

ties, etc., should not be the only evidences of Christian civilization in our cities. The Kingdom of Heaven on earth is peace and quiet within, and this peace and quiet ought to be reflected in our method of conducting our daily occupations, and the business of our cities should be done with the least possible amount of noise and distraction.

In the best of circumstances, city dwellers must always suffer in health and comfort from noise, just as they must always suffer from lack of the purest air, even under the best possible sanitary conditions. But any one who makes a careful study of city noises will be astonished at the very large number which are wholly unnecessary, and the abolition of which would in no way interfere with the rights or business interests of those who make them. The first, and by far the larger class, make unnecessary noise thoughtlessly. They have never had their attention called to the fact that they cause annoyance to others by making noises which are unnecessary; and education and the creation of a sentiment is all that is necessary to make them as careful to respect the rights and comfort of others in the matter of noise as they are in other respects. A personal experience illustrates what I mean. As I was riding in a street-car recently, a respectable-looking young man sat beside me, and for twenty blocks he whistled a sharp, idle, insane whistle, which was manifestly annoying half a dozen of his fellow passengers. The car suddenly lurched around a curve, and his foot came lightly in contact with my own. He immediately turned, lifted his hat, bowed to me and said, 'I beg your pardon, sir,' and went on whistling. This young man had learned from custom and habit that it was very bad manners not to apologize for even unintentionally jostling another person, but he had not learned that it is very unjust and unkind to others, and therefore bad manners, to torture them with unnecessary noise.—Dr. Girdner, in 'North American Review.'

The Gospel in Corea.

(By Isabella Bird Bishop.)

Just once only in seven and a half years of Asiatic travelling have I seen anything like the triumphs of the gospel in the old days when the sower was also the reaper—and that was in Corea, where the American Presbyterians have a large mission. It was in the west of Corea. In what had been the most wicked city of Corea there is a living church, itself a missionary church, the creation of one year, a church which had erected three church edifices and a number of schools, and was at that moment paying a number of evangelists and catechists out of its own poverty. I was at a whole week of meetings of persons who had come from villages at great distances away to receive instruction in Christianity, they having learned something of the way of God from those who had been scattered abroad at the time of one of the battles between China and Japan. The room was crowded in which these people met night after night. The feeling was something contagious. One felt, if one had never felt it before, that there was a power present which was not of this earth. As I looked upon those faces in which a new light was shining, and as I listened to the prayers which were interpreted to me by one of the missionaries—and to the wonderful stories those people told of the spread of the gospel in their villages, before European teachers had been among them, it was evident that the old gospel, with the truth of the sin of men, and of judgment to come, and of the love and justice of God, and of the atonement of Christ, and of the work of the Holy Spirit, is still as powerful as it ever was—that the gospel is still the power of God to everyone

who believeth, and that its transforming power is no less than of old. Some of those people I saw were once notorious for wickedness in that wicked city, but they had been washed and sanctified, and were walking in the faith of the Lord Jesus Christ, and doing honor to their Christian profession. — 'The Westminster.'

Decide For Christ.

(By Rev. Theodore L. Cuyler, D.D.)

There are two striking stories contained in the same chapter in the New Testament. One is the sad story of the young ruler who came to Jesus, inquiring the way to eternal life. When the Master repeated to him the Commandments, the ruler glibly and confidently replied that he had kept them all! Then Christ—who knew his besetting sin—touched him on the sore spot; he bade him change his much-loved wealth for treasures in heaven, and to 'follow me.' That was the young man's chance. It was now or never. Poor rich man! He decided against Christ, and went away sorrowful—or 'frowning.'

The other story is of the blind man who hears the shuffling of hundreds of feet crowding the road before him. He is told that Jesus of Nazareth passeth by. At once he bethinks him, Now is my chance. He cries aloud to the passing Saviour for mercy and relief. All attempts to silence his clamours are in vain. He is in dead earnest, and if not healed now he may never be. So he grasps his golden opportunity, throws off his beggar's cloak, springs up, and hastens to Jesus. In five minutes faith has its reward; into his opened eyes pours the flood of light, and he marches along with his Divine Healer, 'glorifying God.'

