

politics, "The Government of Cities in the State of New York." A quaint and learned article by John B. Thomson gives "The Genesis of the Rip Van Winkle Legend." There is also a short story, "A Silhouette" by Rebecca Harding Davis. Poetry does not receive the same prominence in this number that it usually does, but Herbert E. Clarke and Nora Perry each contribute a poem worthy of "Harpers"; the former writes on "The Question" and the latter on "Why?" The Editors Easy Chair, Literary and Historical Records, and Drawer have their usual varied and interesting collection of good things. The September "Harpers" is an excellent and thoroughly enjoyable number.

THE CENTURY. (New York: The Century Co.)—The "Century" for September has caught the spirit of the season in a remarkable degree. It is in perfect accord with nature. As a frontispice it gives an admirable portrait of the Ayrshire Bard. It is not the one with which most people are familiar—the famous Nasmyth portrait, but an engraving from a daguerrotype of a miniature which belonged to the poet's sister. The versatile H. H. gives a most readable account of "A Burns Pilgrimage," having an intrinsic interest of its own and gives a charm to the engraving, and receives an added interest from it. "Cape Cod," a pleasant discursive paper on the scenery, customs, and ways of the people of the region, affords instructive and enjoyable reading since it is admirably illustrated with engravings. Dr. Edward Eggleston continues his series of historical papers, writing this time on "Indian War in the Colonies." Lieutenant Schwatka continues a graphic account of "A Musk Ox Hunt," an incident in his arctic expedition of 1879 characteristic illustrations accompany the paper. A portrait of the eminent son of an eminent sire forms a fitting accompaniment to a paper on "Professor Agassiz's Laboratory." In his usually attractive manner, John Burroughs discourses on the "Tragedies of the Nests." A full-page illustration gives a charm to the paper. An artistic paper of much merit by Roger Riordan treats of "Ornamental Forms in Nature." "Will New York be the Final World Metropolis?" is a question amply discussed by W. C. Conant, and like a true American he comes to the plausible conclusion that it will. In the "Open Letters" H. C. Bunner explores "New York as a Field for Fiction." The second part of "Bread-Winners" appears. It is ably written and deals with the complex question of capital and labour and the social theories of which the present time is so rife. "A Woman's Reason," a capital work, nears its completion. The pleasant "Nights with Uncle Remus" come to an end in this number. In fiction we have also two short completed tales, "Our Story," and "Love in Old Clothes," a modern love-story told in the quaint imagery and language of three centuries ago. As befits the month of September this number of the "Century" has a rich poetic collection, contributions being made by Charles de Kay, George Edgar Montgomery, Miss Josephine Pollard, Susan Marr Spalding, James Whitcomb Riley, and Frank D. Sherman. The Open Letters and Topics of the Time embrace varied and able discussions on current subjects and events. The "Century" maintains its high reputation as a first-class magazine.

Of the one hundred and twenty millions of women in India, one-third are computed to be in zenanas. Here is a mission field of millions of influential women in which female missionaries only can work, and they should have medical skill.

The French Catholic missionaries at Ubaga have left that field for new stations on the southern shores of Lake Victoria Nyanza. It does not seem to be so much the fear of the Mehd's attacks which has driven them away as the ill success of their efforts to drive away the missionaries of the Church Missionary Society.

A FARMER'S wife in Germany making some cherry brandy found the fruit unsound, and threw the whole into the yard. Her ten geese ate them all, and became dead drunk. She had forgotten about the cherries, and when she found her geese all in the gutter she concluded they had been poisoned, and would not be good food, but she picked all the feathers off for the market. What was her surprise and sorrow to find the geese next morning as well as ever, but cold and shivering! Let us hope she and the geese both learned a lesson, that cherry or any other brandy is apt to take the feathers off the backs of geese and the clothes of the backs of people.

THE MISSION FIELD.

THERE are from 150,000,000 to 180,000,000 of Mohammedans in the world. They are found chiefly in Turkey, Arabia, Persia, India and Egypt.

THE superintendents of Presbyterian and Congregational Home Missions in North Dakota have arranged for the care of the various fields by one or other of the denominations alone.

TWO years ago a Protestant Church in Costa Rica was started with ten members, and a Sunday school with nine. The number has now increased to forty-five in the Sunday school, and fifty two in the church.

