### OHINA MISSIONS.

When for weeks the husbandman longs in vain for a drop of rain to descend from the skies to moisten the soil of his dried up she skies to moisten the son of his dried up fields, and after patiently waiting, a cloud rises from boneath the horizon, promising the longed for blessing from heaven, his heart rejoices; he is illed with new hopes to see a harvest spring up, and new encouragement makes him forget his past anxicloud disappears as it came, without yielding to his desire. What can had not renew his hope, patient, waiting until sconer or are such may be the case?

Now the same may be sald concerning the work of Missions. Those engaged in it experience somewhat similar changes. There are tirass when you would think that all your tabor is in vain and useless; your hopes, instead of being realized, end in disappointment; one naturally feels discourappointment; one naturally less discouraged in consequence, until, and sometimes where you least expected it, you find that your labor has after all not been in vaiu.

As has been often the case before in other

Mission fields, after years of waiting, to see the fruit of one's labor so now, are our brave Missionaries in China occasion-

ally cheered by the like results. Chins, the field now under notice, is of enormous extent, being more than twenty times the size of England and Waies. It contains more than one and a quarter millions of square miles, and has nearly every variety of soil, and olimate. This country, too, is very thickly populated. It is supposed that the Chinese form one-third of the whole human race, viz: about 850,-

But what are the trials? What breaks the missionaries down, sending them into premature graves, and bringing them home with that worst of all diseases—which is yet no disease at all—nervous prostration? Tell us the burden, and where it presses heaviest. This is it—to live in a land where there is no Christ, among people who have not the fear of God before their eyes; where there are none of the sweet restraints of our holy religion; where there are no sanctuary privileges, no Sabbath, no Christian homes, no Christian friendships, no truth, no honesty, no decency, no light shining above the brightness of the sun on eyes, and hearts, and homes, and lives. It eyes, and nearse, and near is neither a healthy nor a cheerful atmosphere that breathes from the valley of the shadow of death and dry bones; few indeed, can inhale it long without sickening.

But, there is no darkness too deep for

the light of God's truth to penetrate, and when it falls upon any land the bolts and bars of superstition and idolatry must give way before it, as the walls of Jericho fell be-fore the children of Israel.

fore the children of large.

Dr. Speer, who has been a missionary in
China thirty years, says it seems
yery strange to enter places now which
were formerly inaccessible to foreigners; to meet friendly saintations where they were formerly stoned and cursed, etc. . . . Now many of the Chinese are coming back from Christian lands telling painful stories of

personal wrongs.

Ground was broken in China over five years ago. Rev. G. L. Mackay, the first representative of Canadian Presbyterianism representative of Canadian Freedystrianism to the Celestial Empire, sailed from San Francisco on the 1st November, 1871. The field which he selected was the northern part of the Island of Formoss. This island, which is nearly as large as Ireland, and has a population of about three and a half mila population of about three and a half millions, has proved a most encouraging mission field. Few missions have yielded such early fruit. In less than four years Mr. Mackay had been privileged to receive thirty-seven converts into full communion, while the applications of many more have been delayed. A band of nine er ten na-tive helpers had been gathered, and are now rendering valuable missionary service, while receiving a careful training for future work. Nearly a dozen chapels have been built almost without aid from Canada. These facts proclaim, in a manner which cannot be misunderstood, that Formosa is a field "white to the harvest."

The Island of Formosa—so called on ascount of its lovely form, by the early Portugese navigators, whose beautiful names, so different from those given by the rovers of Northern Europe, adorn the land of disovery—is one of the fairest and most fertile under heaven. China claimed it, very much as that calcase! as that colossal pomposity claimed all the lands of the world; but left it to govern itself. On the west side are several Chinese towns and settlements, with the seat of authority in Taiwan.

