fulness, and courage, from the big St. Bernard to the pet pug or poodle, almost too fat to waddle by his mistress's side. And I had always been told that the cat was the ombodiment of treachery, selfishness, and cunning—although, between you and me. I had always really loved the cats the best.

And here on the Sierra Nevada Mountains I had a new revelation, and I left the Hydraulic Mines well pleased with my visit, especially pleased that my favorite ani mal had been so completely vindicated.

"YE ARE MY WITNESSES."

BELLE V. CHISHOLM.

"I trust you will be an earnest witness for the master in your new field of labor, 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,"

"I hope I shall not deny man, replied the young man, seriously.
"That determination may comprehend a "That determination may comprehend a "That determination may comprehend a "That determination may be a "That determination" a "That determination may be a "That determination" a "That determination may be a "That determination" a "That determination may be a "That determination may be a "That determination may be a "That determination" a "That determination may be a "That dete great deal more that you think. Standing up for Jesus in a community where there are no churches and where the Sabbath is kept only as a holiday, is very different om following in his steps in a city where religion is popular and its professors are highly esteemed. Mere silent witnessing for Christ may prove a much greater sacrification than the same provents and the same provents are sacrifications. fice than you at present imagine. Let me tell you a little story connected with my

own early life and conversion.

"Just after I left college, more than forty years ago, I went to a mining town in the far West to engage in teaching. It was a wild, wicked place, and although I had been carefully trained in a Christian home, I soon fell in with the mode of life as I found it there. Though the town was small, drinking, swearing and fighting were common, and work was carried on during Sunday just as on the other days of the

"After I had been there nearly a year, 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 his stones dressed and his timbers in readiness before beginning 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 the structure rose like magic; but when Sunday came not a single workman made his appearance. Labor went on in other places as usual, but here everything was strangely silent. People on the streets stopped to inquire what was wrong, but no one could explain why the workmen were idle, until one bolder than the rest ventured into the presence of the province. were title, then one bottler than the reseventured into the presence of the proprietor to inquire into the trouble. 'Nothing is wrong,' replied the stranger pleasantly, when the man had made known his errand. 'This is Sunday, you know, and I neither work nor allow my men to work upon that

day.'
"The new comer's peculiar views were freely discussed that afternoon among his neighbors. Some thought he was not altogether sane, and others expressed the opinon that he was too entirely conscientious to live in a mining town where people were obliged to work for their living; but all agreed that sooner or later he would be glad to conform to the custom of the place as others had done. But they were mistaken. The work of the building went on with increasing rapidity during the mediant with increasing rapidity during the weeks that followed, but when Sabbath came the sound of the hammer and axe was stilled, and the great unfinished structure stood there alone in that wicked place a silent witness for the master. I tell you, Philip, that mute building appealed to my conscience as no other testimony could have done. Others-wanderers from godly homes-felt the same silent influence, and in the course of a few months a great reformation was wrought through the aid of that dumb preacher, which had testified so faithfully for the sanctity of the Sabbath. Afterwards a church was organized, and an armost preacher came among us, with the open Bible in his hand and the love of God in his heart, and—well, if it had not been for my year in that mining town, I might still be a stranger to Jesus, for it was that blessed man who led me to Christ. I tell you this story to show you the power of even a silent witness for Christ. I do not mean, of course, that you are to begin a large building to gain this influence, but

your example be such that others may see Christ reflected in your every word and action."

· Philip did not forget the words of his pastor when he went down to the little manufacturing town of Bedford, to enter upon his duties as book-keeper in one of its most important factories. He took Jesus with him right into the countingroom, but he found it harder work than he had expected to display his colors in a place where everybody seemed to be marching under a different captain. It was a new but rapidly growing village, without churches or Sunday-schools, and though work was suspended on the Subbath, the was observed merely as a holiday. Philip's genial nature soon made him a general favorite among the men in the factory, and before he had filled the position a month he had many invitations to join them in their Sunday sports. He had the courage of his convictions, however, and in a quiet but very determined way informed them that he could not conscientiously desecrate the Lord's day. They laughed at his scruples a little at first, yet they could not help admiring the spirit he showed, and more than one among the number felt the silent rebuke thus administered day after day more than they wore willing to confess. Two or three of them said as much to him, and acknowledged that they had lived very differently when at home.

