

HOW ROME LOSES IN AMERICA.

Dr. Charles S. Pomeroy, of Cleveland, answering the query: "Is Romanism overwhelming us in the United States?" sets forth some remarkable and exceedingly satisfactory statistics. He shows that the Romish ecclesiastics have secured a great amount of wealth; 200 million of dollars would not cover the property now under the exclusive control of the American priests. But the increase in the membership of the Romish Church has by no means corresponded with this accumulation of wealth. Through the vast proportion of the immigration has been Roman Catholic, so that this element, with its descendants, may include nearly half the entire population, the latest statistics give less than seven millions of Roman Catholics, including men, women, and children. If they had merely held their own they would have numbered twenty-two millions to-day instead of less than seven. From 1850 to 1880 Romish priests increased 5,100; but meanwhile Presbyterian ordained ministers increased 4,276, Baptists 11,428, and Methodists 15,430, to say nothing of the large growth in the other denominations. The aggregate increase was 44,315 evangelical ministers to match about 5,000 priests.—*Scl.*

A MOTHER'S WORK.

"My children brought their contributions to the missionary cause," we heard a mother say one day at a woman's conference; "but it dawned upon my mind that they did not bring their interest, their hearts. How was I to awaken the interest of my boys and girls in this far-away work that I considered of such vital importance? I resolved to have a missionary evening once a week; the time set apart is now tea-time on Sabbaths, when we make a family collection for missions. All through the week my eyes are open for an anecdote or bit of news bearing on the subject; these I mark or cut out. By Sabbath I manage to have quite a store of missionary reading, and the children have grown to expect and enjoy it. Now they know our missionaries names, and eagerly follow their work. All this means trouble, but the children say to themselves: 'Since mother has taken all this trouble, this matter must be worth thinking about, and we will begin to look into it.'"

QUITE TRUE.

When Chrysostom was brought up before the emperor, the potentate thought to frighten him into obedience to him, and said, "I'll banish you."

"No you can't," said Chrysostom, "for you can't banish me from Christ."

"Then I'll take your life," cried the irate monarch.

"You can't," was still the response, "for in Christ I live and have my being."

"Then I'll confiscate your wealth."

"You can't," was still the response, "for in Christ I have all my riches."

"At least," the tyrant said, "I shall cause you to lose all your friends, and you will be virtually an outcast."

"But you can not," Chrysostom exultantly replied, "for I have a Friend that sticketh closer than a brother." Is it not sweet when to our own souls, as he was to his servant Chrysostom, Christ is all in all?—*Railway Signal.*

ABLE AND WILLING.

Mr. M—— lately related a conversation with an inquirer who had been led up in spirit to Mount Calvary, and whom he asked to look up into the face of the great Sufferer as He hung between the thieves, and say to Him, "O Christ, thou canst not save me."

The man replied, "I dare not say that."

Then said Mr. M——, "Look up into His face and say, 'O Christ, thou wilt not save me.'"

"No," said the man, "I dare not say that."

"What will you say then?"

The poor man saw the truth at once. He believed that Christ was both able and willing to save him there and then, and went on his way rejoicing.—*Crumbs.*

"Do you see," said Dr. Arnold to an assistant teacher, "those two boys walking together? I never saw them together before. You should make a special point of observing the company they keep; nothing so tells the changes in a boy's character."

At all events, James, you will find that though there are many dirty roads in life, if you use your judgment you may always be able to find a clean crossing.—*Father of James Nasmyth to his son.*