

000. Let us say 500,000. Of these we may suppose 300,000 are females and 200,000 are males.

But here consider another thing of reason: Whatever costs men money and does them no good, they may reasonably cease to do—in reason they must cease to do. And whatever money men spend for what does not do them any good, they may reasonably give for the good of others. Let us see for a moment what revenue might arise to the cause of Christ from this source alone. Take the article of tobacco. Does the use of it do men any good? All answer, No.

Let us suppose that one-fourth of the members smoke, that is 50,000, and that they smoke 3 cigars each day. This will give 150,000 cigars a day. And 150,000 cigars at 2½ cents apiece equal \$3750. Hence a year's smoking equals \$3750x360, and the result surpasses belief, \$1,350,000.

Now let us suppose that one-eighth of the male members chew tobacco, *i. e.*, 25,000. And let us suppose that the 26,000 chew each 10 cents' worth a week, *i. e.*, \$5.20 worth in a year. Then we have 25,000x\$5.20, equal \$130,000.

Now let us turn one moment to the female membership. This 300,000. Let these through love to God and the good of others, so economize each her wardrobe as to save \$5 a year to give. Then 5 times 300,000 will give \$1,500,000. And \$5 a year will not retrench the luxuries, and will cut off nothing that will give solid comfort.

Including children and attendants, one-fifth of the membership of the Church take a pleasure and health trip each year, *i. e.*, 100,000. Let these go to places less expensive but equally healthy, so as to save \$10 each to give. Then here we shall have 10 times 100,000, \$1,000,000. And here only that is cut off which does not actually benefit.

Then each year one-fifth of the members will make one social party, at which there will be \$10 worth of luxuries which will add nothing to health or comfort. One-fifth will be 100,000 and 10 times 100,000 will be \$1,000,000.

And where shall we end? What could not a Church of 500,000 members do, if it was wholly consecrated to Christ, so that it would eat and drink, act and work, gain and give, with an eye single to the glory of God and the good of the neighbor!"—*Church Journal*.

#### ELECTION.

It is to be hoped that if the English New Testament is revised, the revisers will follow one plain rule, namely, translate the same Greek word by the same English word in all cases where it plainly means the same. If, for instance, the Greek words translated, baptize and baptism, had been so translated uniformly every where they occur, our Baptist brethren would have been saved all their muddle about immersion as the only meaning of baptism. For they would have read of the Pharisees "that except they baptize they eat not," which if baptism means immerse would be giving the Pharisees far more credit for the hydropathic treatment than they can fairly claim. They would also have read of the "baptism of cups and pots, and brasen vessels, and couches" (that is, the reclining lounges used at meals) which we think would have cleared their minds effectually, for it is hardly possible that the Pharisees loved water to the extent of liking to recline on wet couches for dinner.

But there are other cases. There have been endless disputes for instance, about the doctrine of "Election" \* \* \* \* \* That there is an election in scripture every man that reads it knows. The word is there plainly enough in our English New Testament. There are also people there who are elect. St. Peter writes to them; "The strangers scattered throughout Pontus, Asia, Phrygia, and Pamphilia, elect according to the foreknowledge of God the Father." But what is this election? What are people elected to? Here at once we touch the question about which a few hundred folios have been written and which has created a half-score of sects directly, and a half hundred indirectly. They are elected to eternal life. That is a true enough answer. They are undoubtedly so elected; but to the assurance of eternal life—are they elected to

that? That is the Calvinistic interpretation on the subject. The doctrine of the Calvinist is that the elect are actually elected to final salvation, and the possession of the kingdom of heaven forever.

Now, it is inconceivable that any such doctrine should have been received if men had read in their New Testaments what is plainly written in the Greek,—“I have elected you twelve, and one of you is a devil.” The truth is concealed from the English readers by the substitution of the word “chosen” in the text quoted. The word really has the same force and meaning as the word “elected” and is a fair synonym. But “elected” and “elect” have received a technical meaning in technical theology. The word “chosen” does not convey that meaning, and there is, therefore, in its use here and in several other places, a concealment of meaning. For any right understanding of the doctrine of election—of what election does, and what it signifies—it is very necessary to know that Judas Iscariot was one of the elect. In concluding upon the doctrine, that important fact cannot safely be omitted \* \* \* \* \* Now, Judas being elected among the twelve, to what was he elected? Certainly not to everlasting life, to final salvation. It would be conceded, we suppose, on all hands, that Judas was lost. He was elected to something. What was it? The answer is clear enough, that it was to something he could lose, to something which he could drop out of his hands and bring to nothing. There were twelve elected; eleven remained true to their election; one made his election void. Judas, then, it would seem, like the rest, was elected to the privileges of discipleship. He had all the opportunities Peter and John had; he was called with the same calling, elected with the same election, and that election was to certain privileges and opportunities, to the means of grace, to the instructions of our Lord, to a place in his church and household.