These two stories stand side by side, as vivid object-lessons to scores of my readers. You are seriously thinking about the most momentous question that can agitate any mind, and that is, shall I make a new departure in Christ? You have the power of choice, for you are a free moral agent. Every true Christian in this world is a Christian because he or she decided to be one. Every impenitent soul is such because he or she prefers, like that foolish young ruler, to say 'No,' to Jesus Christ. If I had the gift of foreknowledge, and I could infallibly announce to you that you will be forever lost, you would not close your eyes to-night. Yet, it is just as certain as that to-morrow's sun will rise, that you will be lost unless you say 'Yes,' with heart and life to him who offers to save you. Decide now; it will be harder to do it to-morrow, and you are not sure that to-morrow will see you in this world. It was 'now or never' with both the young ruler and with blind Bartimeus. You expect to be saved. You intend to be saved. You fully intend that some time or other you shall become a Christian. Your sin against your own soul was procrastination; and your sin against the loving Son of God is that you are refusing him. These two sins will send you to perdition, my friend, if you persist in them.

Then, too, remember that you cannot become a Christian without the help of the Holy Spirit, and that Spirit is now pressing you to accept Jesus Christ. When you feel compunction for sin; whenever you feel that you ought to live a different life; when you have an aspiration towards something higher, nobler, and holier, it is the moving of the loving Spirit on your conscience. Open your bible and read, 'My Spirit shall not always strive.' Read again, 'Now is the day of salvation.' Read again, 'Quench not the Holy Spirit.' Heaven grant that you may not read these tender warnings by the light of the judgment scene, and that your eternity may not be haunted by the ghost of

a lost opportunity! For, when you reject Christ, you lose not only heaven in the next world, but the best and purest and happiest and most useful life in this world. Even if there were no immortality for your soul, you ought to make the most of this life by becoming what Christ alone can make you.

Already you have decided against Christ more than once. You would not be an unconverted person now if you had not been refusing Jesus Christ up to this hour. 'Behold I stand at the door and knock!' Then you have shut him out of your heart. You may intend to open the door at some time, but remember that Jesus Christ gives last knocks!

During a season of awakening in Yale College, two young men were awakened at the same time. They both agreed that they would go and call upon one of the professors and ask his counsel. When they reached the professor's gate, one of them, an amiable young man, leaned over the fence and said, 'I believe I won't go in.'

His companion, who had been somewhat wild, replied, 'You can do as you please; but as for myself, I feel that I need all the counsel that a man of experience can give me; I am resolved to go in.' They parted at the gate; and they parted for eternity! The same chance came to both; the one flung it away, the other grasped it. The student who went in and opened his heart to his kind teacher, decided for Christ, and from being a frolicsome youth, became an earnest Christian, and afterwards a successful minister. The other young man quenched the Holy Spirit, became hardened, fell off into vicious ways, went off in after years to the West Indies, and died a miserable inebriate! Human life has its pivot-hours, when decisions reach into eternity. Those two young men made their decision that evening, and Jesus Christ took them at their word. It was the young ruler and beggar Bartimeus all over again. The judgment day will unfold millions of just such decisions as that youth made when he went back to his room and locked Christ out of his heart.

Lay down this paper, and betake yourself to honest prayer. Ask Jesus Christ to let you follow him, and to forgive your past sins, and to give you the transcendent and glorious gift of eternal life. Delay not one hour. Life and death, right and wrong, heaven and hell, are set before you. Decide for Christ! What thou doest, do quickly. If you shut your ears to the voice of that inviting Saviour, and to the voice of your own conscience, you may be deciding to be lost for ever!

'Too late! too late! will be your cry,
Jesus of Nazareth has passed by!'

—'The Christian.'

A Little Thing.

Punctuality in keeping engagements and carefulness about being at church and other meetings at the time appointed, seems to many people too small a matter to be mentioned or heeded. But one can rarely in this world give a great deal of pleasure at once, or keep a friend from a large sorrow. He who remembers this will not despise the conferring of small gratifications and the delivering from small annoyances. The man who has kept a half-dozen people waiting by his thoughtlessness or his preference for his own convenience has perceptibly diminished the amount of happiness around him that day. So has he who disturbs a minister and congregation by his needless tardiness. It makes a large difference in the course of a life. The selfish habit of mind which the practice engenders and exhibits is also an evil thing to be deplored and fought against.—'Zion's Herald.'