fulness, and couraze, from the big St. Bernard to tho pet pug or poodle, alniost too fit to waddle by his mistress's side. And I had always been told that the cat was the ombodiment of trenchery; selfishness, and cunning-although, between you and me, I had ilways really loved the cats the best. And here on the Sierra Nevada Mountains I had a neve revelation, and Ileft the tans I had a new yevelation, and 1 left the
HydraulicMines well pleased with my visit, Hydraulic Mines well pleased with my visit,
and especially pleased that my favorite ani. and especially pleased that my favorite an
mal had been so completaly vindicited:

## "YE ARE MY WI'NESSSES."

## hele V . chisholm.

"I trust you will be an earnest witness for the master in your new field of liboor,", said Dr. Robertson, the morning his young parishioner, Philip Lawrence, came to bid him good-by.
"I hope I shall not deny him, at least,"
replied the young man, seriously. eplied the young man, seriously.
"That determination may comprehend a up for Jesus in a community where there are no churches and where the Sabbath is kept only as a holidery, is very different from following in his steps in a city where religion is popular and its professors are
highly esteemed. Mero silent witnessing for Christ mny prove a much greater sacrifice than you at present imagine. Let me tell you a little story connected with my
own early life and conversion. own early life and conversion.
'Just after I left college, moro than forty years ago, I went to a mining town in the far West to engrge in teaching. It was a wild, wicked place, and although I
had been cirefully trained in a Christian hasd been cirrefully trained in a Christian
home, I soon fell in with the mode of life home, I soon tell in with the mode of life
as I found it there. Though the town was smanl, clrinking, swearing and fighting were common, and work was cirried on during Sunday just is on the other days of the
week.
"After I had been there nearly a year,
stranger who seemed to have plenty of a stranger who seemed to have plenty of
money bought a lot in the centre of the town for the purpose of erecting a large woollen factory. He had all lis stones dressed ind his timbers in readiness before beriming to build, and the number of men he put to work on the Monday morning of his arrival convinced the villagers that he
meant business. During the week tho structure rose like magic ; "but" when Sumday came not in single workman made his appearance. Labor went on in other places as usual, but here everything was
strangely silent. People on the streets strangely silent. People on the streets
stopped to inquire what was wrong, but no one could oxplain why the workmen were idle, until one bolder than the rest ventured into the presence of the proprie-
tor to inguire into the troublc. 'Nothing tor to inquire into the trouble., 'Nothing,
is wrong,' replied the stranger pleasintly, when the man had made known his orrand. 'This is Sunday, you know, and I neither work nor allow my men to work upon that day.'
"'The now comer's peculiar views were freely discussed that afternoon among his neighbors. Some thought he was not altogether sane, and others expressed the opinion that ho was too entirely conscientious to live in a mining town where people were
obliged to work for their obliged to work for their living; but all agreed that sooner or later he would be giad to conform to the custom of the place
as others had done. But they wero misas others had done. But they wero mis-
taken. Thie work of the buidding went on with increasing rapidity during the weoks that followed, but when Sabbith came the sound of the hammer and axe was stilled, and the great unfinished structure stood there alone in that wicked place a silen
witness for the master. I tell you, Philip, that mute building appenled to my conscience ns no other testimony could have done. Others-wanderers from godly
lomes-felt the same silent influence, and in the course of is fow months in grentreformation was wrought through the nid of that duunb preacher, which had testitied so faithfully for the sanctity of the Snbbath. Afterwards a church was organized, and an open Bible increnne among us, with the in his heart, and-well, if it had not been for my year in that mining town, I might blessed man who led mo to Clurist you this story to show yout the power of you this story to show you the power of
oven a silent witnoss for Christ. I do not mean, of course, that you are to loegina $a$ large building to gain, this influence, but
you nust let your daily life testify for the
Maister. Never bo ashinmed of him, and let Mister. Never be aslamed of him, and le
your examplo be such that others may see Christ re
action."
Thilip did not forget the words of his pastor when he went down to the little manufncturing town of Bedford; to enter upon his dutias as book-keeper in one of its most important factories. Ho took
Jesus with hin fight into thio counting room, but he found it hirrder work than he had expected to display his colors in a place where everybody seemed to be marching under a different captain. It. was in new but rapidly growing village, without churches or Sunday-schools, and thourch work was suspended on the Sabbath, the day was observed merely as a holiday. Philip's genial nature soon made him a factory, onorite among the men in the anctory, nnd before he had filea the posi tion a month he had many mavitations to
join them in their Sundry sports. He had the cournge of his convictions, however, and in a quiet but yery determined way
informed them that ho could not conscieninformed them that he could not conscien-
tiously desecrate the Lord's day. They tiously desecrate the Lord's day. They they could not help admiring tho spirit ho showed, and more than one among the number felt the silent rebuke thus administered day after day more than they were willing to confess. Two or three of them said as much to him, and neknowledged sthat they had lived very differently when thome.
Pliilip was only a young disciplo himself, and had always been a follower rather than a leader, yet he was very much in carnest, and after praying a great deal over the matter, he invited two or three of the young men to come to his room on a certain night to talk over their hopes and prospects for the future. He was surprised to learn that two of the number, Dick Holmes and George Lee, had been professors of religion at home, but that they hard not been strong cnough to stand up for had not been strong enough to stand up ior
their convictions among the reekless pootheir convictions among the reekless poo-
ple with whom they had cast their lots. Me with whom they hace cast then loth living of late years, and engerly expressed their desiye to return to their allegiance to their father's God. Before they separated they agreed to meet together on Sundays for the purpose of studying their Bibles and praying for themselves and their companions.
After $n$ few meetings they succeeded in ersuading two or threo young men to join them, and when the number reached a clozen, Philip suggested the organization of an Epworth League. At first they met in the school-house, and the burden of the serving fell to Philip's shave; but as the interest deepened, others willingly took their share, and before the winter was over the schoollouse had to be exchanged for a largor building. Immediately after the Week of Prayer a quiet revival began, and though there was no excitement connected with it, the meetings grew in interest until every heart in thic villago was touched. Ministers from the neighboring towns very willingly tendered theirassistance, and Dr Robertson, from the city, came down to bid them God-speed and catch a breath of inspiration. Before the services closed, church was organized in the place, with promising Sunday-school in connection, and more hearts than Philip Lawrenco's bent high with hope and gratitude when they counted the number of souls that had been born into the kingdom through the influence of that Lengue, whicl at first influence of that Len
numbered only twelve.
"You have been bearing more tha silent influencefor your master, my friend," said Dr. Robertson, as he grasped Philip' hand the night of the farewell meeting "What a glorious privilege it is to be an instrument in God's hand in bringing souls to Christ!"