There is no Missionary to be found at present who follows more closely than Mr. Mackay, the simple but effective methods

of the early Christian Church. In reading the following, one would suppose he had come across a page of the history of the Church in the first century, so closely do the modes and results resemble apostolic times:

«I am teaching several students and
preaching twice every day. Two of them were teachers for many years, and one was vegetarian of the straitest sect of the Buddhists. I teach them the Bible, Geography, Astronomy and History. In due time we shall have six young men, apart from the nine helpers, who will be able to go forth and tell the story of redeeming love. I might have opened more than a dozen chapels before Dr. Frazer arrived, and we might have established quits a number sines. might have established quite a number since might have established quite a number since, but it is important to have the work thorough and compact. Indeed this is absolutely necessary, if we would have a vigorous working church amongst such a people as the Chinese. Until now, we have had young men always at hand when needed. In this way, the different departments of work have advanced together. Following out the same idea, we expect ere long to plant several stations, and have young men plant several stations, and have young men trained to take charge of them. There is one thing about our way here which you must bear in mind : you cannot judge of the progress made, by looking simply at the number admitted into communion. If regular hearers who have renounced idol-stry were baptized, we would have a commanion of 400 or more. In a few weeke, we expect to commemorate the dying love of Jeaus, and I think several will sit down with us for the first time. You will re-

member nine chapels are in full operation,

five schools are in working order, six stu dents preparing for the great work before them, and the hospital removing prejudices. The truth is, you will require to come out and see, before you could form any conception of what the Lord has accomplished here. Why should not the General Assembly appoint a man to come out and see this needy field? I may state that I have preached the Gospel in nearly every town and village of Northern Formess, and that the helpers are doing a good work around

Two years ago the Rev. J. B. Fraser was Two years ago the Rev. J. B. Fraser was sent out to re-enforce Mr. Mackay, and has entered en his labors as a medical mission-ary at Tamsui. Dr. Fraser had a full medical and theological training, and will be equally propared to minister to the bodily allments and the spiritual diseases, of the natives. The Presbyterian Churchin Canada has procleded to send another missionary has resolved to send another missionary to Formosa, as soon as a suitable laborer can be found.

Why will not another missionary go out to labor for Jesus?

There will be a day of rockoning in the future, and some will have to answer for their woful neglect of the heathen. Quotations from some of Mr. Mackay's letters may here touchingly illustrate the great and good work being done in that far off but interesting country. In one of these he

says:—
"A convert who lives about a mile from here was asked a few months ago to assist in purchasing articles for idel worship. He replied he could not consistently do so, as he no longer bowed before things made by men's hands. An evening or two after, the same party, followed by thirty armed men, went to his dwelling, broke the door, beat his wife, mother and sister, dragged himself about the room, and finally left him for dead. The house of another worshipper at Chiwn nhi was entered by forty soldiers, who ransacked the whole place, and snatched an infant from its mother's arms and trampled it to death. At Go-ko-khine, one of the first who cast away tablets and idols was ordered by the owner of the house in which he lived to cease going to the chapel, or else he would drive him out of the house. The convert replied, "you can do that and much more; but to drive me from the true God, you and all your host can never ac-complish." It is truly matter of thankful-ness that these men "took joyfully the

spoiling of their goods." Amid these trials and discouragements, our missionary has been cheered by the steadfastness and fidelity of the converts and the progress of the Lord's work. Mr. McKay writes: "It is now about a year since I admitted five into communion on profession of faith, and I rejoice in being able to state that they have faithfully followed the Lord Jesus, and fearlessly testified to the truth unto this day. The only man I brought from the south commemorated the dying love of Jesus, with us a year ago. Since that time he has been cruelly mur-dered and beheaded in the woods; his headdered and beheaded in the woods; his head-less body is yonder by the winding path, but his soul is in the highest heavens with the Lord of Glory. Last Sabbath we ob-served the Lord's Supper at Go-ko-khin, where the first chapel was erected. There I admitted four old and three young men, who have steadfastly followed the Lord since they first heard the gospel. The five who were admitted last year were present, so that exactly twelve native converts sat around the table of the Lord. In a quiet, retired spot, away from the displa heathenism and the inquisitive gaze of out-siders, with our usual hearers present, we had a precious communion. I believe the Master was with us. I never enjoyed a sweeter communion in America, Scotland, or my dear native land. Several of the hearers seemed moved, and all appeared serious and thoughtful during the services. If any heart was touched, if any soul was awakened, to Jehovah alone be the ever-

lasting praise and glory.

