Foolish Virgins.

"Well, after all, I think the wise virgins were very solfish. They should have chared their oil with their companions Don't you think so ?'

aNo, because I know that by the oil is meant a moral quality which cannot be shared wath others.

"Ohl you are always looking for the hidden meaning in those old Bible stories. I contess they are too far off for me. I like something about life now in the ninoteerth

cometining about the now in the hindeerth contury, something practical."
"The beauty of the Bible stories is that they are practical. They suit the nine-teenth century as well as they did the

Nonsense, we don't carry lamps and go

out to meet the bridegroom.
"Yes, in our way we do. We are waiting for the Bridegroom. He may come in the form of sickness, or sorrow, or death. He must find us ready. The oil in our tamps, to my mind, is the state of being

"That is a very sober view of the subject for a girl of fifteen. You talk like a woman of seventy at least."

"Do I? "Yes; old Mr. Walker, the superintendent; could not be more solemn. But, after all, what has the parable of the ten virgins to do with us at present, two school girls with piles of lessons to learn, and no time to imagine ourselves in the distant, lazy

"I like to apply the parables to my life now, school girl as I am. I think of the story very often when I am preparing a difficult lesson. I say to myself I must be ready to recite. I must fill my vessel with the oil of knowledge. I must be ready. 'I leave my lesson to chance. I can

get an idea of the work by hearing the "But if you should be called upon first."

"Of course, I fail, but that seldom hap-

"I should feel very unhappy, if I were unprepared to recite. The idea of being called and being obliged to say 'I don't know' would worry me all the time. Then there are other ways in which the parable seems to help me. I have been learning seems to help me. I have been learning something alout dress-making. I thought as the dress-maker was in the house I ought to improve the opportunity. The knowledge may be useful at some time."

"I nover trouble myself about such far-

off subjects. I have enough to do to wear my clothes. I only wish I could have handsomer ones. Let the dress-making strend to the cutting and fitting."

"Of course, only life is full of changes will it in the beyond to do restal

and it is well to be ready to do useful things. However, we shall take the story of the ten virgins in the higher sense. We should furnish ourselves with the oil of faith and obedience now, while we have time and opportunity. We should be ime and opportunity. We should be ready to meet the Bridegroom at any moment if He shall call for us. We should ave our hearts to God, before the cares of his life overwhelm us, and we have no ame to seek oil and fill our vessels.

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"Oh! dear don't frighten me. I am too young to be pious and all that. I really don't care to attend prayer meetings, cut

ont work for the poor, and put on a long face. I do like a good time."

"I hardly think a long face shows a heart at peace with God. A Christian above all thould be bright and cheerful. Do you suppose the wise virgius felt the oil in their ressels a burden? I don't believe they did, and somehow or other I think the happiest people are those who try to do their duty towards their Maker."

Julia Archer continued to fill and refill her vessels with oil while Emily Danby as carefully kept her vessels empty. Julia allowed the words of life to shine into her heart and make it bear fruit in her every day life. While Emily chatted and idled her time away, Julia was carnestly adding to her store of knowledge.

A time came when Julia's oil proved usefal and Emily's empty vessel caused her much unhappiness. The friends were no onger school girls, poring over grammers and algebras, but wives and mothers.

"How healthy your baby is," Emily exclaimed one day to her friend. "Mine is lways sick He frets at night and keeps me awake, and he's cross all day."
"Are you careful about his food, and do

you send him out in the air? Fresh air is good for babies." "You know well enough, I don't know toylhing about food, and I don't see how

going out could do him any good. I suppose its his nature to be cross.' "No babies are not cross without cause.

If you do not understand the little fellow,

"Why, we have the doctor every few days. Its nething but doctoring. And I'm the I buy enough of soothing syrup."
"Oh Emily, surely you do not give your baby soothing surun."

"On Emily, surely you do not give your baby soothing syrup."
"Why, or course I do. I thought every body did. What's the objection."
"The paregorie in the compound soothes by causing stuper. The effect of all cach redicine is very injurious. Do throw the die stuff away and have proper advice for your baby. Wholesome food, warm loose clothing, and fresh air will help the dear your baby. Wholesome food, warm loose clothing, and fresh air will help the dear

little fellow to get strong."
"You seem to know all about children How did you learn."