OF the McAll Mission in France, Dr. Horatius Boner says: "Without artificial excitement, without the noise of axes and hammers, with nothing but the still small voice of the Gospel, the work in Paris still proceeds apace. Every week, almost every day, brings the good news of some stray one gathered in, or some awakened one seeking the light."

THE Burman Baptist Church in Maulmain has only one member whose income is as large as \$430 a year, and some received as little as \$87 a year, yet this church gave more than \$450 for the Lord's work last year. The young evangelists are working in connection with the church for small salaries, when they could have three times as much if they would go into the government service.

ALL the missionary bodies now at work in Japan report very rapid growth and universal revivals. This interest began, it is said, some months ago, among the foreign seamen in Yokohama Harbour, then spread to the native Japanese churches in Yokohama and Tokio, and afterward displayed itself in more distant localities. Says "The Foreign Missionary": "Three important conventions—viz., the General Conference of Missionaries at Osaka, April 16th 21st, the annual meeting of the missionaries of the American Board at Kioto, May 14th 21st, and the Conference of the native Japanese Christians at Tokio, May 9th 13th, facilitated the spread of the good influence. Rev. Joseph Neesima, whose remarkable history is widely known, is said to have spoken at Tokio with great spiritual power. At Annaka, Mr. Neesima's native town, thirty-six persons had united with the Church but a few days previous. It was from the dedicatory services of an edifice of this very church that the fire was caught to kindle the revival at Kioto. The Conference at Tokio fell upon Whit-sunday or Pentecost, and, according to the Rev. Mr. Ballagh, in the 'Sower and Mission Monthly,' the day was no feeble copy of its original. The out-pouring of the Holy Ghost constituted a theme. Meetings for prayer, praise and inquiry were thronged and hearty. Simultaneously the interest broke out at other places. At Kobe, while the leaders were absent at Tokio and engaged in pentecostal services the church was aroused, as it were, spontaneously. The feeling was deep and stirring. At the same time in Osaka, and likewise in the absence of the pastors, the churches assembled for prayer, and the meetings were sustained with power to the date of the latest published letter. This movement in various cities and towns, and reported by various brethren, has some features everywhere common. Prayer prevailed in the assemblies. At other times study of the Word or public discourse would take the lead: but now they gave way to devotion and supplication. The meetings were marked by *vivacity*. The house would be crowded. More would wish to take part than there would be time for. The people had the work in hand. They did not wait to be urged by the preachers. Then confessions and praises, and exhortations were effective." Kioto, mentioned above, is an inland town, where no mission is stationed, but where there is a church of ninety members, organized in 1878. On hearing of the interest there, two missionaries visited the town, and there fifty-five inquirers sought baptism. They were bidden to wait a while as catechumens. The first missionaries went to Japan twenty-four years ago. During the first ten years there were never more than ten missionaries in Japan at any one time. The first church was organized eleven years ago in Yokohama. Now several of the missionary societies count over six thousand communicants each, and we presume that the number will be nearly doubled this year. The American Board reports nearly two hundred additions in a few weeks, and the Presbyterian, Methodist, and Reformed missionaries report similar accessions.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXIX.

Sept. 30.]

REVIEW.

[1883.]

TOPIC: THE PROMISED LAND.

GOLDEN TEXT.—"The Lord, thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee."—Deut. 31: 6.

TIRK LAND.—Where situated? BounJaries? Rivers? Lakes? Mountains? Neighbouring nations? HEAVEN: How obtained? By whom entered?

ENTRANCE TO THE LAND.—Leader? How entered? Time of year? The manna? Who met Joshua? JESUS: Right to lead us? Has He promised us the land?

FIGHTING AND CONQUERING. What city compassed about? Defeat at Ai? Who by covetousness ruined himself? What great victory by a few men? Who very strong and very weak? THE CRISTIAN LIFE: Why so much fighting? Can we afford to have Achan in the camp?

DWELLING IN THE LAND.—Where were the blessings and the cursings? The pillars set up? Cities of Refuge? Were they for "good" men? Did Baal make the people happy? About Ruth? Character of Hannah? Early history of Samuel? PROGRESS IN GRACE. understanding God's law. "Memorials." Christ the Refuge. Faithfulness from youth up.

