

tion between different drinks and dogmas, the fact is one patent to all. Every one has heard of the division of Oxford divines into Arian, Tractarian, and Portwinian Schools, and there are people living who can remember the scornful contempt with which the 'three bottle orthodoxy' regarded the Methodist and Independent Church tea meetings. But the theology whose censor is the tea-pot has now nearly cast out the orthodoxy of the wine cellar.

Tea is the friend of the student, and tea-drinking always accompanies the diffusion of books, and the growth of sedentary habits in a community. Tea drinkers are writers of books, workers at looms, patient watchers of machinery. Tea-drinkers represent the thoughtful, quiet workers of the world, and the tea-table is the kindest and best beloved of our household altars. The very names of tea and tea-time, stand for whole systems of national industries, and virtues.

The Importance of Tract Distribution.

(By the Rev. J. Darley Allen.)

The facts are many which demonstrate the usefulness of tracts. An actor, through the perusal of a leaflet handed him by a Christian worker, was led to attend church, and his conversion soon afterwards occurred. This actor subsequently entered the ministry and is now the distinguished pastor of Tremont Temple, Boston, the Rev. George C. Lorimer, D.D.

In 1875, Dr. Coke gave a tract to a family consisting of fourteen persons, and it was the means of the conversion of the entire number. A printer in New Haven printed a number of tracts and gave them away. Word came to him not long afterwards of six persons who had become Christians through the instrumentality of that leaflet. The Rev. C. H. Spurgeon said that he knew of a man who was converted through the perusal of a leaf of the Bible which had been wrapped around some article he had bought. Dr. Chickering's tract, 'What is it to believe on Christ?' has been a wonderful power for good. Nearly two thousand people have written him or told him personally that they owe their conversion to that tract.

Some years ago a professional diver, while at work one day at the bottom of the sea, saw an oyster shell containing a piece of paper, and this he read through the goggles of his headress. It was a tract telling of Christ's power to save, and it made so strong an impression upon his mind that before he reached the surface of the water he had become a repentant and sin-forgiven man. J. Hudson Taylor, founder of the great China Inland Mission work, was converted at fifteen years of age, through the perusal of a gospel tract. A number of years ago a wicked sailor read a tract when sick on one of the Pacific Islands, and as a result became a Christian. He was afterwards the captain of one of the great Pacific steamships and became a mighty power for good, as he gave tracts to nearly every one with whom he came in contact.

Leigh Richmond, whose famous tractate, 'The Dairyman's Daughter,' has circulated by the million and been instrumental in the conversion of a large number of people, was led to Christ through reading one of Wilberforce's tractates. The Rev. E. P. Hammond, the well-known evangelist, has said, 'I have known many instances of people being led to Christ by tracts.' Some one

has well said of tracts, 'These little missives have been known to prevent crimes, to save lives, to heal the broken-hearted, and to bring despairing ones to Jesus. We never know, nor can we realize the good we are doing in distributing tracts.' The work of tract distribution is deserving of the attention of every Christian person. The more widely gospel and temperance tracts are circulated the greater is the number of people who learn the truth. There is a great deal of error abounding as regards the evils of intemperance, tobacco using, etc., and if the persons holding such errors were given tracts exhibiting by incontrovertible facts, the harmfulness of moderate indulgence in drinking liquor and the use of tobacco, as well as in their excessive use, there can be no doubt that great good would result. It is really surprising what a vast amount of ignorance prevails, even among many fairly well educated people, in regard to the evils of indulgence in the use of liquor and tobacco.

Says a prominent Christian worker: 'Are you doing anything to publish and scatter tracts? A tract which costs a penny may save a soul. Some can write tracts; others can publish them economically; others can pay for them; others still can distribute them judiciously, and so all can be helpers in the work and sharers in the blessing.'—'Union Signal.'

Stand Up for Jesus.

