremy Taylor and Robert South, with Frederick W. Robertson and Alexander MacLaren, may in the afternoon be seated at the bedside of a dying pauper and in the evening singing hymns with a handful of people escaped for a brief hour from the hard grind of daily toil.—*Homiletic Review*.

IS IT IN VAIN?—To the worldly disciple the mission field is simply a necropolis, one vast sepulchre of blighted lives and buried hopes. The dust of nearly a thousand missionary martyrs enriches the soil of India alone. Hundreds have died on Africa's pestilential coast in process of acclimation. In the South Seas hundreds of saintly souls have given their bodies to be burned in cannibal ovens. “To what purpose is this waste?”

Vainly does the selfishness that clutches the bag of temporal advantage wait for an answer. John may read the mystery where Judas cannot. The disciple who is not too far below the level of his Master finds enough explanation in his Master's example of uncompensated love and sacrifice. He remembers that it was One who at thirty-three laid down His life a sacrifice, who said, “Go ye into all the world and preach the Gospel to every creature.” These are what the Iron Duke called our “marching orders”; and if