[OPTIONAL LESSON INSTEAD OF REVIEW.]

Sept. 30, 1883.]

ISAIAH'S TEMPERANCE PRINCIPLES.

{Isaiah 5: 11-24.

Commit to memory verses 22-24.

This chapter opens with a parable of a vineyard; and then pronounces God's severe judgments upon intemperance and various other sins of God's people.

LESSON OUTLINE. (I.) WOE TO THE HABITUAL DRINKER. (II.) WOE TO THE HARD DRINKER.

I. THE HABITUAL DRINKER.—(11.)—EARLY. FOLLOW STRONG DRINK. it was especially shameful to drink early in the morning, see Acts 2: 15, CONTINUE UNTIL NIGHT: spend their time in dram-shops, or in revelry and carousals, see v. 12.—(12.) REGARD NOT. . . THE LORD: wine-drinkers, and those delighting in such revels usually scorn religion, and despise the Lord's commands.—(13.) CAPTIVITY: these go into bondage, both of body and of soul, worse than Assyrian bondage; Satan leads them captive at his will.—(14.) HELL HATH ENLARGED: this may be used as a frightful picture of the end towards which fashionable drinking tends; yet all these men stop on the side of moderate drinking, or at least of safety from the drunkard's doom.

II. THE HARD DRINKER.—(22.) MIGHTY TO DRINK. this is the sixth woe mentioned—the first is against avarice; the second, against early intemperance; the third, against perseverance in sin; the fourth, against confounding right with wrong, and the opposite; the fifth, against self-conceit; the sixth, against drunken and corrupt judges. MINGLE STRONG DRINK: with spices, or mix one kind of strong drink with another, to make it more intoxicating (Prov. 9: 2-5).—(23.) TAKE AWAY RIGHTEOUSNESS: in the drunken condition they render unjust judgments.—(24.) FIRE. literally, "tongue of fire," that is, flame, which the Rabbins explain resembles a "tongue of fire." Compare Virgil's figure in the *Aeneid*, "with gentle touch the lambent flame glides harmless along the hair."

WOE

FOR EARLY DRINKING,
FOR ALL DAY DRINKING,
FOR WINE DRINKING,
ETERNAL.

GOD'S MESSAGES TO YOU THROUGH THESE LESSONS.

LESSON I. JOSHUA, MOSES' SUCCESSOR. Great promises for great dangers. "Be strong and of good courage."

LESSON II. CROSSING THE JORDAN. God's paths are safe paths. Christ leads through death to life eternal.

LESSON III. THE FALL OF JERICHO. The Lord doeth great things. "All things are possible to him that believeth."

LESSON IV. ISRAEL DEFEATED. Sins bring misfortunes. "Make a covenant with your eyes" lest you covet. We cannot hide our sins from God.

LESSON V. READING GOD'S LAW. Blessed are they who write God's law in their hearts. "I have set before you life and death."

LESSON VI. CITIES OF REFUGE. Safe is he that trusteth in the Lord. Christ saves us from all our sins. No man shall pluck us out of his hand.

LESSON VII. AN OLD MAN'S ADVICE. To fear the Lord is the first duty of man. "Choose you this day whom ye will serve." Make good pledges and keep them.

LESSON VIII. ISRAEL FORSAKING GOD. Disobedience brings distress. Heed a wise man's warnings. Keep yourselves from idols.

LESSON IX. THE SWORD OF THE LORD AND OF GIDRON. God can help the weak to do great things. Trust in the Lord and wield the sword of the Spirit. The blessing of God and a brave heart are the best capital.

LESSON X. SAMSON'S DEATH. Pride goeth before the fall. Take not pleasure in the misfortunes of others. "The joy of the Lord is their strength."

LESSON XI. RUTH AND NAOMI. Trial tests true love. An affectionate daughter better than victory on the battle-field. Love cures sorrow's wounds.

LESSON XII. A PRAYING MOTHER. A good mother is above all price. "Forake not the law of thy mother." You cannot love your mother too much.

LESSON XIII. THE CHILD SAMUEL. God calls to children. Little ones may serve God. A dewdrop reflects the sunlight as well as the clouds. Have an open ear for God's truth.