I am beginning to catch a glimpse of tho responsibility of living," answered vitness for If have borne even the cas plished through your faithfulness in warning me. I never could forget the influence of that silent building, witnessing so mutely or the truth. The thought that my dumb serving made me strong to resist temptation and helped me to try to follow "olosely in his steps."
so powerful or convincing as that of a Christly life," admitted Dr. Robortson, "Blessed is he who is wise enough to know when to spenk an
-Zion's Herall.

## CATECHISM ON THE WORLD.

What is the population of the world? Some persons estimate it at $1,500,000,000$ and others at $1,434,000,000$
How aro these divided religiously? Into Christians, Jews, Mohammedins, and heathen.
How $m$
How many are called Christimus? A bout $390,000,000$.
How are those called Christians divided? Into Protestants, Greek, and Oriental churches, and Roman Catholics.
How many aro Protestants? About 116,000,000. These are inhabitants of nominilly Protestant countrics, but there nro only about $30,000,000$ who aro memare only about $30,000,000$
bers of Protestant churches.
How many Jows are there? About 8,000,000.
How many Mohammedans? A bout
$170.000,000$ $170,000,000$.
How many heathen are there? About 856.000,000. Tnder this head are included Shintos, Buddhists, Confucimists, Brahmanists, Fetisl, etc.
What is the popmiation of America ? About $100,000,000$, there being 69,000 , 000 in North Americh andi $31,000,000$ in South America. About one-fourth of the people of North America and nearly all the people of South America are Roman Catholics.
What is the population of Burope? About $332,000,000$, of whom one-third are members of the Greek Church, onethird Protestants, and one-third Roman Catholiss.
What is the population of Asia? About Mol Mohmmedians, and nearly all the others are heathen.
Whant is the population of Africa? About $200,000,000$, of whom one-tenth are Mohammedans and three-fourths are hoa-
then. then.
In

In heathen and Mohammedan lands how many Protestant missionaries are
there? About 6,700 , of whom 2,700 are women.
How many native laborers? About 33,000.
000 .
many adherents? About 2,250,${ }^{200}$

How many members? About $150 ; 000$ 5,000.
How much money is expended ench yean by Protestants to give the Gospel to hea then? About $\$ 10,000,000$. Of this about
$\$ 4 ; 000,000$ is raised in America and $\$ 6,-$ $\$ 4 ; 000,000$ is raised in A
000,000 in Great Britain.
How miny ministers are there in the United States to every 800 persons? One. How many missionaries are there to What is expected of us? Gospel to every creature.-Gospel In All Lands.

## BUTT.

Do not make the virtues enemies to ench other: Poor human nature, ever a house livided ngainst itself, sometimes seems as if secking to regainits lost harmony by introducing its own discord into the circle of those graces which God has joined together. How often you will hear it said concerning this person or that: Ho is sullen and revengeful, but you can absolutely trust his honesty ; or, His life is impure, but he always, stands to his word of honor ; or gain, He is in uninial son, but he is so gencrous and open-heated. From tho way In which men talk of the virtues, it wound
often sem as if these were deadly foes who would not livo harmoniously together in the same house; and the apparent implication is. that if a man be lionest, yon camot expect him to be genorous and to be chasto. All such talk as this reveals a terrible disunion in human character. There is no reason, outside of human sin, why the soul sliould not be girt with the hamonious company of all the virtues. They certainly will not quarrel with each
other, though main may quarrol with ono other, though man may quarrel with ono
or all of them. In fact, there is no more reason why a man should cousider that,
make, he is excusable for his lack of an: other, than that he should think thit bo. cause he has very serviceable eyes, ho can dispense altogether with ears. In God's of the one diamond of nharncter: "' what God hith joined together, let not main put asunder."-S. S. Times.

## THE LIFE I SEEK.

by rev. robert m. offord.
Not in sofue cloistered cell
Dost thou, Lord, bid mo d well,
My Jove to show
But mid the busy marts
Where men with burdened hearls
Do come and go.
Somo tempted soul to checer
When breath of ill is near
The sinning to restrain; To case the throb of pain ;

Be such my joy.
Lord, make mo quick to see Ench task awniting mc, And quick to do Oh, grant mo strength, I pras,
Withlowly love ench, day With lowly love each day,

And purpose true.
T'o go as Jesus went,
Spending and boing spont,
Myself forgot;
Supplying human needs
By loring words and decds
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