

And should the despatch say to us, "Come at once, your mother is dying," we would take the announcement on faith and make every arrangement to take the first train, boat or conveyance for that mother's bedside.

Instances could be multiplied from every walk and station in life to show that nearly every thing we do is done through and by faith. The merchant deposits his cash in the bank because he has faith that the capital of that bank is exactly what it is represented to be. He believes the report of the President and Directors though he does not see the actual money or its full value equivalent.

If, then, we can and do have faith in our fellow-man, why cannot we have faith in God and His Holy Word?—*Philadelphia Presbyterian*.

#### MAKING DRUNKENNESS INFAMOUS.

The venerable Rev. Dr. Andrew P. Feabody, late preacher of Harvard University, in a recent lecture on the sale and use of intoxicating liquors, says, "I believe that the only remedy for intemperance is to make drunkenness the prime offence, and to bring about a state of public feeling in which drunkenness and all approaches to it shall be looked upon with the same disesteem, loathing and intense moral disapprobation with which the attempt is made to brand the sale of spirituous liquors. Stigmatize the sale and the seller as you please, I care not with how deep a brand, if you will only make one deeper still for those whose vice makes the sale infamous. What the law makes ignominious, society will hold in like disesteem. If a young man of respectable family is liable to be locked up in a House of Correction for coming home drunk from a convivial gathering, not only will he be restrained from excessive indulgence but his parents and friends will be very careful how they start him on the first steps of the evil way. Making drunkenness infamous would do more than all things else toward checking, and to a large degree entirely preventing, the use of strong drink of any kind in families, and on occasions of social festivity, and would multiply beyond any other conceivable cause the number of total abstinent."

#### GIVING IS WORSHIP.

Dr. Howard Crosby says: "Giving is worship. Every one should give, whether rich or poor. The cent of the straitened is as much needed for worship as the dollar of the richer. The poor man should no more omit giving because of his poverty, than an illiterate man should omit praying because of grammar. No Christian has a right to except this from his worship."

#### ABOUT THE WORK.

If a pastor were to quit his pulpit for a Sunday without arranging in some way for its supply, there would probably be a stir in his congregation. But there are Sunday-school teachers who quit their class-pulpits for a Sunday without so much as "by your leave" to the superintendent, or to anybody else. Where is the difference in the right and wrong of these two transactions? It surely isn't because the teacher doesn't receive a salary? If it were the superintendent might ask him squarely how much a week he would charge to be reasonably faithful in doing his simple duty. Can it be that it is because the teacher doesn't really think his presence or absence makes much difference to his class? That might account for the teacher's leaving the school—providing he didn't intend to come back again. After all, the better way is not to raise any such question—as will be raised if a teacher does absent himself from Sunday school—leaving his class unprovided for.—*S. S. Times*.

#### A WORD ABOUT CREEDS.

Said Prof. Boardman: "Inspiration is the most important and imperative topic of the hour. What is the ultimate? What is it that binds the conscience? 'Did God say so?' If so, then we must believe it; and we must do it."

Dr. Burton. "To a new born soul a creed is necessary. Jesus Himself put the truth into propositions. He built His Church on a creed. The devil hates creeds. Strong belief make strong churches. The Church of God is now something."

We clip these weighty paragraphs from what the "Congregationalist" has to say of the Illinois Gen-

eral Association of its own brethren. There is a dogmatic theology resting on an inspired basis; and in proportion as the denominations lose their hold on this truth, they will prove to be both shorn and blind Samsons—weak as against evil and error, yet strong to pull down not the temple of Dagon but the house of the Lord.—*Christian Index*.

#### PRACTICAL CHRISTIANITY.

A good lady employed a deacon of one of our Baptist churches to do some carpenter's work which amounted to quite a large sum of money; and she said, when speaking of the job, "I would just as soon hear Deacon — pray now as I would have done before he did that work for me." That's it! We want deacons and all other members of our churches to do in all business relations just that which is right. We believe in practical religion.

Spurgeon asked a young girl, who served as a domestic in one of his families, when she presented herself for membership in his church, what evidence she could give of having become a Christian, and she meekly answered, "I now sweep under the mats." And the renowned preacher said it was good evidence, and we agree with him. Real religion leads one to do work thoroughly.

#### A WORD FOR PARENTS.

The hurry of the day, the shortening of the morning hours for the lengthening of the evening, both for legitimate and illegitimate pursuits, the morning paper, and hurry for school; the evening concert, lecture, or worse, and the hurry to dress and be off; even the Sundays crowded with many meetings or much sleep, leave the children fortunate if they get their daily quota of tender affection. In many homes it is to be feared that even the good night kiss is sacrificed for the club or something better. Now this is ruinous; worse than business failure; worse than the loss of new carpets, curtains, furniture, books, presents, and the things that are not neglected. Robust piety in the home helps solid integrity on the playground, at school and in the shop. The Sunday school is good, but the home teaching is better. The prayer of the visiting pastor is precious, but the pleading of the father in the midst of his household is more acceptable still.

