

ent and pious strangers who are in every city on the Sabbath, and it is in a large measure due to this class of attendants upon public worship that Christian visitors find such scant accommodations. It may be said that they have souls to be saved and minds to be instructed, but in many cases it is taking the children's bread and giving it to the dogs, to spend effort and eloquence upon them. They live in the city, and there is no reason why they should not identify themselves with a congregation, bear a part of its duties; but this they do not desire. They will be found wherever a famous preacher from abroad is to preach, and on all church festivals they come in crowds to the special services or the decorated church, just as they would fill a music hall or theatre if it cost nothing. And some of them have money enough to lavish on finery and jewels, and make plain Christians ashamed of their company by their foolish and extravagant display. The plain, poor man, who is eager to worship in spirit and in truth has a better claim to a seat in a sanctuary than they, but his modesty stands little chance when these intrusive and urgent vagabonds assert their claims and push themselves forward as if they owned the place.—*New York Observer*.

As a proof that prohibition does to a great extent prohibit the following, from Senator Ingals in the Forum, is evidence with regard to its working in Kansas, he says:—

"Kansas has abolished the saloon. The open dram shop traffic is as extinct as the sale of indulgences. A drunkard is a phenomenon. The barkeeper has joined the troubadour, the crusader, and the mound-builder. The brewery, the distillery, and the bonded warehouse, are known only to the archaeologist. It seems incredible that, among a population of 1,700,000 people, extending from the Missouri river to Colorado, and from Nebraska to Oklahoma, there is not a place which the thirsty or hilarious wayfarer can enter, and laying down a coin demand his glass of beer. This does not imply that absolute drouth prevails everywhere, or that 'social irrigation' has entirely disappeared. But the habit of drinking is dying out. Temptation being removed from the young and the infirm, they have been fortified and redeemed. The liquor-seller being proscribed, is an outlaw, and his vocation disreputable. Drinking being stigmatized, is out of fashion, and the consumption of intoxicants has enormously decreased. Intelligent and conservative observers estimate the reduction at 90 per cent.: it cannot be less than 75."

The closing statement showing that at least three quarters of the intemperance of

that state is stamped out, is a grand victory, and if prohibition was adopted in Canada with like results it would mean the extinction of three-fourths of the poverty and want and misery and disease and crime that results from drink.

A MUTE APPEAL OF HEATHENISM.

The Rev George Owen, of Peking, says: An old man, I know not when nor where, wasted and worn by disease, and literally clothed in rags, sat by the wayside begging. But he never uttered a word; his appeal was voiceless. The thoughtless crowd passed him by unheeded: his dumb misery did not touch them. But one gentleman was so much struck by the old man's woe-begone appearance that he went up to him and said: "Are you in want? Are you begging?" "Oh, sir," said the old man, "I am sick, cold and hungry." "Then," replied the gentleman, "why don't you beg?" "Beg!" answered the old man, holding out his thin, wasted hands, and looking at his poor rag-rag covered body: "I am begging with

A THOUSAND TONGUES.!"

It is thus that the heathen beg at the door of the Christian Church. It is their misery that begs. They sit in darkness and in the shadow of death, morally and spiritually degraded. In the first chapter of the Epistle to the Romans Paul gives a terribly realistic picture of the condition of the heathen world in his time. But that picture is true of all time and of all heathen nations.

Take China, for instance. It is literally true of the Chinese "that professing themselves to be wise, they become fools, and changed the glory of the incorruptible God into an image like unto corruptible man, and to birds and beasts and creeping things." The moral picture in every detail except one, is equally true. Yet China has an excellent ethical system, perhaps the best outside the Bible. But mere moral teaching is very powerless against human selfishness, passion and lust. It is like a finely constructed engine with cold water in the boiler, or like good seed without sufficient sunshine to quicken and ripen it. The rapid spread of opium smoking in China is painful evidence of the moral weakness of Confucianism. It has shown itself powerless in China's hour of need. A century ago opium smoking was scarcely known; now nearly every village has its opium den. Writing last year of the city of Soochow, Mr. Dr. Bose says: "Fifty years ago there were five or six opium smokers in this city; now there are 50,000."

"Having no hope," said Paul of the Ephesians. He might have said it of the Chinese