"I have read and thought, but I think my own mother taught me more by example. Sae never used quack medicines of any kind."

"Well, I never could bear to read dry, tiresome books on health and how to take the of children. I should think the nurse might attend to that."

"We can't expect our gorvants to know more than ourselves, and we cannot throw our responsibilities off on others. As mothers we must understand the care and training of children or suffer the terture of seeing them suffer."

The foolish mother had some offection or her children though she would not fill er vessel with the oil of knowledge and fit the foolish virgins in the parable were The foolish sations to meet the bridegroom and go into the marriage, but they had not com-

Many desire to enjoy the bliss of heaven who will not fill their vessels with the oil of faith and repentance during life.

The unwise mother wept over the remains of hor baby, soothed to death by on over-The merciful f-ther removed the c. 1

from her unwise guard' nship.
Still she did not fill her vessel with knowledge, and again and again the wept over the victims of close rooms, light olothing, unwholsome fool and soothing syrup.

By and by the foolish woman who considered the teaching of our Lord as too far off to that her, fell rote the habit of taking stimulants to keep up her spints. Her husband found home a dreary place, in-deed. His chosen companion for hie had no oil of prudence or self-control left in her v seels. In time it became necessary to put her under constraint, and the silly school girl, the foolish, ignorant mather the caroless wife, the indifferent Christian, will probably end her life in the private insane asylum. How very many attach no practical value to the teaching of the Bible! How many neglect to fill their vessels with oil.—N.Y. Observer.

A Profitable Pastime.

A newspaper writer, speaking of the annoying way in which many persons correct others in the pronounciation of words, makes the following suggestion:

Errors of speech may be pointed out among intimate friends in a kind manner, and often with mutual profit. Well-edu-cated people may be astonished to see how many simple words they have been mis-pronouncing all their lives, if their thoughts are specially directed to them. In a social party, an amusement both instructive and interesting may be obtained by reading in turns under some forfeit for each mistake. Take for example the following words: Take for example the following words:
"Acclimated," "amenable," "opponent,"
"altercation," "adult," "illustrated," "harrassed," "turenlent," "inquiries," "notable," "matin," "mediocre," "extant,"
"decade," "conversant," "deficit," "defal
cating," "isolate," "contunely," "extirpate" "obligatory," "leisure," "sonorous,"
"clandestine," survilely," "subtle," now in a
mixed company say of seven persons, how
many of them will agree upon the proper
pronounciation of the words?

The Humming-Bird's Umbrolla.

In front of a window where I worked last summer was a butternut tree. A humming-bird built her nest on a limb that grew near the window, and we had an opportunity of watching her closely, as we could look right into the nest from the window. One day there was a very heavy shower coming up, and we thought we should see if she covered her young during the storm; but when the first drops fell she came and took in her bill one of two or three large leaves growing close to the nest, and laid the leaf over so it completely covered the nest; then she flow away. On looking at the leaf we found a hole in it, and in the side of the nest was a small stick that the leaf was fastened to or hooked on. After the storm was over the old bird came back and unbooked the leaf, and the nest was perfectly dry .- American Sportsman.

About a ton of ice is used every night to cool the air that is pumped into the Br-tish House of Commons. The air is filtered and rendered absolutely pure.

The fall of King Coffee seems to have been greater than was first imagined. He has now to appeal to the British for protection. Two of his former subject kings refuse him their allegiance, and threaten to attack him if they are interfered with. The Ashantee power 18, in fact, completely broken.

The Dean of Canterbury appears to allow the Reman Catholics to make what use they like of the Cathedral. "Pilgrins" visit the shrine of Thomas A Bekett, and go through strange performances without let or hindrance. This is not all, for if we are or hindrance. This is not all, for if we are still further to believe a Remish newspaper. the Romish Catholic Bishop of Canton has secured a piece of the Cathodral pavement as a "relic" for his own church.

The Jews are strangely crowded in Rome Thay have five Synagogues in that lity, all in one building, with reparate entrances from deferent streets. This is owing to the tact that the Inquisition would allow only one Synagoguge, and when, by much expenditure of labor and money, permission was obtained for the others, it was granted only on condition that all should be under one roof. The Talmud was, on the Index Expurgatorius, and so not a single copy of it was allowed to be in the possession of the Jows.

