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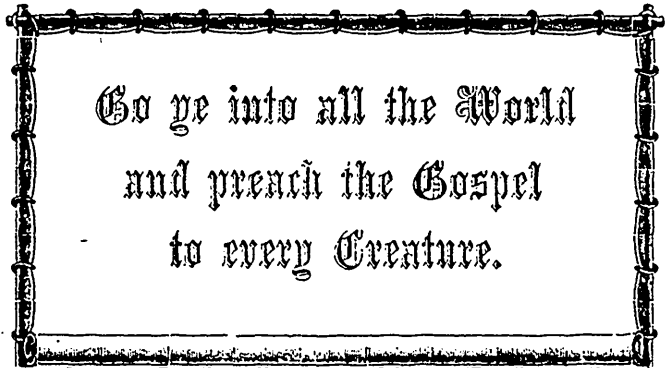
THE

CHILDREN'S

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RECORD

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Go ye into all the World
and preach the Gospel
to every Creature.

VOL. 4.

JULY. 1889

No. 7.

The Children's Record.

A MONTHLY MISSIONARY MAGAZINE FOR THE
CHILDREN OF THE

Presbyterian Church in Canada.

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Rev. E. Scorr, New Glasgow, Nova Scotia.

LETTER FROM REV. DR. SMITH.

My Dear Children :

I write you a few lines from China not because we have done much work to tell about, for we are still busy with the language, but because I have so many little friends in Canada who are anxious to hear about China. We sometimes wish we were children again as the little children learn to speak Chinese so quickly.

I think I knew more about China before I left Canada than I do now, or rather I should say I now see the people, the country and things as they really are, and I am only beginning to realize how difficult it is to give anything like a correct idea of our surroundings. There is one thing I am more convinced of than ever, that is the terrible lot of those who live in a land where there are no Bibles, no Sunday-schools, no churches, and where so many millions know not the true and living God, and have not yet heard that He sent His only Son Jesus into the world to die for their sins.

No doubt you are anxious to know more about the children in China. Well! I have seen a great many children and they are not so very much unlike little girls and boys in Canada. They laugh, cry, and play like other children. It is well they enjoy the little pleasure they have, for at an early age they are turned out to work with the older members of the family, and henceforth with the majority it is a struggle for life, with very little to cheer the monotony of their dull lives.

They live for this life alone and know nothing of the future. A missionary the other day asked an elderly man if he ever thought about death. "No," said the man, "not very much," and the missionary asked, "what about after death?" "Oh," replied he, "I have nothing to do with that, but I suppose they will take me to the hills and the dogs will eat me." He knew not that he had an immortal soul capable of happiness or misery hereafter.

When in difficulty or trouble they know not the comfort derived from taking all to the Lord in prayer, and their only solace seems to be opium, which is indeed a terrible curse. A few weeks ago I was called in a hurry to see a Chinaman who had attempted suicide. He had a good position and received a large salary, but he was a heavy opium smoker, and not being able to pay his debts he decided to put an end to his life. He was unconscious for three days when he died as he had lived, without God and without hope for the future.

There has been terrible distress in many parts owing to the famine, and hundreds of children as well as grown people have died of starvation. In many cases children and wives were sold in order that the rest of the family might live. The following incident will illustrate a common state of affairs.

Late one afternoon a native preacher overtook a man about fifty years of age, pushing a small wheel-barrow on which was seated a poor sallow little child, while an unspeakably haggard woman wearily followed on foot. The night was bitterly cold and they called at an inn, and after much importunity were allowed shelter. As they did not order any food they were asked the reason why, and they said that with two children they had fled from the famine and had not been able to find a place where they could get enough food to sustain life. They saw nothing but death before them, and they longed to get back home to die, but they had no money and were forced to exchange their seven year old boy for two measures of

Kao-liang with which they made cakes for the three for the return journey. A father eighty years of age had been left at home and they only hoped that he had not yet died of starvation. But alas! the wife and mother fell sick and was scarcely able to travel four miles a day. Here we are, said the man as the tears rolled down his cheeks, still sixty-five miles from home and we have only one cake left, so that after all we will have to lay down by the road side and die.

