

respect has been remarkable, the number of depositors in the year 1873 increased 22 per cent., there being 14,000 depositors out of a population of 120,000, while the whole of Belgium, with a population of five millions counted only 100,000 depositors. It is remarkable among the children that the girls are more disposed than the boys to avail themselves of the opportunity offered by the school savings banks, just as among the adult depositors the women exceed the men in number. It is understood, of course, that the co-operation of the teachers is needed to make this plan successful, and in Belgium it has been cheerfully given, and with the happiest results. The importance of this movement in Belgium induced the Governments of England and France to send over commissioners to study its workings; and Mr. J. C. Fitch from the former country, and M. de Malace from France, have published interesting reports thereon; the result has been the establishment of penny banks in England, while an effort is now making to introduce the school-savings banks into the public school systems of Italy and of France.—*N. E. Education Journal.*

PREPARATION NECESSARY.

There is everywhere a call on the Church to go to work for Christ. But the workman must get his tools and sharpen them before he can do good service in Christ's vineyard. The drum-beat calls for volunteers. But a soldier without ammunition is only an encumbrance. Ten virgins went out to meet their Lord; only five returned with him. Where is your oil? That is the first question. The children of God must first be filled, before they can fill others. It takes a rod like that of Moses to get water out of a rock. A dead mother cannot give birth to a living child. A frozen earth cannot germinate a seed. The first thing, Christian, is not to go to work for Christ; it is to ask Christ to work in you. A general who is quaking with fear cannot inspire courage in his soldiery; and a Christian who is proud, self-confident, self-assured, cannot inspire humility, penitence, a sense of weakness and want in a neighbor. You can give no more of Christ to another than you possess yourself. Rub a bit of iron on a magnet, and it will borrow magnetism by contact. Rub it on a lifeless iron and it will be as dead at the end as at the beginning of the operation. Your own heart must be a magnet before you can magnetize others.

Moses did not go to work for God till he had spent forty years of education in the schools of Egypt, and forty years more in the sterner school of the wilderness. Paul lived in retirement for three years in Arabia, and in comparative retirement for at least another year in Tarsus, before he began his life-work as a missionary to the Gentiles. Even Christ did not spend all his life "going about doing good." Three years of work, thirty of preparation, was the proportion. For ten days after the Ascension the apostles met daily to pray for the Holy Ghost. They did not preach a single sermon; it is not recorded that they conversed with a single enquirer. But when the blessing came, three thousand were converted in a single day. There is many a church that experiences a Bull Run, and for the same reason: it moves on the enemy's work before it is ready. Are you full of hope, of faith, of penitence, of consecration, in a word are you full of Christ? The children must first be filled, and they can no more carry succor to starving souls if they are empty, than a ship in ballast could give relief to famine-stricken Ireland. If our own hearts are dead when we go to work, men ask us for bread and we give them a stone. It is only as we come very near to the foot of the cross ourselves that we can bring others there.—*Christian Weekly.*

EARLY AMERICAN NEWSPAPERS.

In looking over the contents of the old news papers of this country, of which there was a considerable number as early as the year 1730, one is specially struck by the number of advertisements of slave sales and of runaway slaves, apprentices and servants. The following are common examples:

"To be sold, a very likely Negro woman about 30 years of Age, has been in this city about 10. She is a fine Cook, has been brought up to all sorts of House Work, and speaks very good English. She has had the small-pox, and has now a Young Child. Enquire further concerning her and the conditions of Sale of Mary Kippen, or the Printer hereof."—*New York Weekly Journal, May 9, 1735.*

"Just arrived from Great Britain, and are to be Sold on board the Ship 'Alice and Elizabeth,' Capt. Paine Commander, several likely Welsh and English Servant Men, most of them Tradesmen. Whoever inclines to purchase any of them may agree with said Commander, or Mr. Thomas Noble, Merchant, at Mr. Hazard's, in New York; where also is to be Sold several Negro Girls and a Negro