Bunyan's "Hory at," which, according to the Spectator, ich ilmost dead when it was published, and is kept alive now chiefly by the fact that it was written by the author of "Pilgran's Progress," has made, through a translation, a deep impresmade, through a translation, a deep impression upon the Christian natives of Bengal, who buy it in thousands. Writing of Buryans description of the paralyzed giants, Popa and Pagan, that journal says: "Buryan misunderstood the latent strength of both, for Pope is ruling half mankind, and Pagan has stolen Evolution for motto, a Veiked Face for crest, and Material Truth for armor, and is treading down enimies for armor, and is treading down enimies like corn.

The Rov. Dr. Cuylor writes -- "Say what we may of the rapid growth of our Ameriwe may of the rapid growth of our can towns, the monster strides of the can towns, the monster strides of the British metropolis always overwhelm me. London uow contains 8,600,000 people! It London uow contains Paris, New York ank Brookalmost equals Paris, New York ank Brookalmost equals people into one. You can drive almost equals Paris, New York ank Brooklyn, combined into one. You can drive fifteen inles on one of its diameters. When, in my college-boy days. I once went out to pay my respects to Joanna Baille, the eminent authoress, who hved near Hampstead Hill. I walked clear out of town and over open fields. I am now staying at the hospitable house of our friend, the Rev. the hospitable house of our friend, the Rev. no marriago, but they had not com Newman Hall, who resides on the same consense enough to prepare themselves Hampstead Hill, in the midst of compactly lipperly. built streets."

MISSIONARY NOTES.

Porhaps the largest thankoffering ever made by any individual to the cause of foreign inissions was the gift of £20,700, or more than \$100,000, sent by Mr. Walter C. Jones, of Manchester, to the Church Missionary Society.

On March 17th Dr. Josenhans, principal of the Basic Missionary Soutty, celebrated his 25th anniversary of his superintendency. During this time he has educated 642 of 955 pupils of the Basle Mission College, During this period also 18 mission stations were founded, the number of European missionaries has risen from 63 to 109, the number of native helpers from 79 to 287, and the number of converts from 1.100 to more than 8,000, in India, Airica, and China.

An analysis of the census lately taken of the Madras Presidency, which has been drawn up for the Government by Mr Cornish, notices the progress of Caristaanity in Southern India. During the last 15 years the whole population has steadily advanced. The Mohammedans have increased 33 per cent., the Hindus 87 per cent., and the Christians 57 per cent. And this is the lowest possible estimate of the increase of Christians, because it does not include adherents not yet baptized. The increase of Protestants is more rapid than that of Romanists. No temples are now being built equal in magnificence to those of former days and the habit of pilgrimage is now dying out.

Mr. Crane, of the A. B. C F. M., report a favorable opening at Adrianople, 140 miles northwest of Constantinople and now connected with the latter city by railroad. The Church there numbers 26 members and during his visit the services were crowded. The Greeks, hitherto unreached, seem greatly attracted to the Gospel-more than the Bulgarians and Armemans Many of them are reading the Scriptines, for which, in the Greek version, the bookseller reports a considerable demand, an are attending the chapel services. Much anxiety is expressed for schools, especially girls' schools. Jesuits banished from ally girls' schools. Jesuits banished from Piussia, have settled in Adrianople, and have opened schools for boys and girls, the only ones in the place; but having not yet yet won confidence of the communty, their progress is slow, while the people look to the Protostants for the means of instruction, which as yet they hestate to accept from the Romanists.

The frontier mission in Northeastern India is that of the Missionary Society, at Peshawar. Situated beyond the Indus, in British Afghanistan, the missionaries are brought into contact with the rude Afghan clans, and are eagerly watching for oppor-tunities to carry the Gospel into Afghanistan, which British policy so rigidly closes against such efforts that two missionaries who had crossed the borders have been brought back to Peshawar by force. Urlike the government, the Church Mission rejoices in the progress of Russia, in Central Asia, seeing therein the weakening of Mohammedan prejudice and brightening opportunities for the evangelization of Turkistan an Bokhara. The mission at Peshawar, which is among the Mah unmerans, has 2 missionaries, 1 native paster, 2 helpers, 25 teachers, over 100 notive Christians, of whom 31 are communicants, and 504 children in the schools.