The members in one of the native churches a few miles from Chefoo after giving largely for the relief of the sufferers, resolved that they would refrain from holding their annual New Year's feast and give in addition what would otherwise be spent that way. And the little Chinese girls and boys in the school denied themselves part of their food for several weeks in order to save something to give. This proves that those who are brought under the influence of the gospel are willing to deny themselves. Surely this will stimulate children at home, who have had abundance throughout the year to give to the Lord an extra thank-offering this year and pray as never before for the poor children in China.

Yours sincerely,

J. FRASER SMITH.

CHEFOO, April 15th 1889.

HOLD FAST TILL I COME.

Who would like to hear a true story of a Hindu child? I will write you one I heard the other day. And who does "I" mean, do you ask? Quite right to settle that before the story. Well, I am the first Zenana worker sent out by the New Zealand churches. You thought missionaries needed to go to New Zealand, didn't you? But now there are so many English there that they have not only missionaries for their own country, but are in their turn sending them out to India.

Now for the story. A Hindu was one

day writing letters with the doors all open, because of the heat, and to let the breeze come in. His little boy, three years old, was playing near him. Presently a servant came to call the Hindu to see a friend on business. The Hindu rose to settle the business, and, calling the little child outside, said to him: "Put your hand over my papers to keep them from blowing away, and hold them fast till I come back."

Many Hindu children are disobedient, but this child came at once and did what he was told.

As he stood with his little hand on his father's papers, he counted first how many spiders he could see in the roof. Then how many squares there were in the mats, and so on; but as the minutes went by he got so tired, though he kept changing the hand, that many a little sigh and big yawn said very plainly; "I wish father would come back." But the father had to stay more than an hour, and though many a time he remembered his child, he supposed some servant would go and put away his papers. When he came back, at last, and saw the dear little thing still there patiently standing, he snatched it up, feeling he could not love it enough for its obedience.

Jesus has given us each something to hold fast till He comes. May each of us prove as faithful to our trust as a Hindu heathen child did to his?—*Sol.*

TEMPER.

"Keep absolute calm of temper under all changes, receiving everything that is provoking or disagreeable to you as coming directly from Christ's hand; and the more it is likely to provoke you, thank him for it the more, as a young soldier would his general for trusting him with a hard place to hold on the rampart. And remember it does not in the least matter what happens to you—whether a clumsy school-fellow tears your dress or a shrewd

one laughs at you or the governess doesn't understand you. The one thing needful is that none of these things should vex you. . . . Say to yourself each morning, just after your prayers, 'Whoso forsaketh not all that he hath cannot be my disciple.' This is exactly and completely true, meaning that you are to give all you have to Christ to take care of for you. Then, if he doesn't take care of it, of course you know it wasn't worth anything. And if he takes anything from you, you know you are better without it. You will not, indeed, at your age have to give up houses or lands or boats or nets, but you may perhaps break your favorite teacup or lose your favorite thimble, and might be vexed about it but for this second St. George's precept."—*Mr. Ruskin, in Letter to Young Girls.*

STRANGE THINGS IN CHINA.

Men wear long petticoats and carry fans, while the women wear short jackets and carry canes.

A bachelor is likened to a counterfeit coin; he is looked upon with suspicion even by members of his own household.

They feed their friends sumptuously when dead, but let them take care of themselves the best they could while alive.

Lovemaking is only done three days after marriage. It is not only considered the safest way to get ahead of a rival, but the surest way to get a wife without losing much time.

To encourage honesty and sincerity, confidential clerks and salesmen in all branches of industry receive an annual net percentage of the firm's business besides their regular salaries.

If a Chinaman desires the death of an enemy, he goes and hangs himself upon his neighbor's door. It is a sure cure to kill not only that particular enemy, but members of his entire family will be in jeopardy of losing their lives.

A man could borrow money on the strength of his having a son, but no one would advance him a cent if he had a dozen daughters. The former is responsible for

the debts of his father for three generations. The latter is only responsible for the debts of her own husband.

When a Chinaman meets another he shakes and squeezes his own hands and covers his head. If great friends had not seen each other for a long time, after the mutual handshaking they would rub shoulders until they became tired. Instead of asking each other's health, they would say: "Have you eaten your rice? Where are you going? What is your business when you get there? How old are you? and how much did you pay for your shoes?"

One of the strangest things of all about these people is that every man seems to be attending strictly to his own business. *Sel.*

A CHILD'S INTEREST IN CHRIST'S WORK.

