

of humanity to sustain it when the body is weary, and the poor, weak arms just ready to let fall the burden. When trial, discouragement, and disaster all combine to render the life-path dreary, then the blessed faith in Christ alone can hold those unpleasant influences in check and still the troubled waters. With the "abiding Comforter" in the soul, it is as easy to smile and appear cheerful in adverse circumstances as for the worldling to be happy in the hours of peace and prosperity.

It is our every day life that builds up our Christian character. If we overcome the daily annoyances of life we grow strong and heroic, and it soon becomes a pleasant task to do, bear, and suffer. The service of Christ is one that grows lighter and more pleasant as the years go by. It never galls or inflicts needless wounds upon those who are engaged in it.

It is our daily life that exerts a lasting influence over the world. It is this that tests the value of religion, and proves to others that it is pure gold, and not a mere profession. It weighs and measures the golden treasure in a way which proves its great worth, and the sceptic himself stands confounded and silenced.—*Selected.*

HE GIVETH HIS BELOVED SLEEP.

He sees when their footsteps falter, when their hearts grow weak and faint,
He marks when their strength is failing, and listens to each complaint;
He bids them rest for a season, for the pathway has grown too steep;
And folded in fair green pastures, "He giveth His loved ones sleep."

Like weary and worn-out travellers, that sigh for daylight's close,
He knows that they oft are longing for home and its sweet repose;
So He calls them in from their labors ere the shadows around them creep,
And silently watching over them, "He giveth His loved ones sleep."

He giveth it, oh! so gently; as a mother will hush to rest
The babe that she softly pillows so tenderly on her breast;
Forgotten are now the trials and sorrows that made them weep,
For with many a soothing promise "He giveth His loved ones sleep."

He giveth it! Friends the dearest can never this boon bestow;
But He touches the drooping eyelids, and placid the features grow;
Their foes may gather around them, and storms may around them sweep,
But, guarding them safe from danger, "He giveth His loved ones sleep."

Weep not that their toils are over, weep not that their race is run;
God grant that we may rest as calmly when our work, like theirs, is done;
Till then we would yield with gladness our treasures to Him to keep,
And rejoice in the sweet assurance, "He giveth His loved ones sleep."

FOREIGN MISSIONS.

The *Rangoon Church News* gives a picture of the medical work of Bishop Strachan in his diocese of Burma:—

'Early in June we inspected the Medical Mission promoted by our Bishop at Pazundang. In a teahouse in the heart of this busy Rangoon suburb of rice-mills, creeks, and swamps, where resides the European S.P.G. Missionary, the ground-floor has been fitted up as a dispensary, and adjoining it is a consulting-room of bamboo mats. The Bishop now took his seat in this room, and for two hours a stream of suffering humanity filed in at one door and out at another. Each patient, if registered, presented a ticket with particulars of case, headed with the text, "So God loved the world," &c. The Bishop is constantly up to his eyes in work. Some of the cases are beyond measure grievous, and yet, like all things human, the scene has also its humorous side. An old man with one eye out, and a cataract growing over the other, thinks the

Bishop can give him a new pair. A dyspeptic *syce* of the vegetarian caste seriously tells us that the bit of twine tied around his wrist has proved an effectual charm for checking the devil who was wont to annoy him by jumping on his breast during sleep: a tonic is prescribed, and the horse-keeper goes away apparently grateful and happy. A well-dressed and prosperous-looking Burman, evidently one of those who are always thinking themselves ill, is easily disposed of with a cough mixture. A young widow, who comes for the first time perhaps, betraying an excess of timidity, is quickly reassured as the Bishop accosts her in her native tongue, Tamil. A falling piece of timber in one of the mill yards has badly bruised the leg of a poor *bleestie*, who finds a place of succour here. Many cases are still waiting as the Bishop rises to go, but as he cannot stay longer they are left to his assistant—an intelligent-looking and well-mannered young Tamil, who serves the Mission as dresser. On the morning of our visit we saw entered in the Register case No. 4476—the number of patients from August 1884, when the mission was begun, two years ago. When it is considered that each patient may have as many as three or four consultations, our readers may form a fair idea of what amount of work the Bishop has to get through during his morning visits, which we learn, take place three or four times a week when he is in Rangoon. There is no other medical provision in Pazundang, the place is swampy and unhealthy, and the people are mostly poor. Surely great blessings must rest on Bishop Strachan's noble and self-sacrificing work. No money, or contribution of any kind, is asked from the thousands who receive medical health, even the medicines being given to them.'

JAPAN AND CHRISTIAN PROSPECTS.

The two Bishops from England and the United States memorialised the late General Convention at Chicago. They said:—"It is scarcely more than thirty years since this country, with its population of nearly forty million souls, was sealed to all intercourse with the West except through a single Dutch trading company. During the interval it has adopted with startling rapidity our civilisation and customs, assimilating very much of our most advanced learning and knowledge, and itself being admitted to a recognised position among the nations of the world. The result has been a great displacement of the Japanese people from the faith in the religious systems which for a thousands years had held undisputed sway among them. Though Shintoism and Buddhism are still nominally the religion of the great mass of the people, they have ceased to have any beyond a speculative interest for the educated, and have lost much of their hold even on the lower classes. State recognition has recently been withdrawn from both systems.