The "Morning Star's" mails from Micronesla give the lights and shadows of that interesting work. On Apaiang (Gilbert Islands) the shadows decidedly prodominate. Intersperance rages fearfully. Without a dramshot on the Island, drunkenness is everywhere—each family making its own liquor. Murders are frequent and brawls incessort. Some of the churchmembers have been drawn into the vortex -among them the mother of the king. formerly a firm Christian. Thus the Gospel work is terribly hindered. On the Marshall Islands there has been good progress, upon the whole. On the Isle Ebon the little printing press is busy and has is sued 55,000 pages it he Kusaian dialect. On the Caroline Islands the light predominates, especially on the chief or them, Pon-ape. Here the Gospel is creating civli institutions, outside of as well as within the Christam community, and breaking down the socialism in wives, children, houses, etc., which has hitherto prevailed. Three native couples from Ponape have carried the Gospel to the Mortlock Islands, further west; while on several of the eastern isles—as Mokil and Pinelap—the influence from this Christian centre has wrought wonderful change.

While the work of Protestant missions is flourishing to so gratifying a degree in Mexico, there being now 98 Protestant churchos in that Country, where five years ago there were no haif-a-dozon, it is specially desirable that certain mistakes be guarded again. One of these is the spirit of contention between different denominations. There are almost too many of them at work in Mexico, and latterly, we learn from correspondence in the Boston Liening Francerpt, there have been some jarrings, which will not help the Processant cause over against Roman Catholic unity. And another mistake is the disparagement of the country in which the missionary is laboring. Poor Mexico hes open to much adverse criticism. A county in which Protes tan's missionary can be cut into pieces as Mr Stophens was, where unfortunate per sons can be burnt to death under the charge of witchcraft, where brigandage is still tol erably common, and where religion is so cularized to such an extent that even the daily lotteries are put ander its patronage is certainly far from what it ought to be. Nevertheless it will be found more profit sharply on the subject, and, having de nounced some statement of missionaries to regard to Mexico as caluminous, retaliates by alluding to some of the plague-spots in our own society, which the newspapers on cover. Such controversy is injurious to the missionary cause, which is set to proclaim notine merits of this or that nationality, but of the Christianity needed alike by every nation.—N. X. Independent.

The Allegemeine Missions Zeitschrift gives an account of the work of the Reformed Presbyterian Church (Scotch)in the New Hebrides. These Islands are about 30 in number, a third of which are now under the unflue co of this mission. The centre of the work is the Island of Ancity. um, with 1,500 inhabitants, 600 of whom are communicants and the rest attendants upon worship. Here the New Testament has been published, also parts of the Old, a biblical history, a bymn-book, catechism and school-books. Among these Islands Eromanga has the most sacred associations. Here the apostone missionary John Williams was murdered, and in 1801 the missionary Gordon and his wife fell victuns to the herconess of the natives. Now the brother of the murdered Gordon labors here, having a congregation of 70 hearers, and 13 communicants. The perils of the missionaries are not yet over, nor are likely to be white the kilnapping of natives still continues. Last year Mr. Goodwoll the missionary on E piritu Santo mercowly escaped being murdered. The Reformed Presbytemans have in this field 12 ordained mussionaries, 93 native teachers, 43 stations, ond 8,000 attendants on public worship, 726 communicants, 2,000 pupils in 70 schools, and upwar I of 80 scholars in the two training justite tions.

The prospects of the A. B. C. F. M. Mission in Japan are bright. Two churches have been arganized—one at Knobs and one at Osaka. Additions were expected which would swell the former to 26 ccmmunicants and the latter commences with 10. Among these are a band of intelligent young men eager to preach. The success of the medical department thus far is remarkable. The Japanese have been induced to open 8 charity hospitals, providing the buildings, medicines; instruments, and native physicians themselves. The one at Himeji, which is beyond treaty limits, was opened in the presence of 100 physicians, in a dissused Buddist temple. After simple ceremonies, the work at once commenced with the seeing of about 800 patients. At With the seeing of about 300 patients. At Kakagawa the resolution of the mission-aries to make Bible reading part of the hospital work cost them half the patrons of the institution; but the remaining friends pledged themselves to keep up both hospitals and Bible readings. The third hospital is at Akashi, also occupying a Buddist temple. During the missionaries trip to the opening of those three hospitals nearly 600 patients in all were treated, and the Bible readings elicited much interest, especially in the two latter places.