A little girl of seven years of age, the daughter of poor parents, was in the habit of attending with her mother the church of Dr. Mutchmore in Philadelphia. They only went in the evening, for the little girl said "we cannot sit with the fine people that come in the morning." After a while she desired to unite with the church. Her mother went with her to meet the session, she being desirous of getting the pastor to persuade her little daughter out of the notion. After several questions were put to the child, one elder asked, "Do you not think you could wait a little while?" She replied, "No! I do not think I could, for Jesus Christ said, 'suffer little children to come unto me,' and nobody calls me a little child, and I think I must be bigger than those children He took in His arm and blessed." And then the pastor said to the session, "If you cannot receive this child, I think I will take her myself." She was received. Afterwards she brought in her father and mother, for they had not been Christians. Shortly after this her health failed, and her pastor found her dying. He prayed with her, and he said, "She led me nearer the throne of God than ever I was before."

When he was leaving she handed him all her money, four dollars and twenty-one cents, all in small coins, and asked him to build a church for poor people with it. Upon his answering that the money was not enough, she said, "Then I will pray for you." He knelt down by her bedside, and she prayed that God would give him grace to build a church with that money. With no other funds the church was begun, at length completed and called "Memorial Church;" and in this place hundreds by the earnest devotion of this pious child, have been gathered to hear of Jesus Christ whom she loved so ardently.—*Sel.*

CATECHISM ON BURMA.

QUESTION. Where is Burma?

ANSWER. In Asia, east of India.

Q. To what country does it belong?

A. To Great Britain.

Q. What is its area?

A. About 277,720 square miles.

Q. What is the population?

A. Estimated at 7,000,000.

Q. What races are found in Burma?

A. Chiefly Burmens, Karens, and Shans.

Q. What is the religion of most of the people?

A. Buddhism.

Q. Who was the first Protestant missionary to Burma?

A. Adoniram Judson.

Q. How long did he labor in India?

A. From 1813 to 1850.

Q. What did he translate into the Burmese language?

A. The Bible in 1834.

Q. Of what society was he a missionary?

A. The American Baptist Missionary Union.

Q. How many missionaries had this Society in Burma in 1888?

A. 113.

Q. How many native preachers?

A. 540.

Q. How many Bible-women?

A. 17.

Q. How many native helpers?

A. 60.

Q. How many members?

A. 28,009.

Q. How many Sunday School scholars?

A. 4,185.

Q. How many self-supporting churches?

A. 316.

Q. How many other churches?

A. 212.

Q. What two other Societies have missionaries in Burma?

A. The English Society for the Propagation of the Gospel that entered in 1859, the Methodist Episcopal Church that entered in 1879, the China Inland Mission and the Wesleyans, but the American Baptist Missionary Society has been the principal Society and has accomplished great good.—*Little Missionary.*

CATECHISM ON AFRICA.

QUESTION. How large is the Continent of Africa?

ANSWER. It is 5,000 miles long, 4,600 wide, and contains 11,500,000 square miles or more than three times as much as Europe.

Q. What is the population of Africa?

A. It is estimated at about 200,000,000.

Q. Why has it been called "the Dark Continent"?

A. Because of the little known about it until recently, and the depth of its degradation.

Q. What has been called "the open sore of the world"?

A. The African slave-trade, carried on now mainly by the Arabs.

Q. What other iniquitous traffic now greatly curses Africa?

A. The traffic in strong drink carried on by the Christian nations of Europe and America.

Q. What great explorers have brought to us most of our present knowledge of the interior?

A. Bruce, Park, Barth Krapf, Burton, Speke, Grant, Cameron, Livingstone, and Stanley.

Q. What are the principal rivers?

A. The Nile, the Niger, and the Congo.

Q. What are the principal lakes?
 A. Victoria Nyanza, Albert Nyanza, Tanganyika, Nyassa, Tchad.

Q. What is its largest natural feature?
 A. The Sahara, or Great Desert, 3,000 miles long and 1,000 miles broad, mostly sand.

Q. What is its most marvelous natural feature?
 A. The river Nile and its periodical overflow, so long a mystery but now fully explained.

Q. What large island lies on the east?
 A. Madagascar.

Q. What is the government of the country?
 A. Very unsettled; in the greater part each town has its chief, and there are very few important kingdoms.

Q. What immense tract of country in the center of the continent has been placed under Europe rule?
 A. The Congo Free State.