"At a place called San-teng-po, several
miles to the east, the people have just completed a small, neat chapel, entirely at their own expense. I visited them a few weeks ago, and was delighted to find the parents teaching their children the everlasting gospel. A number of small boys met me on the way, and all were able to sing our beautiful Chinese hymns; the very youngest, three years old, could sing.
The little girls are kept in dark rooms, and
do not appear with their brothers as in
western lands. On Sabbath I observed father, son, grandson and great-grandson sitting on a bench together, singing the praises of the Lord. Thus in the midst of opposition and corruption, the Lord is blessing his own work.

Ye who live at home in luxury and ease, and who wonder what our missionaries are doing, and at the same time withholding that countenance and support which such Christian and devoted men as the Rev. G. L. Mokay and Dr. Fraser have a right to expect, read the following account of a day's labor:
"Onourwayhome we halted at Ki lok-kan,

in the temple, and sung the gospel of Jesus; then went through a rich plain, and at dark arrived at To-tong, a Chinese town near the base of the hills. Although the place the bass of the nills. Although the place was large and evidences of prosperity were there, the only house we could get, in which to pass the night, was a sort of hut with walls of a kind of reed and roof of Pigs occupied nearly half of the grass. Figs occupied nearly han of the space inside and made very free with the other half. A man could push his head through any part without difficulty. As the night was cold we could not sleep, and were glad when the cocks began to erow and the people began to move about. We made our way into the market at dawn and began to sing hymns there. A great crowd assembled as we told of Jeens of Nazareth, thon left and occupied the whole day visit-ing the numerous villages of the aborigines They called me their kinsman, but I don't recognize any such distinction, as I con-sider myself as much the kinsman of the Chinese as of any other race out here in the far east.

Missionary Conference in China.—1 committee of arrangements met in Shang-hat on October 26; 1875, for the purpose of nat on Ustoner 25, 1875, for the purpose of organizing a conference of Protestant Mis-ionaries in China. From a report present-ed, it appears that 110 Missionaries were desirous of the proposed conference,—these Missionaries representing every part of the

Mission field and every form of Protestant Christianity. It was unanimously resolved to invite tue Protestant Missionaries in China to meet in conference at Shanghai

on Thursday, May 10, 1877.
The Chinese Presbyterian Mission in California employs seventeen laborers; has Mission-Schools at San Francisco, San Jose, and Sacramento, with an average attendance of 167; has received thirteen to church membership in San Francisco during the year, four at Sacramento and nine at San Jose. In Oakland fourteen mombers of the Sunday School united with Rev. Dr. Eelle' church.

These are only a few of the many vic-tories achieved by the gospel in our time, but they are significant as types of more glorious things to come. The everlasting gospel is pressed forward with the banners of the cross, and by and by the anthem of ten thousand volces will be heard proclaiming through the earth. "Hallenjah; for the kingdoms of this world are become the hundress of are Lord and of Windoms of the land of the following the country of any lord and of the following the land of the land of the following the land of kingdoms of our Lord and of Els Carist, and He shall reign for over and ever."

Mission work among the heathen consists in gradually working out the regeneration of the world amidst thousandfold labors, disappointments and hindrances. Let the Church then remember, that whenever a soul is converted from dumb idols to serve the living and true God, when, as it is the case with an infant Church among the Gentiles, we see the first fruits of the same come forward, determined to join the band of faithful followers of the crucified Saviour, the Church of Christ in her members and servants must then likewise without hesitation, come to the rescue, and grant the needful assistance at the hour of need, which indicates the hour of a new birth.

### Resolutions,

If you are a child of God, will you no adopt and practise these resolutions 1. I will daily observe secret and family

2. I will daily and prayerfully read the Word of God.

8. I will daily seek the salvation of sinners. 4. I will obey God's ordinances as taught

in His Word. 5. I will cheerfully give of my means to

the cause of God. 6. I will do what I can in the Sabbath

school.
7. If I am offended with a brother, I will follov the rule in Matt. xviii. 15-17.
8. I will never visit any place of amuse

ment or social pleasure on which I cannot first ask God's blessing.

9. I will never use intoxicating drink as

10. I will daily seek to grow in grace.

If you are not a child of God, will you not adopt and practice the following reso-

lutions : 1. I will no longer neglect my soul's sal vation.

