ing his various good ou can form no estiitnessing such proofs

## E LORD HID.

Hang-Chow, China, ing narrative in the Do you remember district in the Midto time his name work sent home by

secution was raging, much for the Lord's 7 that the Chuchee y to visit the Great hat he might see the of the Christians by eard the magistrate a body to prevent his waited for him at a d when he came told or him to visit their he damage that had istened at what they Is there any one here religion?' Young

d forward and con-Then he knelt in e, and in answer to in the Lord Jesus was over he was

at home thoroughly on a bed in a room verlet over his head. heathen having perrn then turned their ollowed him to his him severely for ore the magistrate. to poor Andrew had ble to say, but they e house all through, the door, doubtless position, they never heathen left the not there. Young his danger, had slept oke to find that all

ards, conversing with hich he had slept, I athen had not found answer was given: ed by the Lord and n might do their they find one whom e Church book at the entries on three suct, Andrew's name is e Holy Communion le. On the second, ed the Christians at day there is a note nt home to Heaven; book. Now, far, far hills he rests, and morn. A few weeks w's grave, I thought of the work, it was -yes, a soul saved, any of the redeemed. e for a time by the den for ever in the

nd been absent, and l his clerk how he ious Sunday. "Well, eply, "saving your a little too pline for combles the r'ason, and of all the born none comes up to

# Children's Bepartment.

Dec. 6 1888].

CAST A LINE FOR YOURSELF

A young man was listfully watching some anglers on a bridge. He was poor and dejected. At last approach. ing a basket filled with wholesome looking fish he sighed;

"If now I had these I would be happy. I could sell them at a fair price, and buy me food and lodgings." "I will give you just as many, and just as good fish," said the owner who had chanced to overhear his words, "if you do me a trifling favor." "And what is that?" asked the "Only to tend this line till I come

back, I wish to go on a short errand." The proposal was gladly accepted. The old man was gone so long that the young man began to be impatient Meanwhile the hungry fish snapped greedily at the hook, and the young man lost all his depression in the exman lost all his depression in the excitement of pulling them in; and when the owner of the line returned, he had caught a large number.

Counting out from them as many as Cannot be sold in the continuous form them as many as N. Y were in the basket, on presenting them to the young man, the old fisherman said :

"I fulfil my promise from the fish you have caught to teach you whenever you see others earning what you need, to waste no time in fruitless wishing, but cast a line for yourself.

#### REVERENCE.

There is no virtue, no grace, in postures and attitudes. This truth we do not question. But if we refuse to ex press reverence we shall soon cease to feel reverence. This also is a truth. It is not enough to be interested, in a general sense, in the services of the sanctuary. "God is greatly to be feared [reverenced] in the assembly of the saints and in the congregation." True reverence, real worship, will express itself somehow as long as we are compounded of body and spirit. Starve expression, and how long will the feeling endure? We are persuaded that it has declined in many if not in most of our congregations. It is greatly to be wished that it might be revived. But in order for it to become a fixed habit of our souls, we need to adopt suitable methods of expression We should feel more like praying if we adopted some attitude of prayer. By



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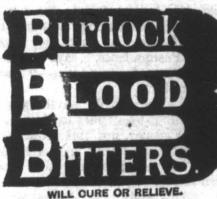
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