

out being guilty of worldly conformity. But when I am invited to go out of that common ground into the enclosure which is the recognized domain of the world, then I sink my Christian profession; just as the worldly man by coming into the special domain of the Church would be held as professing to give up the world.

"But where," it is asked, "does this common ground end, and the realm of the world begin?" We may be helped to an answer if we look first at the opposite boundary, and ask where the common ground ends and the domain of the Church begins. What is the gate through which everyone passes who enters the Church? Is it not the confession of subjection to Christ? Within that enclosure Christ is recognized as supreme. His word is law. His authority is paramount. His sovereignty is undisputed. The man who enters there pledges himself to honour Christ everywhere; and so long as he is where he can be recognized and understood as being loyal to Christ, everything is well. Now, with that thought in the mind, pass to the other side, and where now do you find the world begin? It commences at the point where another than Christ is recognized and acknowledged as ruler. Call it fashion, pleasure, or whatever else. The moment you pass into a place where, not Jesus, but another, is recognized and reputed as the sovereign, you are guilty of conforming to the world. Wherever the world is acknowledged as ruler, there, even though in the abstract he might think the place indifferent, the Christian should not enter. Gesler's cap, in the abstract, was nothing at all—a mere thing of cloth and feathers—and, in the abstract, it was a small matter to bow to it, but bowing to that cap meant acknowledging allegiance to Austria, and William Tell shewed his patriotism by refusing so to honour it. The question, therefore, is not whether in other circumstances the things done in the world's enclosure might not be done by the Christian without sin, but whether he should do them there, where his doing of them is recognized as homage to the world. Whose flag is over a place of amusement? Whose image and superscription are on a custom or practice?

Christ's? or the world's? these are the testing questions. That which a Christian renounces when he makes confession of Christ is the supremacy of the world, and every time he goes where he is understood as acknowledging that, he is guilty of treason against the royalty of Christ.

THE POWER OF THE CROSS.

Brethren, believe in the power of the Cross for the conversion of those around you. Do not say of any man that he cannot be saved. The blood of Jesus is omnipotent. Do not say of any district that it is too sunken, or of any class of men that they are too far gone. The work of the Cross reclaims the lost. Believe it to be the power of God, and you shall find it so. Believe in Christ crucified and preach boldly in His name, and you shall see great things and glad some things. Let no man's heart fail him. Christ hath died! Atonement is complete! God is satisfied! Peace is proclaimed! Heaven glitters with proofs of mercy, already bestowed upon ten thousand times ten thousand! Hell is trembling, Heaven adoring, Earth waiting. Advance, ye saints, to certain victory! You shall overcome through the blood of the Lamb.—*Spurgeon.*

HABIT OF UNTRUTH.

Some men seem to have a constitutional inability to tell the simple truth. They may not seem to lie, or to tell an untruth; but they are careless—careless in hearing, careless in understanding, careless in repeating what is said to them. These well-meaning but reckless people do more mischief than those who intentionally foment strife by deliberate falsehood. There is no firebrand like your well-meaning busybody, who is continually in search of scandal, and by sheer habit misquotes everybody's statements.

This carelessness is a sin of no small magnitude. A man's duty to God and his fellows requires him to be careful; for what else were brains and common-sense given him? Of course that other class, the malignant scandal-mongers who take a fiendish pleasure in promoting strife, who deliberately garble men's words and twist their sentiments, is in the minority, and people have a very decided opinion regarding them. Most men misrepresent because they don't seem to

think that care in speaking the truth is a pre-eminent duty.

The effects of this careless misrepresenting of others are seen everywhere. Its effect on the individual is to confirm him in a habit of loose, distorted and exaggerated statement, until telling the truth becomes a moral impossibility. No other thing causes so many long-standing friendships to be broken, so many dissensions in the churches, so much bitterness in communities, and so much evil everywhere. It is an abuse that calls for the rebuke of every honourable man—a rebuke that shall be given not only in words whenever occasion demands, but by example. The Persians were said to teach their youth three things: to ride, to draw the bow, and to speak the truth. A little more instruction on this latter would do no harm to our "advanced civilization."—*Examiner and Chronicle.*

ALONE WITH CONSCIENCE.

I sat alone with my conscience,
In a place where time had ceased;
And we talked of my former living
In the land where the years increased.
And I felt I should have to answer
The question put to me,
And to face the answer and question
Throughout an eternity.

The ghosts of forgotten actions
Came floating before my sight,
And things that I thought were dead things
Were alive with a terrible might;
And the vision of all my past life
Was an awful thing to face,
Alone with my conscience sitting
In that solemnly silent place.

And I thought of a far-away warning
Of a sorrow that was to be mine,
In a land that then was the future,
But now was the present time;
And I thought of my former thinking
Of a judgment day to be;
But sitting alone with my conscience
Seemed judgment enough for me.

And I wondered if there were a future
To this land beyond the grave;
But no one gave me an answer,
And no one came to save.
Then I felt that the future was present,
And the present would never go by,
For it was but the thought of my past life
Grown into eternity.