#### SELF-EXAMINATION.

If we turn our thoughts to the study of our own lives taking up the feelings, the thoughts, the motives, the passions, the ambitions, in fine, everything which makes up what may be termed our inner life—and then look at our words, our actions, our examples and our position and influence, we shall probably discover a good deal which could be made better by a little attention. The business man will be made to ask himself whether all his modes and ways are exactly right and upright—whether, by precept and example, he is training up his sons and clerks to be true, and right minded, honourable men. The woman of influence and wealth will also be driven to consider her habits, her principles, her ways, and her fashions. Is she setting, in her family and out of it, the example and pattern which her daughters and others should imitate? How about the simplicity and godly conversation of her daily life? Is Christ in it all and does His Spirit run through all?

#### CHURCH MOORINGS.

An old sea captain was riding in the railway carriage, and a young man sat down by his side. He said—"Young man, where are you going?" "I am going to the city to live." "Have you letters of introduction?" "Yes," said the young man, and he pulled some of them out. "Well," said the old sea captain, "have you a church certificate?" "Oh yes," replied the young man; "I did not suppose you desired to look at that." "Yes," said the sea captain, "I want to see that. As soon as you reach the city, present that to some Christian church. I am an old sailor, and I have been up and down in the world; and it is my rule, as soon as I get into port, to fasten my ship fore and aft to the wharf, although it may cost a little wharfage, rather than have my ship out in the stream, floating hither and thither with the tide."

THERE is no refuge from God except in God—*Persian Proverb*.

#### THE MISSION FIELD.

ONLY the missionary enterprise seems to be beneath the dignity of being thought about in any profound philosophic way. And yet even in external respects, it can be seen to be the vastest, the most pervasive, and in its probable results the most enduring of all the new departures of this century.—*Rev. John Smith, M.A., Berwick on Tweed*.

THERE was a little shepherd boy in a village east of Sidon who learned the Gospel in his village. When he went out with his flock to the mountains he preached to the shepherds and goatherds, and begged them to obey the Gospel, to give up lying and swearing, and to love the Saviour. One day he came down to his teacher in the village and said, "Ye Sidi, these shepherds won't hear the Gospel. But one of them will. I fastened to him and would not give him up, and now he likes to hear."—*Syrian Home Life*.

A LITTLE girl twelve years old was attending the mission school in Beirut, Syria. Her name was Fereedy. She was a boarder and the best behaved girl in the school. One day during vacation her mother came and said, "What have you done to my little daughter Fereedy? She came home last Saturday with her sister, and at once took the whole care of the little children, so that I had no trouble with them. And when night came she put her little sisters to bed, and prayed with them all, and then in the morning she prayed with them again. I never saw such a child. She is like a little angel."—*Women of the Arabs*.

SOME of the people of Africa pay homage to certain lakes, rivers, and mountains, which they regard as sacred, believing them to be the special dwelling places of their gods. They also adore various animals and reptiles which they believe to be animated by the spirits of their departed ancestors. In some places large serpents are kept and fed in houses set apart for the purpose by their priests. To these ugly creatures sacrifices are presented and divine homage paid by the people at stated periods—a liberal present being always brought for the officiating priest on such occasions. One missionary tells of seeing a large crocodile which was kept in a pond, and received divine honours for many years.

THE lever that is to move the world will move it. He, whose right it is to reign, "must reign till He hath put all enemies under His feet." The undeveloped latent power in the churches of the nineteenth century is incalculable. Such a combination of favouring circumstances never has been—open doors, mechanical appliances, scientific discovery, philosophical attainments, languages mastered—in one word such opportunity. There is but one more element wanting—the divine *afflatus*. Other considerations are important, but this is indispensable. Before the battle of Bannockburn it is said that the whole of the Scottish army knelt down and prayed for a few moments with the solemnity of men who felt it might be their last act of devotion. They rose from their knees to assured victory. Let the whole Church of God give themselves to united, earnest, unceasing and expectant prayer for the overthrow of heathenism, and, as Umfraville said to the English King, struck with amazement at the spectacle of the prostrate army—"Trust me, you men will win the day."—*The Missionary Problem*, by James Croil.

THE Chinese were the first inventors of printing, the first inventors of gunpowder and the magnetic needle. They were the first to hatch eggs of fowls by steam, and to hatch fish-eggs artificially, the first to have chain pumps and artesian wells, their great wall and grand canal were made in the remote ages of the past, their penal code is two thousand years old, and their civil service examinations, which we are just learning to imitate, they have had for the last thousand years. China is ahead on bridges, the largest in the world being her structure at Lagang, over an arm of the China sea. It is five miles long, built entirely of stone, has 37 arches seventy feet high, and a roadway seventy feet wide. The parapet is a balustrade, and each of the pillars, which are seventy-five feet apart, supports a pedestal on which is placed a lion, twenty-one feet long, made of one block of marble. When our barbarian forefathers were wandering about the Northern coasts of Europe, ignorant of letters or any of the fine arts, the literary Chinaman, dressed in silks and satins, was lounging on his sofa and drinking tea from painted porcelain cups.—*Western Recorder*.