2. I will regularly attend divine worship. 8. I will pray for myself, and not be ashamed of religion.
4. I will ask the prayers of others, and

ceek with all my heart.

5. I will forsake every known sin and cast myself on the mercy of my Saviour.

# The True Training of Children.

The first thing that parents need to re-member, in their thought for their children, is that they have no ownership in them. Before you will ever feel and act toward them as you should, you must have a heartfelt conviction that they are God's children rather than your own. You are not to dispose of them as you wish, but as He wishes. His desires, not yours, are to be consulted in their education. You are to train them to be, not what you would have them to be, but what He would have them to be. He has committed them to your care for a time, to train, discipline and instruct, and to fit them for such ser-vices and mode of life as He shall ordain. No matter how zealous you are; no matter how earnest and loving and conscientious you are; you will never educate children for God unless you feel that they are His, not yours. If you feel that they are yours, that you own them, you will be likely to educate them for yourselves, and not for Him; you will strive to make them excel in things that are agreeable to you, and not agreeable to Him; and the result will be, that without realizing it, without wish-ing it, you will rob God, by the substitution of your own wishes in their education and development in the place of His. He will be divorced from His own, and His own will not know Him. They will grow up ny fitted for His service, and unconscious of His fatherhood over them. They will never know that to be true which the Scripture teaches,-that God is the former of bodies, the Father of their spirits, whose name they should honor, and in whose service they should find their chief delight.

Teach your boy otherwise. Say to him, "My son, I am not educating you for this earth: I am educating you for Heaven. I am not showing you how to serve your self; I am showing you how to serve Your self; I am showing you how to sorve God. It will not delight me one hundredth part so much to know that you are fitted for busimuch to know that you are fitted for business as to feel that you are fitted in character and taste for Heaven." Say to him, "My boy, I am not able to keep you; God alone is able to keep you. He alone gives the breath to your nostrils; He alone upholds you; but for Him, you would, even while I am talking with you, drop dead. Remember that you are not mine; y renot your mother's; you are God's. He gave you life. He upholds you day by day; without Him you could do nothing. By and by, your stay here will end. He will send forth His messenger to bring you home, and you must go. See to it that you are prepared to meet Him in that hour."

Say this to your son, father; say it in so many words. Some things must be spoken many words. Some things must be spoken to be fully understood. The voice adds force to the truth, and deepens its impression. Bear testimony, then, for God, and your children will remember it while you live; and when you have gone from sight, being sathered to your reward, they will say, "Our father failed not in his duty to say, ward us, but taught us all he knew of wisdom;" and they will rise up and call you; blessed.—Golden Rule.

Light at Evening-Time.

The novelist wrote as follows :- "T'ne old post-chaise gets more shattere ast every turn of the wheel. Windov , will not pull up; doors rofuse to o on and shut. Sicknesses come thicker and faster; friends become fewer and fewer. Death has closed the long, dark avenue upon early loves and friendships. I look at them as the grated door of a burial plar e, filled with monu-ments of those one, dear to me. I shall never see the three secore and ten, and shall be summoned a, a discount." Ah; that is not a cheerful sunset of a splendid literary career. At evening time it looks gloomy and the s're smells of the sepulchre.

List a now to the old Christian philanthro sist, whose inner life was hid with O' rist in God. He writes: "I can scarce anderstand why my life is spared so long, except it be to show that a man can be as happy without a fortune as one. Sailors on a voyage drink to with one. Sailors on a voyage drink to 'friends astern' till they are halfway across; and after that to 'friends ahead.' With me it has been 'friends ahead' for many a year." The vetoran pilgrim was getting nearer home. The Sun of Righteousness flooded his western sky. At evening-time it was light.—Dr. Cuyler, in Independent.

### A Modest Young Man.

We love a modest, unassuming young man, whorever we find him-in a counting-room or a law-office-at the bellows or the at the roll-stand or the type-caseon a clam-bank or in the pulpit. Among a world of brass and impudence he stands forth an honor to himself—showing to others that he at least has had a good bringing up, and knows what belongs to good manners. Ask him a question, and good manners. Ask min a question, and he will not give you a snappish reply or look cross enough to bite you. If you are looking for anything, he will take pains to find it for you, if he can.

mind it for you, if he can.