The Cathol.c Review, taking up the statement of a correspondent of The N. Y. Christian Intelligencer, to the effect that the Prostestants have over 90 men and women of various denominations at work in Japan and but 200 converts in all, makes this the text of an unfavorable comparison with the Catholic missions to the same country, which are sail to have some 15,000 converts and which claim some 60,000 more "descendents of the martyrs" in the as yet unreached interior of the islands. If in fifty years Protestantism shall have producedlas little effect upon Japan as Catholicism has done in its two centuries of extetone there, a comparison between the resalts of the two systems will have an ele-ment of fairness in it, which it does not now possess. The Catholic Review speaks of the constancy of Japanese Catohlics un-der persecution, forgetful that Malagasy Protestants, on Madigascar, have shown some degree of heroism also. In declaring that Protestant efforts are evanescent, it conveniently ignores the fact that this very thire has been true of Catholic labors, to a degree u requalled in the annals of Protestant missiohs. How grand it would be if the organs of the "infallible" Church could come to deal fairly and in truthfully in regard to the ork of their Protestant antagonists.

The ruins of Iona, so venerable in the history of Presbyterianism, are about to be repaired. Mr. R. Anderson, of Edinburgh, has been commissioned by the Duke of Argyll to repair and restore as far as possible the long neglected rums of Iona.

To cleanse blankets put two large teaspoonfuls of borax and a part bowl of soft soap into a tub of cold water; when these are dissolved put in the blankets and let them remain over night. Next day rub out and ruse them thoroughly in two waters and hang them to dry. Do not wring them.

There are dark nights for us all; we are in them now, or have just found the dawn, or, perchance, are just entering the twilight. But there is a psalin for every over-creeping gloom, and if the heart but take it up and chant it, the dreariness will surely vanish, and there will come in its stead hope, and light, and cheering warmth, and we shall grow glad again with the morning.

I wish woman to live first for God's sake. Then she will not make an imperfect man her God and thus sink to idolatry. Then she will not take what is not fit for her from a sense of weakness and poverty. Then, if she finds what she needs in man embodied, she will know how to love, and be worthy of being loved. - Margaret Fuller.

The Luncet has a startling paragraph in which it complacently assumes the speedy adoption of Sir Henr, Thomson's famous proposal for burning and bodies instead of burying thom, and details with great gusto the arrangements which have been made by the German Cremation Society in New York—an association comprising some 500 members -for carrying out the scheme of which they are enamored.

A portion of the members of the Church of England are now protesting that their Church is not a Protestant Church at all, but is and always has been a Cutholic Church, while a still larger section of the members of the establishment are protesting against the absurdity involved in this declaration. The latter have the best of the argument. Their chief spokesmen is S.r. W. V. Harcourt, who, in a series of long letters to the *Times*, have been do monstrating that the Anglican Church had its first birth in the time of Henry VIII., and that ever since its prevailing characteristic has been an earnest protest-against the faith of the Church of Rome. Ingratitude is always a kind of weakness. I have never seen that clover men have been ungrateful.-Goethe.

Ritualism in England still enlarges its boundaries, and reached the extreme re-cently in the saying of mass for the dead at a funeral in a London Episcopal Church.

The new Act to yest in the congregations of the Church of Scotland the appointment of musters will come into force on the 1st of January next, under regulations to be formed by the thenoral Assembly.

It is assorted that in a Jesuit Church in Chili the figures of Emperor William and Bismarck figure in a representation of purgatory, contrived by the priests for the edification of their people. The Lendon Weekly Review says that

the American Presbyterian Mission work is accomplishing great things in Danascus. The Arabs have manifested a remarkable interest in hearing the Gospel. The Sierra Leone Church is sending out

men to the mission fields beyond. Seven have joined Bishop Crowther on the Niger during the year. Yoruba is showing how the grace of God can maintain the native Church even when the fostering care of the European missionary is withdrawn.

