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by Missionaries. They were the first teach-
ers in the foreign languages and sciences,
the first counsellors whose advice was
sought and acted upon by the Japanese;
and the first fruits of scholarship—the aids
to the mastery of the Japanese language—
were and are the work of Missionaries.—
"The Spirit of Missions," October, 1876.

HAWAII.—The Hawaiian language ap-
pears to be singularly incapable of expres-
sing even the notions of virtue and moral-
ity. "It contains no words by which these
ideas can be conveyed to the mind." As
a vehicle for dogmatic theology, it is as
feeble as it is for moral teaching. King
Kamehameha IV. in attempting to trans-
late "of one substance," in the Nicene creed
has fallen, says the Bishop, into Arianism.
The Athanasian creed he did not venture to
touch.—*Mission Life*.

DIVISION VS. DISTINCTION.

Let the difference between these two be
clearly apprehended, for therein the secret
lies. Distinction is a duty, division is a
crime, e.g., I cannot realize my liberty
without distinguishing myself from God
and my fellow men, but if I oppose myself
to God and to my fellows, I introduce divi-
sion.

DIVISION.

Division, separation, or antagonism has
been the cause of all the misery and error
the world has known and felt. "Every
kingdom divided against itself is brought to
desolation, and every city or house divided
against itself shall not stand," said our
Lord. This divine sentence is written in
letters of blood on every page of history.
Those extinct nations who have left their
mighty ruins to encumber the soil at Baby-
lon, Nineveh, Persepolis, Memphis and
Rome died through the division of men
against men. If we enter into the cham-
ber of our souls, we find them a prey to
troubles, struggles, in constant desires
gnawing at our peace, and we find that we
are in division within ourselves. From
that internal division, discord has broken
out in society, in science, and in art, and in
all orders of human activity. Thence it is
that empires, thrones, peoples, individuals
are broken and disappear.—*Baring Gould*.

THE CHURCH AND SCRIPTURE

The Church of England rule concerning
Scripture, is not that every uneducated per-
son ought to take the Scriptures in hand
and search out for himself a system of
Theology. She teaches her children by
Catechisms and other simple steps a know-
ledge of the truth. All she maintains is,
that as a final court of appeal Scripture is
perfect and sufficient.—*Bp. Browne, on
Scripture Art*.

COLONIAL MISSIONS.

It is the very nature of missions to
strengthen the Church which sent them
forth, just as well planted colonies are the
strength of empires. When a ship has
moored itself by many anchors, it is, of
course, less liable to drift away, and colo-
nial missions are the anchors of the Na-
tional Church.—*Ibid*.

ROME'S POWER AND INFLUENCE.

The power acquired by Rome was gained
by strategy, by bickering and by worth:
for however much that power was abused
there can be no doubt that at first it
was beneficial to mankind. Without it
where would have been our Bible, our Art,
our Literature? No less a power would
probably have availed to maintain the veri-

ties of Christianity amidst the throes and
convulsions through which the old world
gave birth to the new. An organization
less strong and centralized would probably
have been utterly unable to keep the lamp
of civilization burning in that dark and
gusty night which intervened between the
setting sun of the classical age, and the
brighter dawn of modernism.—*Hist. Ess.
in Ch. Fam. Mag.*, 1866.

A SONG OF THE CHURCH.

Et ambulabunt gentes in lumine ejus.

Wait not, my brethren, wait not
Till they that sleep arise;
Wait not till angels waft ye
To rest in Paradise:
The glory dwells not only
Beyond the starry sphere;
The kingdom is amongst us
Jerusalem is here.

From East to West the nations
Are waking in her light;
Her's is Old England's glory,
And hers our Monarch's might,
Portrayed in glowing vision
On John's prophetic page,
Her gates and brave foundations
Are our long heritage.

In holy font baptismal
The crystal waves we own;
Of that pure, living river,
Which wellet from the throne:
In nave so free and spacious
The rich and poor they meet,
All citizens together
In Zion's royal street.

In little children's answers,
In "lessons from the Book,"
In psalms, and prayers, and sermons,
On trees of life we look,
Till with the sevenfold Spirit
Our hearts within us burn,
And Jesu's own sweet presence
Our opened eyes discern.

