

of your religious principle, by yielding when conscience bids you refuse, and you purchase his present approbation at the cost of what you can ill afford to lose—your influence over him as a Christian wife.

TWO WAYS OF GIVING.

Under this head the *National Baptist* forcibly puts two cases, as follows:

Recently a gentleman in Worcester (Mass.) has died, bequeathing to the city \$250,000 for the establishment of a city hospital. The bequest did not involve sacrifice on the part of the giver. The money was designated for this object when it could no longer be retained in the hands of the owner. The will is contested; an expensive lawsuit will follow; the eyes of the lawyers will stand out with fatness; hard feeling will be engendered; very possibly the testator himself will be abused by both sides, in terms that may well make him turn in his grave; at last, possibly, many years hence, the property, or what is left of it, will go towards the designed object; but more likely the bequest will prove futile and the will be broken. It is always the instinct of a jury to decide for the natural heirs, and against a corporation. Nothing is so easy as to prove the insanity of a man after he is dead, especially if he has left his property in a manner not expected or desired by his relations.

Within a few days Dr. E. D. Saunders, an honoured citizen of Philadelphia, has died. We do not learn that he made any bequest. Indeed, we presume that he had nothing to leave. While he was in the enjoyment of life and health, he gave to the Presbyterian Hospital in West Philadelphia the large lot of land on which the hospital stands, devoted through all times to the relief of the distressed of whatever creed, race, or colour. The lot has risen in value, and now is worth at least \$150,000, perhaps more. He further bound himself to raise \$100,000 toward the endowment. This amount he reached and exceeded. He was permitted to see the hospital erected, dedicated and occupied. He heard the thanks of those whose woes

were alleviated. After enjoying some months of the purest pleasure which Almighty God permits to man, he departed to heaven from within the walls which speak of his truly Christian enterprise, of his grand design, and of the work completed within his life-time.

TO THE BOYS.

“It is true that the working, successful men of to-day were once poor, industrious, self-reliant boys. And the same thing will be repeated—for from the ranks of the hard-working, economical, temperate and persevering boys of to-day will emanate the progressive prominent men of the future.

“Every man doing any sort of work in Chicago to-day, was raised a poor man’s son, and had to fight his way to his place. Not one of them, as I can ascertain, was a rich man’s son, and had a good time when he was a boy. All boys should grow as strong as a steel bar, fighting their way on to an education, and then, when they are ready, plunge into life with that traditional half dollar and a little bundle tied up in a red handkerchief, as I have known great men to start. I tell you that in five-and-twenty years, when most of us who are in our middle age have gone to our retribution, the men of mark in this country will not be the sons of those whose fathers can give them all they wish for, and ten times more than they ought to have, but will be those who are brought up in farm houses and cottages, cutting their way through the thickest hindrances of every sort; and all the brown stone houses of this metropolis will be as nothing to bring out the noble man.”—*Robert Collyer, Chicago.*

INSTRUCTIVE SERMONS.—A good many clergymen, says an American paper, are finding out that while most people do not care to hear two sermons a day, they are quite ready to listen to a Sunday evening lecture or conversation on some interesting and instructive topic. There is nothing more neglected in most churches than the religious instruction of the people.