Boy, and likewise good Cheshire Cheese."—*New York Gazette, Sept 11, 1732.*

Here is a notice from the same paper, date 1735, which shows very clearly the position of the apprentice one hundred and forty years ago:

"Run away on the 5th. Instant from John Bell of the city of New York Carpenter, an Apprentice Boy named James Harding, aged about 19 years, being a tall well-set Lad of a Fresh Complexion, he wears a Wig, he is splay-footed and shuffles with his feet as he Walks, has a Copper coloured Kersey Coat, with large flat white Mettle Buttons, a grey Duroy Coat lined with Silk, it is pretty much faded by wearing, a broad blue striped Waistcoat and Breeches and a pair of blue striped Tickin Breeches, in warm weather he often bleeds at the nose." Then follows the offer of forty shillings to any one who will give information whereby his master, John Bell, can regain possession of the runaway.

That the women of that time were strong-minded, or at least that they were disposed to assist in the reformation of bad husbands, is shown by the following from the same journal, date December 31, 1733. The subject, or victim, was one William Drinkwater, living near New York, who had proved quarrelsome with his neighbors and abusive to his wife: "The good Women of the Place took the Matter into Consideration and laid hold of an Opportunity, to get him tied to a Cart, and there with Rods belabored him on his Back, till, in striving to get away, he pulled one of his Arms out of Joint, and they untied him. Mr. Drinkwater Complained to Sundrie Magistrates of this usage, but all he got by it was to be Laughed at; Whereupon he removed to New Milford where we hear he proves a good Neighbor and a loving Husband. A Remarkable Reformation arising from the Justice of the good Women."

Another advertisement indicates a toilet article now out of fashion:

"To be Sold by Peter Lynch, near Mr. Rutgers Brewhouse, very good Orange Butter, it is excellent for Gentlewomen to comb up their Hair with, it also cures Children's sore Heads."

The next sounds quite as odd:

"James Munden Partner with Thomas Butwell from London, Maketh Gentlewomens Stays and Childrens Coats in the Newest Fashion, that Crooked Women and Children will appear strait." Same paper, dated February, 1735.

It is a curious fact that the deaths at that time, both in New York and New England papers, were announced not by the names of the deceased, but by the churches to which they belonged. For example: "Buried in the city last week, viz., Church of England 26, Dutch 24, Lutheran 2, French 1, Presbyterian 3. The number of Blacks we refer till Next Week."—*New England Weekly Journal, Nov. 1, 1731.* Sometimes the number is recorded as four or five, or even less: therefore the record must be very imperfect, and there seems to have been no notice taken of those who were not buried from any church.—*Lippincott's Magazine.*

DESPONDENCY.

BY A. D. WALKER.

Much has been written and said upon this subject, but what we call "low spirits" is very frequently the result of bodily weakness or disease. People, with few exceptions, love to be cheerful, and do not have to hear sermons and lectures upon the subject to appreciate cheerfulness.

But these frail bodies are easily put out of tune, and despondency is very apt to accompany the small ills which seem but light, and for which we find but little sympathy. When Elijah sat down under the juniper tree in great despondency, so great that he longed to die, the angel of the Lord did not say, "Hoity, toity! man, you give up too easily; despondency is a dreadful thing, never give way to it." No, the Lord is too wise a physician for that. He knew that the prophet was suffering from bodily weakness and weariness. The good man was allowed to rest, first of all; mark that. Sleep and rest are often all that is needed to cure low spirits. Then a miraculous meal was prepared, and the angel touched the sleeper and said, "Arise, and eat, for the journey is too great for thee." How sympathizing and tender were these words! Elijah did according to this bidding, and we have no more complaints of that kind for him. Now, just here is the secret in numbers of cases where despondency holds sway—"The journey is too great for thee." The toils and cares press so heavily that the mortal frame is out of order, and despondency is the result. Well, then, it follows that the way to be cheerful is to do all in our power to be well in body. Avoid over-fatigue, taking too much thought for the morrow, grumbling and brooding, and anything that is hurtful to the physical nature. And now, in conclusion, we add, that the greatest cheerfulness is induced by a firm trust in the Lord. And when the journey is

necessarily too great for thee, the angel will come and give thee meat that shall strengthen for many days.—*Methodist.*

A COOLER.