Philip was only a young disciple 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 cer-tain 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 had not been strong enough to stand up for their convictions around the real-less area. their convictions among the reckless peo-ple with whom they had cast their lots. They were tired of the life that they had been living of late years, and eagerly expressed their desire to return to their allegiance to their father's God. Before they separated they agreed to meet together on Sundays the purpose of studying their Bibles and praying for themselves and their com-

After a few meetings they succeeded in persuading two or three young men to join them, and when the number reached a dozen, 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 share; but as the interest deepened, others willingly took their share, and before the winter was over the schoolhouse had to be exchanged for a larger 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 the village was touched. Ministers from the neighboring towns very willingly tendered their assistance, and Dr Robertson, from the city, came down to bid them God-speed and catch a breath of inspiration. Before the services closed, a church was organized in the place, with a promising Sunday-school in connection, and more hearts than Philip Lawrence's beat high with hope and gratitude when they counted the number of souls that had been born into the kingdom through the influence of that League, which at first numbered only twelve.

"You have been bearing more than silent influence for your master, myfriend," said Dr. Robertson, as he grasped Philip's hand the night of the farewell meeting. "What a glorious privilege it is to be an

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 the responsibility of living," answered Philip. "If I have borne even the least witness for Jesus, it has all been accomplished themsels are with following in semiplished through your faithfulness in warning me. I never could forgot the influence of that silent building, witnessing so mutely for the truth. The thought that my Saviour would accept even the gift of dumb serving made me strong to resist temptation and helped me to try to follow closely in his steps." closely in his steps

"After all, there is no witness-bearing

you must let your daily life testify for the so powerful or convincing as that of a make, he is excusable for his lack of au Master. Never be ashamed of him, and let Christly life," admitted Dr. Robertson, other, than that he should think that be-Blessed is he who is wise enough to know when to speak and when to keep silent! —Zion's Herald.

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 are these divided religiously? Into Christians, Jews, Mohammedans, and heathen.

How many are called Christians? About 390,000,000

How are those called Christians divided? Into Protestants, Greek, and Oriental

churches, and Roman Catholics.

How many are Protestants? About 116,000,600. These are inhabitants of nominally Protestant countries, but there are only about 30,000,000 who are members of Protestant churches.

How many Jows are there? About 8,000,000.

How many Mohammedans? About 170,000,000.

How many heathen are there? About 856,000,000. Under this head are included Shintos, Buddhists, Confucianists, Brahmanists, Fetislı, etc.

What is the population of America? About 100,000,000, there being 69,000,-000 in North America and 31,000,000 in South America. About one-fourth of the people of North America and nearly all people of South America are Roman Catholics.

What is the population of Europe? About 332,000,000, of whom one-third are members of the Greek Church, onethird Protestants, and one-third Roman

What is the population of Asia? About 800,000,000, of whom about one-fifth are Mohammedans, and nearly all the others

What is the population of Africa? About 0,000,000, of whom one-tenth are 200,000,000, of whom one-tenth are Mohammedans and three-fourths are hea-

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.

How many adherents? About 2,250,

How many members? About 150,000. How many organized churches? About 5,000

How much money is expended each year by Protestants to give the Gospel to heathen? About \$10,000,000. Of this about \$4;000;000 is raised in America and \$6,-000,000 in Great Britain.

How many ministers are there in the United States to every 800 persons? One. How many missionaries are there to every 400,000 souls in foreign lands? One. What is expected of us? To send the Gospel to every creature.—Gospel In All

BUT.

Do not make the virtues enemies to each other. Poor human nature, ever a house divided against itself, sometimes seems as if seeking to regain its 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 again, He is an unfilial son, but he is so generous and open-hearted. From the way in which way talk of the virtues it would in which men talk of the virtues, it would often seem as if these were deadly who would not live harmoniously together in the same house; and the apparent im-plication is that if a man be honest, you cannot expect him to be generous if he is truthful, it is too much to ask him to be chaste. All such talk as this reveals a terrible disunion in human character. There is no reason, outside of human sin, why the soul should not be girt with the harmonious company of all the virtues. They certainly will not quarrel with each other, though man may quarrel with one or all of them. In fact, there is no more reason why a man should cousider that, because he has one particular virtue in his

cause he has very serviceable eyes, he can dispense altogether with ears. In God's plan the virtues are but the different facets of the one diamond of character: "what God hath joined together, let not man put asunder."—S. S. Times.

THE LIFE I SEEK.

BY REV. ROBERT M. OFFORD.

Not in some cloistered cell Dost thou, Lord, bid me dwell,
My love to show;
But mid the busy marts Where men with burdened hearts Do come and go.

Some tempted soul to cheer When breath of ill is near And focs annoy: The sinning to restrain;
To ease the throb of pain; Be such my joy.

Lord, make me quick to see Each task awaiting me. And quick to do; Oh, grant me strength, I pray, With lowly love each day, And purpose true.

To go as Jesus went. Spending and being spent, Myself forgot; Supplying human needs By loving words and deeds. O happy lot! New York Observer.

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