Hats off in Hebrew! An order has been issued to all classes of Hebrew religious schools in Berlin that the Hebrew must be taught with heads uncovered. The Hebrew teachers, who acted against this order, have received written notice to comply with it, otherwise they will be discharged.

An accident at a wake in Dublin illustrates the danger attending these festivities which are still popular in Irol id. The floor of a room fell, fir which nearly thirty persons were assembled around the body of a child only two months old, and ten perthat they were removed to the hospital, where they lie, some with broken legs and arms. There has been no death.

In the Catacombs of Rome it has been found that baptism is always represented as perforn as by sprinkling or pouring, and administered to infants as well as adults. Soveral baptistries have been found, but they are all too small to admit of immerities.

Students entering the theological seminaries of the Church of Scotland not only have to be previously exarated, but the new system has has been put in operation of making the examination a strict and written one, which prevents incompetent young men from beginning a theological course.

The Congregationalist is responsible for the following tory which is too good to be lost:—"One, goes the story, Rev. Mr. Talmago entered on Episcopal church in Philadelphia during the communion and was proceeding by the middle aisie, when the sexton stopped him, saying, 'Sir, the communion service is being observed.'
'I see that it,' replied Mr. Talmage, starting on. 'But, sir,' said the sexton, stepping in front of him, none but communicants are allowed in this aisle, 'Very well,' said the clergyman, again starting ip the aisle. 'Sir,' said the sexton, soizing him by the collar and pointing across the church, 'the unconverted sit over yonder."

The German papers report the following incident which occurred the other day at Dresden:—The Hereditary Grand Duke of Oldenburg, who is studying at the Universitp of Leipzig, happened the other day to be at the stanen at Dresden, and while waiting for the true, entered the refresh-ment room and seated himself without ceremony at a table ready served. The waiter requested him to take another place, as that one was engaged, but the Duke very rudely refused. The master of the establishment then came and remonstrated with the Prince, to which the latter replied by a blow. The master returned it with interest; the travellers present took the master's part, and His Higness was hustled about and beaten with canes and um-brellar, and at last turned out of the room. The police shortly after intervened, and rescued the young ran from the indignant public, who knew nothing of his rank, but saw that he had acted with great rudeness.

A South German newspaper relates_th

following, and vouches for its truth:—In a Bavarian town of the most pronounced Catholic orthodoxy, the priest preached lately against the Old Catholics, and related lately against this Old Catholics, and related such hornble things about them that his pious Learers were literally hornor-stricken at Old Catholic impieties. At last the preacher cired out, "The Old Catholics are so vile that they will all be east into the pit, and if what I tell you is not true, may the devil take me now on the spot!" His exchement w.s terrible; and he so struck the cushion that the book fell from t. Not far from the pulpit there sat an American who had a negrosorvant with him, to whom who had a negrosorvant with him, to whom he beckened to take book up to the priest who perhaps had never seen one of those sons of Ham in his life. The negro at once obeyed, and as he mounted the lowest of the pulpit steps the clergyman repeated his wish that the devil might come and take him if what he said was not true.

Although the negro went very softly the preacher heard his footsteps, and turning round saw a black obturning round saw a black object solemly, steadily, and surely approach-ing him. Ho dat him with ter, r, and believing that he would be the next instant collared by his Satanic Majesty, he cried out, with trombling voice, "It is after all, possible that there may be good people among the Old Catholics!" Turnpeople among the Old Cathones Turn-ing then round to see if the object had dis-appeared, he saw it still steadily approach-ing. The perspirating burst out on his brow, and full of despair he called out; "There are even many good people among the Old Catholies!" Thanking that this would suffice he turned round, but what was his horrer. find that the object was close at head. Imagining himself in the grasp of B-elzebue, turning partly to the many and partly to the congregation, he negro and partly to the congregation, he cried out, "May the devil come and take me if all the Old Catholics are not better than we are !" The terrified priest fainted from the fright, and it was only after some time that he recovered.