Yes, o'er yon Table gleameth
The rainbow-circled seat;
Bow down, O crowned elders!
At God your Maker's feet;
Look up, O fainting brethren!
Behold the Lamb once slain;
Amidst the throne he standeth,
That we with Him might reign.

Here God the Father wipeth
All tears from every eye:
Death is no more; the Life-book
Enrols our names on high.
Wherefore with blest Archangels,
And souls more blest than they,
We sacrifice thanksgiving
For ever and for aye.

J. F.—*Church Bells*.

CHRISTIANITY AND THE LAW.

Some warm controversies on the ques-
tion whether Christianity is part of the
common law might have had a different
result if the disputants had agreed at first
on the meaning of the question. To illus-
trate the stumbling-block in this much-
mooted subject let us ask whether mathe-
matics is part of the common law. If we
say No, the answer is ready that the law
uses it, and settles men's controversies ac-
cording to it and compels them to abide
by its rules. If we say Yes, the objection
arises that we cannot learn mathematics
from the books of the law, nor can all the
power of the law alter its principles in the
least, nor on the other hand is it illegal to
disbelieve or dispute the doctrines of mathe-
matics.

Mathematics, then, is in one sense su-
perior to the law, is recognized by the
law, and is used by the law, in dealing with
men. Whether in any just sense it is a
part of the law or not is a question of sec-
ondary consequence. This is not an inapt
illustration of the extent to which the law
now recognizes Christianity. The law can
not alter or interfere with religion; but it
can and does recognize, not only the exis-
tence but the truth of religion, and may
rely on its aid and promote its usefulness.

This it does by the legal sanction which
it gives to the Sunday, by the recognition
and enforcement of oaths, in which there
is a distinct appeal to a Supreme Being,
by its legal recognition of accountability to
Him, and of a future punishment by Him,
by its employment of chaplains in our pris-
ons and reformatories, and in our Houses
of Legislature; by its incorporation of
churches, by the validity which it gives to
many of the decisions of the ecclesiastical
courts, and by other similar acts of a pub-
lic and official character.

It is obvious, in view of these facts, that
it is not improper for the public schools to
teach something of religion. If it is the
duty of a judge on the bench to instruct a
child-witness in the solemnity of an oath,
it is not improper that all children should
be taught this qualification for good citi-
zenship in the public schools. If the law
tenders to every voter, officer, suitor, or
witness, a copy of the Scriptures, or ap-
peals to him in the name of the ever-living
God, it is not improper that it should re-
quire the children of the state to be in-
structed as to the Scriptures and the
knowledge of God. If it be lawful for a
magistrate to arrest and punish citizens for
blasphemy, profanity, disturbing divine
worship, and secularizing the Sabbath, it
cannot be unlawful for the state to teach
the young the wrongfulness of these acts,
and the reasons why the law forbids them.
It cannot be the part of a law-abiding citi-
zen to prevent the children from being
taught by the state what the law of the
state requires of them in these respects.
Ignorance is no excuse for violation of the
law, and the state should supply that com-
mon instruction which the courts require
in every citizen brought before them.

Respect for religion and respect for the
law are intimately dependent. Men cannot
put contempt on the truth of religion with-
out weakening the foundations of law and
impairing civil order and good faith among
men. Christians cannot disregard the re-
quirements of the law without bringing re-
proach upon religion. And a generation
of children cannot be allowed to grow up
in ignorance of the respect due to both with-
out endangering the perpetuity of the
state.

We see, too, that yielding to the de-
mands made in some quarters for a repeal
of the "Sunday Laws" and the exclusion
of the Bible from the common schools
would only be a beginning. If the princi-
ples on which the demand is made are
conceded, they involve the exclusion of
the Bible and of chaplains from prisons
and reformatories, the entire seculariza-
tion of Sunday, the abolition of legal oaths,
and the legalization of profanity.

Of seventeen thousand hymns which are
known to exist in the English language,
only two hundred and sixteen have so far
received the approbation of the Church as
to appear in ten different church books.

It is estimated that the number of
"Friends" throughout the world amounts
to about eighty thousand, of whom nearly
fifty thousand are in America. Indiana
holds the largest number, over sixteen
thousand.