Q. What nations now hold nearly all the territory on the east and west coasts?
 A. The English, French, Germans, and Portuguese.

Q. What is the religion of the people?
 A. The greater part are still pagans, and nearly all the rest are Mohammedans.

Q. Who sent the first Protestant missionaries to Africa?
 A. The Moravians, in 1786.

Q. How long is it since most of the present work has begun?
 A. Only 50 or 60 years.

Q. How many missionary societies are now laboring in Africa?
 A. About 40.

Q. With what force?
 A. There are over 700 missionaries, and over 7,000 native helpers.

Q. With what result?
 anA. There are about 700,000 native Christians.

Q. Where are these located?
 A. In Madagascar, 300,000; In South Africa, 250,000; in West Africa, 120,000; in other parts, 30,000.

Q. In how many of the 70 languages of Africa has the entire Bible been printed?

A. Ten.

Q. In how many more have Scripture portions been printed?
 A. Thirty.

Q. For what are the Christians of Madagascar famous?
 A. For their noble endurance of fierce persecution.

Q. Why has West Africa been called "the White Man's Grave?"
 A. Because of the hundreds of missionaries that have died there.

Q. What great missionary labored in South Africa from 1816 to 1879?
 A. Robert Moffat.

Q. What still more famous African Missionary died in 1873?
 A. David Livingstone.

Q. What devoted missionary was killed in Central Africa in 1885?
 A. Bishop Hannington.—*The Little Missionary.*

SOUTH SEAS AND INDIA.

[For the Children's Record.]

Your April RECORD told you that Mr. and Mrs. Robertson of Erromanga, are now visiting Australia for a little rest. They arrived on the 28th of December and two days afterward attended a missionary service held at Dr. Steel's church. Addresses were given by Mr. Robertson and his native teacher. Not long ago this teacher was living in heathenism and his grandfather murdered John Williams. In the audience there were thirty South Sea Islanders now living in Sydney and they sang two hymns in English. Twenty of these thirty have been baptized during the last eighteen months. God gives us great encouragement to carry on the work in the New Hebrides.

Often you attend funerals and feel sad as you see your dear ones buried from your sight. How different a funeral in India and how little comfort the poor people have on the death of friends. They have no Bible with precious promises to give them comfort. Along the bank of the Ganges there are three great spaces where the dead are carried and their

bodies burned. They are wrapped tightly in white or red cloth and then placed on a pile of wood to be burned. Many of the people are too poor to buy wood enough to burn the body, and hence it is only slightly scorched. Thus partially burned they are thrown into the river where the people bathe and drink the water.

TRIFLES.

Into a damp and dismal cell
A little sunbeam shone ;
Left warmth and brightness were it fell
Upon the cold, gray stone.

Into a dark and dreary life
A little friendship came :
Giving fresh courage for the strife
Of the world's work or blame.

Into a cold and cruel heart
A thought of kindness crept ;
Remained, and so fulfilled its part,
Evil before it swept.

A little sunbeam, thought, or deed,
Seems trifles light as air ;
But minister to those in need—
E'en angel forms they wear.

—*Christian Intelligencer.*

THE BABY ON THE PRISON STEPS.

Over two hundred years ago, people passing by one of the prisons in England, might have seen, on any warm sunny day, a woman seated on the stone steps with a baby in her arms.

It was a poor, feeble little thing, and those who looked attentively at it used to think that it would never live to grow up to repay the care its mother bestowed upon it.

Her heart was very sad, as she sat there rocking her baby in her arms, trying to still its feeble cry, for her husband was shut up in those gloomy walls, and it was but seldom that the keeper of the prison would allow her to see him.

But you must not think that he was a wicked man, because he was a prisoner ; for in those days people were put in prison as often for loving the truth as for com-

mitting crimes.

The king of England and his Parliament had passed a law that persons must not meet together to worship God in any other place than the churches which they established ; and that no one preach unless they give him permission.

Many of the people thought this law unjust, and would not obey it ; so they had meetings of their own, where they could hear the word of God truly explained by godly men. These meetings made the government very angry, and the people who were attending them were put in prison. This baby's father was one of those who had been found at these meetings, and so he was in prison with many others.

After months of imprisonment, during which time the baby and his mother were constant in their visits to the prison, the father was released, but he was obliged to leave the country, and for many years was separated from his family.