When in company with others, he does not usurp all the conversation; and endeavor to call the attention of others to himself, by boisterous language. He listens attentively to his seniors, and modestly advances his opinions. We love such a man—we do sincerely—and his company we do highly prize. If he meets you in the street, he pleasantly bows and bids you goodmorning. You do not find him standing at the corners, using profane words, or see him at the entrance of churches on the Sabbath. He quietly enters his pew, and takes his seat without a flourish. He goes takes his sear with the sear. Such young men there are. We often see them. You will find them in some of your printing-offices, work-shops, and other places, where to work and earn one's living is honourable. When they come upon the stage of active when they come upon the stage of active life, they must succeed—it could not be otherwise. We would give more for a modest, unassuming young man, for all the practical business of life, than for a score of brassy, impudent rascals, who are not worth the bread they keep from molding.

## "I Can Never be a Drunkard."

In our youth we had a very dear friend who often used this expression. He was a proud boy and a prouder man. He was fond of what the world called pleasure, and finally rushed into the vortex that leads to Social in his nature, he was often ruin. tempted at parties to take wine, and berat-ed his friends who refused when he accepted. And when, in his calm moments, these very friends would warn him of his danger, he would reply, "I can never be a drunkard.

The habit grew upon him, and after a while he commenced taking his dram reg ularly. Ashamed of his habit, and fearful that his friends would discover it, he used cloves and other articles to destroy the smell of his breath. Often remonstrated with by watchful friends, he would deny that he had gone to excess.

The writer removed to Texas, and returning to his old home where his friend lived, about seventeen years afterward, the first time he saw him he was down on the sidewalk drunk, and a year afterward be

was found dead in the same street.

Young men, beware! There is not one in ten thousand that can always be moderate in drinking. If you touch it at all you are in danger. The ingenuity of man has truly given you the means of destroy-ing the smell of liquor upon the breath, but not of saving you from a drunkard's fate.

# Where Language Fails.

When we turn in thought or attempt to turn in speech toward the spiritual world, how utterly inadequate does language seem! How can it be otherwise? There is in the wide world no phraseology that is adequate. Language was made for the animal man. The poorest of all instruments in this world is human language when it attempts to interpret that which is best in men. For the most exquisite development of thought and feeling in the great realm of spirituality there is no lanuage. For the real life of mankind in the innermost soul there is no language. There are no letters or words out of which language can be formed with which to describe the finer emotions and experiences of men. We use the best that we can invent, but they are only proximate and symbolic.

Of the facts that there is a world that is not represented by materiality we have no question; and that this world is near us and around us we love to think; and that it is populous with life, and with life developed to a higher condition than it has reached on this earth. That the mind and soul of human life are working away from the material and visible and toward the spiritual and invisible, which is transcendently more powerful than the visible and material—of this we have no doubt at all. But when we would speak of this great spiritual world, of the world which covers this visible world, language fails. It transcends expression.—Ohristian Union.

Tax Irish Canadian pilgrims arrived in Bome en Satarday. They stopped at Lour-des to attend Mass and receive the communion there.

## Scientific and Aseful.

TO RESTORE COLORS. Sal-volatile, or hartshorn, will restore colors taken out by acid.

TO OUT WHALEBONF.

Hold it in the flame of the lamp an instant, and you can out it with shears.

TO KEEP MICE AWAY. Camphor placed in drawers or trunks will prevent he mice from doing them an

injury. TO REMOVE SPOTS FROM SILK.

Benzine, ether or soap will take out spots from silk, but tomember the goods must not be rubbed.

### TO STAIN WOOD.

To stain oak color, take parts of American potash and pearlash, two ounces each to one quart of water. Use carefully, as it will blister the hands.

### TO REMOVE PAINT SPOTS.

Oil of turpentine or benzine will remove spots of paints, varnish or pitch from white or colored action or woolen goods. After using it they should be washed in soap suds.

TO KEEP SHOES FROM SQUEAKING.

In ordering a pair of boots or shoes made, provide your shoemaker with a piece of thick flauncl to put between the soles, and you will be saved the discomfort and annoyance of squeaking shoes.