Then I woke from my timely dreaming,
And the vision passed away,
And I knew the far-away warning
Was a warning of yesterday;
And I pray that I may not forget it
In this land before the grave,
That I may not cry in the future,
And no one come to save.

And so I have learned a lesson
Which I ought to have learned before,
And which, though I learned in dreaming,
I hope to forget no more.
So I sit alone with my conscience,
In the place where the years increase,
And I try to remember the future,
In the land where time will cease;
And I know of the future judgment,
How dreadful so'er it be,
That to sit alone with my conscience
Will be judgment enough for me.

A MISSIONARY in Japan says: "There is scarcely a form of sin known in Sodom, Greece, Rome, or India, but has been or is practised in Japan, which has the sorest need of moral renovation."

IN the first place, if you want to make yourself miserable, be selfish. Think all the time of yourself and your things. Don't care about anything else. Have no feeling for any but yourself. Never think of enjoying the satisfaction of seeing others happy, but rather, if you see a smiling face, be jealous lest another should enjoy what you have not. Envy everyone who is better off than yourself; think unkindly towards them and speak lightly of them. Be constantly afraid lest some one should encroach on your rights; be watchful against it, and if anyone come near your things snap at them like a mad dog. Contend earnestly for everything that is your own, though it may not be worth a pin. Never yield a point. Be very sensitive, and take everything that is said to you in playfulness in the most serious manner. Be jealous of your friends lest they should not think enough of you; and if at any time they should seem to neglect you, put the worst construction upon their conduct.—*Living Church.*

MISSIONARY NOTES.

TWENTY-SEVEN missionaries to China and Japan recently left San Francisco on one steamer.

DURING the last forty years 120 missionaries have fallen victims to the climate of the west coast of Africa; but the converts to Christianity number over 30,000.

MADAGASCAR is advancing steadily and rapidly. A college has been built at the capital, costing \$20,000, and the Queen and her Prime Minister continue to foster the London Society's Missions.

"So you have given up Mahomedanism and become a Christian! If the English were not here in Lucknow, if we had our own king as before, I would see that your head should be blown from your shoulders," said a young man in a mission school there, recently, to his schoolmate who had just confessed Christ. The words index the general Mahomedan feeling everywhere in the East.

A WRITER in the London "Missionary Herald" says: "I have nowhere in Christian lands found men and women of a higher type than I meet in North China—of a finer spiritual experience, of a higher spiritual tone, or of a nobler spiritual life. I came away with the conviction that there are in the native churches in China, not only the elements of stability, but of that steadfast and irresistible resolution that will carry over the whole empire to the new faith."

THE Universities' Mission to Central Africa, which was first undertaken in 1860 through the influence of Dr. Livingstone, and afterward suspended, has entered upon a very hopeful career. Bishop Steere has now a well-equipped staff of thirty-one European missionaries, of whom seven are ladies. He already understands the language of the tribe among whom he labours. The present work of the mission is threefold: first, that on the island of Zanzibar, which is of a comprehensive character, including many agencies; secondly, the work of Magila and its surroundings, some forty miles from Pangani, on the mainland to the north of Zanzibar; and, thirdly, the missions on the mainland to the south.

THE late annual examination of Beirut Seminary, Syria, was conducted in writing. It was a singular sight to see a company of Arab girls scattered about a long room, each with her questions, pen, ink and paper, writing out her answers without any aid. In addition to the regular paying department, this school also has a normal class of young women under special training for the teacher's profession. Needy girls can enter this department on scholarships, and receive instruction, while at the same time teaching classes in the primary department. All the boarders attend church twice on Sunday, besides going to the Sabbath-school. Beirut is the centre of influence for all Syria, and is growing in importance. Papal Rome is rearing stately and colossal edifices for female as well as male education, and has thrown down the gauntlet to Protestant missionaries. One Romish seminary for girls in Beirut has cost not less than \$75,000, and another almost an equal sum. God's Word is mighty and must prevail, and the struggle now in Syria is between that Word and the traditions of men, whether Greek, Roman, or Moslem.

DR. MURRAY MITCHELL, who has been visiting the missions in Asia in behalf of the Free Church of Scotland, writes from India: "I have been profoundly interested in watching the doings of the Brahmo Somaj, which is split into three strongly antagonistic sections. I have twice seen Keshub Chunder Sen. On one occasion the conversation occupied two or three hours. He is as eloquent as ever, and apparently as full of hope regarding his own work. But his position is thoroughly illogical, and I believe he must soon advance toward full Christianity, or recede from it. There ought to be much solicitude and prayer in connection with this remarkable man. Crowds still hang on Keshub's lips whenever he comes forth with one of his set orations. Yet in Bengal, and especially in Calcutta, he has certainly lost influence; and this chiefly in consequence of the marriage of his daughter with the Rajah of Cooch-Bihar, in circumstances and with accompaniments entirely irreconcilable (so his opponents assert) with his own strongly avowed principles. I have also met with the most influential man in the Sanharan Somaj. The body at present professes an expansive Theism; but there is, I fear, some danger lest this degenerate into a contracted Deism."