Still the little puny baby lived and grew, though very slowly. Almost as soon as he could speak, he would go to his mother, with any money which had been given him, and say, "A book ! buy me a book !"

His mother taught him from the Bible, and he early learned to love the Saviour. When he was only seven years old, he commenced to write verses. His mother had some doubts whether some verses which she found in his handwriting were really his ; so to prove that he could write them, he composed an acrostic on his name. I will give you the last verse, that you may know of whom you have been reading ; for if you take the first letter of each line, you can form his name :

"Wasi: me in Thy blood, O, Christ !
And grace divine impart ;
Thensearch and try the corners of my heart,
That I, in all things, may be fit to do
Service to Thee, and sing Thy praises too."

Not very good poetry, you will say, but now you know his name. It is the same Isaac Watts who has written so many of the hymns you love to sing.—*Phil Pres.*

THE STORY OF BANBEE

Banbee was a little heathen girl who had been taught to pray to an idol which was in her home. It was a very dreadful-looking thing, with long, stiff hands, crooked legs, and a face that made one want to turn from it at once. The eyes were very much too large for the flat face, and stared at the opposite side of the room in a very stupid manner. But notwithstanding the idol was such a fright little Banbee prayed to the wooden image, and gave it food and some of her few little treasures. Often, when very hungry, the poor little girl would offer all her dinner to the god, thinking it would do her soul good.

One day she hurt her hand with a piece of glass, and when the blood ran she became frightened and ran to the idol, asking him to help her; and when it grew worse she laid her hand on the stiff wooden finger of her god, expecting every moment the pain would be gone.

But the pain increased, and the poor little Banbee cried; but still through it all she did not lose faith in the god.

At last Banbee's arm began to look red, and sharp cruel pains ran up and down her shoulder to her finger.

This new trouble the little girl showed to the idol; but the great dull eyes just stared on and never noticed her.

At this time a good missionary was going home from visiting some sick people; and, hearing some one moaning, she went to the hut where Banbee lived, and there she saw a little child, thin and suffering, sitting close to an ugly idol, begging him to stop the pain in her hand. She would hold her little brown hand in the well and then lift it close to the great staring eyes, saying words little folks in this country could not understand, but which meant, *See, see! help poor Banbee!*

The missionary had medicine with her, in a case; for part of her good work was to heal the bodies of the poor heathen as well as to care for their souls. She went into the hut, and, taking the poor aching hand, said, "Little girl, I am your friend." Banbee was not afraid, for she had seen

"the clean mamma" going through the village a number of times. She watched her with interest when she opened a bottle and bathed so very gently the wounded finger, and then the whole hand, in a cool wash. And as she bathed it and the pain lessened Banbee listened to the story of Jesus great love for little children, how he came to earth to save just such little ones as Banbee. And then the lady told the little girl how useless it was to pray to anything made out of wood, which had once been a senseless tree, standing unnoticed in the forest.

It was a wonderful story for Banbee to hear, and Jesus seemed just the friend she needed, for the little girl had not many friends.

But it was quite a time before Banbee could entirely give up her wooden god. She would often, after talking with her new friend, the kind missionary, creep into the room where it was and pray to it; but at last Banbee took Jesus for her best friend, and used to say she loved the far-away Christians because they sent "the clean mamma" to tell her of Jesus. —*Sol.*

THE BLIND GIRL'S GIFT

A blind girl came to her pastor and gave him a dollar for missions.

Astonished at the large sum, the minister said:

"You are a poor blind girl; is it possible that you can spare so much for missions?"

"True," she said, "I am blind, but not so poor as you think; and I can prove that I can spare this money better than those that see."

The minister wanted to hear it proved.

"I am a basket-maker," answered the girl, "and as I am blind I can make my baskets as easily in the dark as with the light. Other girls have, during last winter, spent more than a dollar for light. I have no such expense, and so have brought this money for the poor heathen and the missionaries." — *Wesleyan Christians Advocate.*

KING'S MESSENGERS.

When a King would send a message,
 How fast the carriers ride ;
 Through darksome wood, through torrent,
 Whether good or ill betide ;
 No pleasures can entice them,
 No lurement in love's wiles ;
 On, swiftly on, by day, by night,
 On, on, for weary miles.