#### BREAD PANCAKES.

Cut bread dough which is ready for baking into atrips or fancy designs, and drop into hot lard. When they are a fine brown, drain them well, and send to the breakfast table very hot. To be eaten with syrup. EGGS AND APPLES.

Beat up the eggs as for omelet, pare and slice the apples, fry them in a little butter; then stir them in with the eggs. Melt a little butter in the frying pan, put in the eggs and apples; fry turning over once, and serve hot.

### TO CLEAN WALL PAPER.

Oil marks, and marks where people have On marks, and marks where people have rested their heads, can be taken out of wall-paper by mixing pipe clay with water, to the consistency of cream, laying it on the spot, and letting it remain till the follow-ing day, when it may easily be removed with parknife or brash. with penknife or brush.

#### TO EXTRACT CORNS.

Roll a lemon till soft, then out a thick slice and bind on a corn at night. If white in the morning it can be easily extracted. very bad corn may take several applications before a cure is effected. We have never tried it, but have good authority for thinking it will effect a cure.

### TO REMOVE FRUIT STAINS.

Colored cottons or woolens stained with wine or fruit, should be wet in alcohol and animonia, then sponged off gently—not rubbed—with alcohol; after that, if the material will warrant it, wash in tepid scap-suds. Silks may be wet with this preparation when injured by these stains.

EGGS AND CHEESE.

Into a baking dish put four or five spoonfuls of milk thickened with flour; break into it six or eight eggs without breaking the mallest approach to make a mallest approach to the mallest approach t the yolks; sprinkle over the whole some grated cheese and a little papper and salt; bake in an oven, without allowing the yolks to harden. Serve very hot.

SCRAMBLED EGGS WITH DRIED BEEF. Shave the beef very fine; put a table-spoonful of butter in a frying pan; set it over the fire, and when hot put in the beef; heat a few minutes, stirring constantly to prevent burning; beat up the required-number of eggs and stir in with the hot beef; stir altogether until the eggs are cooked. Serve immediately.

## LEMON DUMPLINGS.

Mix with ten ounces of fine bread crumbs half a pound of beef suet, chopped fine, a large tablespoonful of flour, the grated rind of one lemon, four ounces of loaf sugar, or, if wished very sweet, more; a little salt, and three egrs, well beaten. Divide these into four equal portions, put into well-floured cloths, boil one hour. Serve hot, with brandy sauce.

## PRIED PATTIES.

Mince a little cold mutton, beef, or yeal, allowing one-third ham to two-thirds of the other meat; add an egg boiled hard and chopped fine; season with salt, pepper, mace, and a little grated lemon-peel; moisten with cream. Make a good puff paste; roll thin and cut into round pieces; put the mince between two of them; pinch the edges well, to keep in the mixture, and fry a light brown. To be eaten warm or cold, as liked.

A GOOD CEMENT.

Pound burnt oyster-shells, sift the powder through a very fine sieve, and grind it on a stone slab till reduced to the finest powder; then take the whites of eggs (according to the quantity of powder), beat them well, and having mixed them with the powder, form the whole into a kind of paste. With this paste join the pieces of china or glass, and press them together for seven or eight minutes, and the united parts will stand heat and water.

## TO REMOVE GREASE SPOTS.

Grease spots may be taken from white linen or cotton by scap suds or weak lye, and from calicoes with warm scap suds. Grease spots on woolens can be taken out by scap-suds or ammonia. On silks use either yelk of egg with water, magnesia, ether, benzine, ammonia, or French chalk, Either is good. These are mostly used by the French, who have skill in cleaning spotted or stained fabrics. Most of them we have used, and know them to be reliable.

Ir is natural for the heart to long for something better than itself; to long for a God; Christ same and satisfied that a God; Christ same and satisfied that longing; we see Him at a terrible price giving Himself for God; whydoes He this? Nor for Himself, for ue; This attracts our attention to Him, and we long to know more of Him; Then somes the Holy Spirit. The man is made new and started in life afresh with God's blessing. Man's Christianity is gratitude to Christ. How simple I De not dispute over trifles; here is a great thing: Christ has died for us.—Ree. Philips Breoks. a God; ipe Breche.