REV. HUGH MILLER THOMPSON, D.D.

### Children's Department.

#### A MITE SONG.

Only a drop in the bucket,  
But every drop will tell;  
The bucket would soon be empty,  
Without the drops in the well.

Only a poor little penny;  
It was all I had to give;  
But as pennies make the dollars,  
It may help some cause to live.

A few little bits of ribbon  
And some toys; that were not new,  
But they made the sick child happy,  
Which has made me happy, too.

Only some outgrown garments;  
They were all I had to spare;  
But they'll help to clothe the needy,  
And the poor are everywhere.

A word, now and then, of comfort.  
That cost me nothing to say;  
But the poor old man died happy,  
And it helped him on the way.

God loveth the cheerful giver,  
Though the gift be poor and small;  
What doth He think of his children  
When they never give at all?

#### SUNDAY IN THE HOME.

We know a household in which the Sunday is hardly over before the little ones begin the enquiry, "Mamma when will it be Sunday again?" To these children Sunday is the "red-letter" day of the week, looked forward to, on every other day. And this, because on Sunday they have their father at home all day. This wise father makes Sunday the children's day. He dismisses his business cares, gathers his children close about him, listens to their histories of the week, reads to them, or talks to them, or walks with them. He is mak-

ing beautiful associations to cluster about this beautiful day.

This should be the day of days in every household. Six days must the bread and butter be earned, and the bread and butter be prepared, the raiment taken thought of, and the raiment stitched. Six days must the father and son and daughter and little children go abroad to their work and their lessons. But then comes the seventh day, the beautiful Sunday, in which business may be set aside, the lessons dismissed, husbands and wives, parents and children, brothers and sisters re-united. Let this day be consecrated to all that is highest and best in our nature, to thanksgiving and aspiration, and to the development in the home of those spiritual graces which make our homes heavenly places. Wise parents will make the day so bright and sweet with their joy in their children, their sympathetic conversation, their choice books, their songs, and their bits of poetry, that those who came to the hearthstone weary or discouraged will be renewed and cheerful for the coming week, and all will bear in their hearts a bright memory to shine on them in cloudy weathers.

#### THE DANES IN NEW BRUNSWICK.

We are permitted to print the following extract from a New Brunswick letter:—

"The children in the Madras School here and the young ladies of the choir helped me to make some nice warm presents for the little Danes who have come from Denmark to live among us and who belong to our Church. They had a Christmas tree and each child got three presents. It made them very happy, they had never seen one before and had no idea that it bore warm clothing, caps, socks, and mits, dolls and candy as fruit. There are fifty-seven children in the colony; very few can speak a word of English. Some of the boys are called Canute, and Eric, and Olaf, which you will recognize as Danish names. We went to see them last summer, and were much pleased with all we heard and saw of the settlement. Little flags and a red cross on a white ground hung out at every hut to welcome "the Shepherd," as they called the Bishop, and when the first service was held and they sung the hymns of dear Fatherland they could hardly keep back their tears. We had dinner in one of the log huts, and though there were but three chairs, a wooden bench and table in the room, a blanket hung up instead of a door, and a shutter opened instead of a window, we were as kindly and courteously entertained as if we were at Government House; so simple and so charming is their manner."

Many people take both secular and religious papers. The political, wordly sheet, daily or weekly, is sent them by mail so long as paid in advance; but the very day or week the time is up, and they fail from any cause to renew, they are cut off immediately and they never think of complaining. As a matter of course they expect just such treatment. But the religious paper falls due on the very same system, and if stopped for non-payment our Christian brother grows indignant, and insists that he has been grievously injured. Why this difference? Is it some such reasoning as this?—"My secular paper confers a favor on me, and if I want it I must pay for it, but I confer a favor on the Church paper by taking it, and to have it stopped or be reminded that payment is due that is an outrage on my rights."

—Professor Max Muller states that each verb in Greek, if conjugated through all its voices, moods, tenses, numbers and persons, together with its participles, yields about thirteen hundred forms. But the number of intelligible forms which a single root in the East Turki language is capable of producing is not less than 26,800. This was the language of Baber, a descendant of Tamerlane, who conquered Hindustan and founded the Mogul empire, 1525. The language is now spoken in Kashgar.

He that said, in the Gospel, "I fast twice a week," was a Pharisee; he that can tell how often he hath thought on, or prayed to God to-day, hath not meditated nor prayed enough.