Soon after the accession to power of the late Sultan of Turkey, he entered on a career of reform, opposed to the pride and the prejudice of the Turks. To arrest him in this dangerous course was the object of the Ulemas (Turkish Jesuits), who resolved, if possible, to work on the young despot's mind by exciting his superstitious fears. One day, as he was on his knees, according to custom, in his father's tomb, he heard a low voice reiterating from beneath, "I burn, I burn!" The next time he prayed there the same terrible words were uttered in the earth, and none other. The Sultan applied to the chief of the Imams for an interpretation of this strange phenomenon, and was told that his father had been a great reformer, and was now probably suffering the penalty of his imprudent course.

The young sovereign, scarcely crediting his own ears, then sent his brother-in-law to pray in the same spot, and afterwards several others of his household. They went, and each time the words "I burn!" sounded in their ears as though from the grave of the buried king.

At length the Sultan proclaimed his intention of going in a procession of state to his father's tomb. He went with a magnificent train, accompanied by the principal doctors of Mohammedan law, and again during his devotions the words were heard, "I burn!" All trembled except the Sultan. Rising from his prayer-carpet, he called his guards and commanded them to dig up the pavement and remove the tomb.

It was in vain that the mufitis interposed, reprobating so great a profanation, and uttering dreadful warnings as to its consequences. The Sultan persisted. The foundations of the tomb were laid bare, and in a cavity skilfully left in the stone work was found, not a burning sultan, but a dervish. The young monarch regarded him for a time fixedly and in silence, and then said, without any further remarks, or the slightest expression of anger, "You burn? You must cool in the Bosphorus." In a few minutes more the dervish was in a bag, and the bag immediately after was in the Bosphorus; while the Sultan rode back to his palace, accompanied by his household and ministers, who ceased not all the way to ejaculate, "Mashallah! Allah is great! There is no god but God, and Mohammed is the prophet of God!"—*Christian Weekly.*

AFRAID OF THE DARK.

Bell was a sweet child of three or four years. She was bright and pleasant by day, but having been once frightened by a nurse about "the dark" she would cry, if she woke in the night, to be taken into her mother's bed.

But her mother said, "No, Bell, you must lie still in your little crib; but you may hold my hand whenever you wake up."

So very often this dear mother would be awakened by the touch of a silken hand. She would clasp it in her own, and very soon the dear baby would be off again to the land of dreams.

Bell had never been separated from her mother a single night. But the lady took her on her knee one day and told her that dear grandma was very ill and going to die, and that she must go away for a few days to be with her. "Are you willing I should go and comfort her?" she asked.

Tears filled the blue eyes of little Bell, and she choked so that she could scarcely speak: "Yes, y—es, mamma; I want you to go and comfort grandma, but—but—who'll hold my little hand when I'm afraid of the dark? Papa don't wake up you do!"

"My dear baby," said the kind mother, "it is Jesus and not I, who keeps you from harm by day and night. He is always beside that little bed, and if you wake and miss me, He will take your hand."

"Then you may go, mamma," said Bell, smiling through her tears.

That night when Bell's father went to his room, he turned up the gas a little, that he might see the dear baby face in the crib. There was a smile over the rosy lips, and the little hand was stretched out as if for the grasp of some protecting hand.

Perhaps in her dreams she was reaching out her hand to Jesus.

He who said, "Of such is the kingdom of heaven," has all the dear little ones in His keeping day and night; and they are safe with Him.—*Watchman.*

—The *National Baptist* remarks on personal effort: "And should we not expect answers to the prayers which we have offered? If we have asked that the Spirit may be poured out, and that sinners may be awakened, and disciples revived, shall we not expect a reply, and shall we not speak to our children and our neighbors, believing that the Spirit will prepare the way and will follow the word?"