One of the most stirring and martial of the hymns sung by the Christian Church is 'Stand up for Jesus.' Few who sing it are familiar with the tragic occurrence which led to its composition. Louis Albert Banks, D.D., in 'Immortal Hymns and Their Story,' gives the following account of it: The words chosen for the title, and repeated as the trumpet-call at the beginning of every verse, were the dying message of the Rev. Dudley A. Tyng to the Young Men's Christian Association and the ministers associated with them in the noon-day prayer-meeting during the great revival of 1858, in Philadelphia. Mr. Tyng had been the magnetic and consecrated leader of that historic revival campaign. On the Sabbath before his death, he preached in the immense edifice known as Jaynes's Hall, a sermon which, judged by the greatest test of all—the number of souls won to Christ—was, perhaps, the most successful ever preached in America. His text was, 'Go now, ye that are men, and serve the Lord.' There were five thousand men listening to his fervent words, and it was believed that fully one thousand then and there yielded their wills to serve Christ, and went away to lead Christian lives.

The following Wednesday the young minister left his study for a moment, and went to the barn floor, where a mule was at work on a horse-power machine for shelling corn. Patting the animal on the neck, the sleeve of Mr. Tyng's silk study-gown caught in the cogs of the wheels, and he was so fearfully injured that he died within a few hours. It is doubtful whether there was ever so great a lamentation over the death of a private citizen.

When told by his friends that he could not live, he turned to his physician and said, 'Doctor, my friends have given me up, they say that I am dying; is that your opinion?' The doctor replied in the affirmative. 'Then, doctor, I have something to say to you. I have loved you much as a friend; I long to love you as a brother

in Jesus Christ. Let me entreat you now to come to Jesus.'

His father, who was also a distinguished minister, asked if he had any message for his brethren in the ministry? He replied, 'Father, stand up for Jesus. Tell them all to stand up for Jesus.' The Sunday following the death of Mr. Tyng, Dr. George Duffield preached from Ephesians, sixth chapter and fourteenth verse:—'Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness.' For a concluding exhortation he had composed this hymn, which will be his greatest claim to immortality. The superintendent of the Sabbath-school had it printed on a slip of paper for the children; a stray copy found its way into a newspaper, and it went on and on, until it has been printed in all the leading languages of the world.—'Endeavor Herald.'

Advocates Sound Principles.

Among Canadian newspapers the Montreal 'Witness' takes rank among the very first. It has invariably been found advocating sound principles, and it has adhered with such pertinacity to its policy that it has forced the respect of the public. Inasmuch as the newspaper is the historian of the day, it is desirable that it should be veracious and a faithful recorder of events.—'The Presbyterian Review.'

A Post Fountain Pen.

In last issue we acknowledged the receipt of a list of fifty subscribers for the 'Northern Messenger' at twenty-five cents each, from Nellie McVeen, Stella, Ont., and awarded Miss McVeen a Post Fountain Pen as a premium. The same offer will be open to any other subscriber desiring to earn a Post Fountain Pen, the value of which is three dollars. The Post is made in three styles, fine, medium and stub. It is the only self-filler and self-cleaner made. Is recommended by leading literary and business men, clergymen, etc.

The Find-the-Place Almanac

TEXTS IN GALATIANS.

Jan. 27, Sun.—Thou shalt love thy neighbor as thyself.

Jan. 28, Mon.—Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

Jan. 29, Tues.—The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance.

Jan. 30, Wed.—Bear ye one another's burdens, and so fulfil the law of Christ.

Jan. 31, Thur.—God is not mocked; for whatsoever a man soweth that shall he also reap.

Feb. 1, Fri.—Do good unto all men.

Feb. 2, Sat.—God forbid that I should glory, save in the cross of our Lord Jesus Christ.

When a question is asked of the pupils in a class, in a Sunday school or in a week-day school, the pupil who can answer it ought to do so, even though he be the only one who has the requisite knowledge, and he may thereby display his superiority, so far, over his fellow-pupils. It is his duty to answer his teacher's question, whether he himself be the gainer or loser by it. If he were to remain silent through a desire to seem modest, he would evidently be thinking more of himself than of his duty, and so be selfishly modest, for the sake of his reputation, and thereby unmistakably blameworthy.—'Sunday School Times.'