'Meanwhile, alike the treatment and popular estimate of Christianity have no less completely changed. Instead of being prescribed by public edict, it shares in the impartial toleration which is now shown by the Japanese government of all religious faiths. Instead of being regarded with feelings of mingled contempt and hatred, it is now generally looked upon with interest and respect. Among the upper classes this is in part due to the belief that it is an essential element in the higher form of Western civilisation, which they have adopted as their model. But a more spiritual motive often prevails. The work of the last two years more especially seems to have left upon the minds of many experienced missionaries the impression of a widespread desire to know the truth.

'Such a crisis in a nation's history seems to call for a combination in the Church Missions of men of various gifts and powers. We desire to call attention to three lines of work of special importance at the present time.

'A wide field is open to those who, taking advantage of the new spirit of respectful inquiry, would give themselves to public preaching and lecturing alike in the towns and country—a work with which might often be combined the preparation of books fitted to commend the faith to the Japanese mind.

'The new system of education in operation throughout the Japanese empire affords an unprecedented opportunity. Alike in government and private schools, instruction in English is now eagerly sought from those to whom it is their native tongue. A fair salary is assigned in return for a few hours' teaching on five days in the week. The teachers in the private schools have the consent of those who engage them to bring to bear on the pupils alike in and out of school hours every moral and spiritual influence. Such missionaries, if attached to the staff of a Society, would, in some cases, need to make but little demand upon its funds. Experience has shown that large results may be expected from such work. In the capital and other large cities instruction in English is now desired scarcely less by women than by men. Ready access is afforded to English-speaking ladies.

'Colleges have been established for the education of clergy and teachers, as well as Christian schools for boys and girls. A beginning has also been made in training Japanese Christian women to act, after the model of Apostolic days, as evangelists among the many millions of their sisters. All such training institutions are at present carried on chiefly by foreign missionaries; but the increase in the number of baptisms has been larger during the past year than during any year preceding since the foundation of the Mission, and such growth can only be healthful if the newly baptized can at once be placed under well-instructed pastors and teachers of their own nationality and tongue. We have at present at work in connexion with our Communion only twenty-one clergy, six laymen, and eight missionary ladies. So small a staff is insufficient even for the work in hand, and without its increase extension is impossible. In a special sense to the people of these islands now is the day of salvation. Their old religions are indeed disappearing, but manifold superstitions and infidelities wait to occupy the ground, if it is not claimed by the faith of Christ. On the other hand, the opinion held by many does not seem unfounded that, when the people of these islands themselves have been gathered into the fold, missionaries sent forth by themselves might exercise as large an influence on the neighbouring continent as was exercised by missionaries from Great Britain in the early Middle Ages on the nations of North Europe.'

—"The poor have the gospel preached to them." Yes, Lord, Thou wert not ashamed to minister to them; but how many of Thy disciples leave them in their poverty and ignorance, without the strength and joy of the gospel!

THOUGHTS FOR LENT.

Let us, by some self-sacrifice, give at least a portion of our time and means for the Church, as we humbly profess to follow in the footsteps of Him who loved the Church, and gave Himself for it. Do not let these weeks of prayer pass without resolution and effort, laying hold of the means of grace, for a higher and nobler life; that we may be citizens worthy of our country, Christians worthy of the Church, sons and daughters worthy of a Father's love. The light of Easter joys will always reflect its most resplendent rays from a well-spent Lent.—*Rev. O. E. Ostensen, rector of St. Stephen's church, Longmont, Colorado.*

Lent must be a reality. By this we mean that with each one of us it must do something of spiritual gain, and in our own private hours to be kept with secret communings with God and solemn heart-searchings. The services of the House of God are not to be taken as a substitute for this personal, hidden use of Lent, but rather are to be helps and stimulants to devotion, supplying guidance and divine strength that that may be more easily performed.—*Rev. A. U. Stanley, rector of the church of the Reconciliation, Webster, Mass.*

Children

A CASE

Up among two children early. So the "I will give you morning you breakfast."

It was queer the sticks out took the sle mouths, the limbs, so that to go to sleep would give on the middle of were wide a fairly begun.

In this way earned six ce rattling her pocket, but E nice pocket in his money in drawer.

"To-morro Buzz Saturda bed. "I don a cent for ge morning."

"Oh, I that will be s then."

"But I do right to earn on Sunday,"

"This is n earning mor Ruby; "this we have got t mean to have will be seven and Ruby too pocket and p table.

"Getting Sunday woul cent," said B going to do Sunday. "O way to do."

"Well, I t a cent if you us ask mothe

The childr their mother.

"Why do take a cent asked.

"Cause I more if I do, paid for getti on Sunday mornings, an it just the sa

"Now, Bu is not right?

"Cause g —it is not w it is for us, a is, and I don on Sunday—

"But, if y you will not Ruby has.

counting th more than y

"No, I sh like to hear l way. Ruby But I shall r day."

"And I sh day—just as it to me," sa

The moth decide for th