SELECTIONS.

—Home should be led to minister more directly to the Sabbath-school teacher's work. Interweave the two so that each may help the other and the two will be invincible. At family worship read and comment on the "Home Readings" for each day. Usually they begin with the lesson of the week. As each new passage comes up on successive days, its relation to the lesson is discussed. This necessitates careful survey of both the lesson and the Scripture read, and were no further study bestowed, considerable familiarity with the next Sunday's work would thus be acquired. If to this we add conversations at study centring about the lesson, we will find home helping the school and the school helping the home.

LOOK IT UP.—Mr. Eggleston, in his book "The Big Brother," says something so good that it ought to be passed around: "It will not hurt you, boys and girls, to learn a little accurate geography, by looking up these places before going on with the story, and if I were your schoolmaster, instead of your story-teller, I should stop here to advise you always to look on the map for every town, river, lake, mountain, or other geographical thing mentioned in any book or paper you read. I would advise you, too, if I were your schoolmaster, to add up all the figures given in books and newspapers, to see if the writers have made any mistakes; and it is a good plan, too, to go at once to the dictionary when you meet a word you do not quite comprehend, or to the encyclopædia or history, or whatever else is handy, whenever you read about anything and would like to know more about it."

—Why do some short sermons seem long, and some long sermons seem short? Because some sermons are compact and others diffuse. Some men preach as though they had not enough to say, and others as though they had not time enough in which to say it. When a minister begins, with a long introduction, branches off, all along the way, in rhetorical digressions, paints elaborate pictures as though he had all day to do it in, and tapers off in a repetitious hortatory peroration his twenty minutes seem like an hour; when he strikes at the heart of his subject in his first paragraph, keeps close to his theme, moves rapidly from step to step in his discourse, suggests rather than elaborates his illustrations, and makes every one really illustrate and enforce his theme, speaks with animation, as though time were short and his heart and his mind were overfull, and stops when he has got through, his hour seems like twenty minutes.—*Christian Weekly.*

LET HIM THAT HEARETH SAY, "COME;" OR, FRUIT FOUND AFTER MANY DAYS.—In a regular, well-built Chinese city, situated amidst lovely scenery, a crowd was gathered on a little bridge. One of our missionaries, residing in the city, had started on a preaching tour, and his servant, who had accompanied him to the boat, was returning through a neighborhood which he did not often traverse, when, noticing the crowd, he, with natural curiosity, went up to see what was going on. To his surprise, a strange voice was preaching the Gospel to the little knot of attentive listeners. Edging his way up to the speaker, and waiting till the address was over, and the crowd dispersing, he learned that the man had been a frequent hearer at the chapel. He had spoken to no one there of what was passing in his mind; had not asked for, perhaps had not known of, church fellowship; but the good seed had sprung up in his heart, and could not but bear fruit. It was afterwards found that in the Government office, where he was employed among some three hundred others, there was hardly one who had not heard the Gospel from his lips.—*China's Millions.*

DODGING THE SERMON.—It is well known that in olden times the church services were very much longer than they are at present, especially the sermon. In many old pulpits in England is still to be seen a stand for the hour-glass, by which the length of the sermon was measured, and it was not uncommon for this to be turned once, at least, so that the preaching continued two hours. We are ready to ask how the people of those days could sit still in their high-backed, uncomfortable pews, and in winter, freezing churches, to listen to such long harangues. The solution of the mystery is probably this,—they did not sit still. Some, doubtless, went to sleep, and were quite content to take their rest; but others went out of the church occasionally for a smoke and a chat. At Bibury, in England, the esquire of the parish regularly withdrew after the text, smoked his pipe, and returned to the blessing. In Iceland the same custom still prevails in the Lutheran churches, where the men rarely sit through the service, though altogether only two hours long, but drop out at intervals, and return, not in the odor of sanctity, but of tobacco. It is certainly better to have shorter services and more reverence.—*Exchange.*