

FOR YOUNG MEN.

Lead not me into temptation! O young man, thinking within yourself "I am so strong, there is no fear about me," I tell you make the most dreadful mistake. The very fact that you think yourself so strong, opens the way for the devil and his insidious attacks. Fling the temptation aside. Come to the Lord's side and pledge yourself to him, and be his; and when you say, "Lead me not into temptation" move in the direction of your prayer, God will give you the strength, in which alone you will be able to resist the tempter. Then you will be delivered from evil, and then you will look up to God, not taking credit to yourself, not magnifying yourself, but saying "Thine is the Kingdom, and the power, and the glory." —*Rev. John Hall.*

JAPAN.

Rev. A. Lloyd, a missionary, writes that Unitarianism is so wonderfully like Confucianism that it seems likely to prove specially attractive to the Japanese. Without change of heart, opinion, or anything else, they will be able to call themselves Christians, and enjoy all the consideration of a Christian nation; and that is just what they most desire. It must be admitted that the tendency in Japan is toward a nominal rather than a spiritual Christianity; and if evangelical Christianity is to have much power in that country in the near future, the next few years must witness mighty and intense efforts on the part of those who hold to the pure gospel of Jesus Christ. —*Sel.*

THE USES OF SORROW.

The simplest and most obvious use of sorrow is to remind us of God. It would seem that a certain shock is needed to bring us in contact with reality. We are not conscious of breathing till obstruction makes it felt. We are not aware of the possession of a heart till some disease, some sudden joy or sorrow, rouses it into extraordinary action. And we are not conscious of the mighty cravings of our half divine humanity, we are not aware of the good within us, till some chasm yawns which must be filled, or till the rending asunder of our affections forces us to become fearfully conscious of a need. —*Rev. F. W. Robertson.*

Some of the best arguments in favor of Prohibition are facts. One of the places where it has been a law upon the statute book for a number of years in the State of Maine, and with regard to its effect there Senator Frye says, "I can and do from my personal observation unhesitatingly affirm that the consumption of intoxicating liquors is not to-day one fourth so great as it was twenty years ago, that in the country portions of the State the sale and use have almost entirely ceased." One objection frequently made to it is that even if it become law it will not stop drinking. That may be true, neither will harging stop murder, nor will any law stop any vice or crime so long as human nature is unchanged, but the practical question is what will to the greatest extent reduce drinking and its consequent misery and crime? And so far as Prohibition has been adopted the universal testimony is that "there is none like unto it."

The growth of our Church in the North West is illustrated by the fact that in 1882 there were 129 congregations and 81400 members, now there are 450. In 1882 there were 1,355 communicants; now there are 9,000. Only 15 churches were erected during the eight years preceding 1882, and there have been built 131 churches and mansees since that date, while the Sabbath school attendance has gone up from 616 to over 8,000. The census in Manitoba in 1886 showed 3,000 Baptists, 18,000 Methodists, 23,000 Anglicans, and 28,000 Presbyterians.

Nearly 5,000,000 persons in the United States depends for their living on the sale of liquor and tobacco. In every community of say 6000 people, nearly 500 live on the profits of liquor and tobacco. We are not so far gone in this country.

Probably the "longest pastorate" that the world ever saw was that of Rev. Bartholomew Edwards, in England. He lacked but a week or thereabouts of being a century old and had been rector of one church for 76 years.

The German Secretary of War has given strict orders to the generals to observe the rules and regulations on the sanctification of Sunday. Everything preventing the soldiers from attending divine worship must be avoided.