If a messenger *should* tarry,
 Should a servant idly wait
 For fear, or love, or pleasure,
 Outside the palace gate,
 If the King upon the feast-day
 Should miss a well loved one,
 How think you, would he fare
 Who *should* have bid him come ?

King's messengers *must* hasten,
 King's servants *must* be wise,
 Then loiter not, nor dally,
 When He bids you arise.
 For men grow weary, waiting
 For the servants who should bring
 Their burdened, famished, longing souls,
 A message from the King.

Golden Rule.

SIN-WATER.

A Siamese teacher calls whiskey a "sin-water." I think this is a very good name for it ; do not you, little boys and girls ?

Let us talk about it a little, that we may understand what the sin consists in.

Liquor-drinking is a sin against the body ; that is, it injures and destroys the body. It tends to poison the blood, deaden the nerves, thicken the brain, ulcerate the stomach, hinder the action of the heart, liver, and every other organ. The effect is so great when continued that the body feels it from the crown of the head to the soles of the feet. And have we any right to destroy our bodies ? They are not ours to abuse. God made them very wonderful and beautiful, and entrusted them to us for a little while as the earthly home of our souls. We have no more right to injure them than we have to injure the house of brick or wood which our parents

hire as a home for themselves and their children.

Another reason why we have no right to hurt our bodies is, that if we do our souls can't use them. The body is meant not only to be a house for the soul to live in, but it is, we may say, a machine for the soul to work with. God has sent every one into the world to do something, and has given us this wonderful machine, the body, furnished with brains and lungs, eyes and ears, lips, hands, and feet, with which to do this work. Now whiskey, or any drink of which alcohol forms a part, harms this delicate machine, gets it out of order, so that the soul can't work through it, and then, of course, the work God sent us into the world to do is not done. Is it not a sin to drink that which will hinder our work for God ? and is not such a drink rightly named a sin-water ?

More than this. A sin against the body not only destroys the body, but it reaches farther and destroys the mind. Let me tell you why. The mind is the thinking part of us, the part with which we study and learn and do business. Animals have no mind. They have instinct, by which the bees make and store honey, the birds build their nests, the bear and lion take care of their young, the fishes in the sea get their food. But they cannot think and learn and reason as we can. The seat of these thinking faculties is the brain, and if we drink whiskey it hardens or stews the brain, so that it looks like a boiled egg. The delicate nerves cannot act and carry messages from the brain to the hands and feet and lips. A person with such a brain cannot be trusted. That is the reason why men will not employ drinking people. A woman does not want a drinking cook ; a man cannot employ a drinking engineer or book-keeper. If a boy wants to get a situation, almost the first question put to him is, "Do you drink ?" "If you do, I've no use for you," the employer will say.

A boy in New York was once looking for a situation, that he might help his widowed mother and earn food for his brothers and sisters. He was a little boy

and didn't know he would need a recommendation of good character. He went down town among the large stores and went from door to door asking for work. By-and-by he came to a large counting-house. "Who recommends you, youngster?" asked the gentleman. "Nobody recommends me," said the boy, "but I go to Mr. Smith's temperance meeting every Monday night." "Good! I'll take you." The man was pretty sure that the boy's brain would be clear if he went to a temperance meeting every week.

But this sin against the body reaches farther still, for it destroys the soul too. A sin against the body is a threefold sin; remember that. It destroys the body, the mind, and the soul. The drunkard "cannot inherit the kingdom of God." Have we not a right to call whiskey, beer, wine, cider, brandy, or any kind of strong drink a sin-water? Let us remember the Siamese teacher's name for it. When we see the great beer-wagons going through the city with their heavy loads we will say, "There goes a load of sin-water." When we meet men and women in filthy clothes, with bloated faces and red eyes, we may say, "Alas, poor people, they have come to grief by drinking sin-water." And when we see the forlorn, dirty, ragged children, so hungry they are ready to steal from the grocers' stands at the corners, we pity them, for we know their parents spend all their money for sin-water.

Oh, how much trouble and sorrow this sin-water causes! Dear children, if you don't take it, and your parents do not, thank God.

If you do sometimes take it, dear little reader, because your parents have it or because you like it, beware? It is sin-water. The vile stuff will fill you with sin through and through. Never touch it again, any more than you would eat poison or put your hand in the fire or throw yourself into the sea. Let the sin-water alone, now and for ever and entirely alone.—HELEN E. BROWN in the *Child's Paper*.

FOR BOYS.

A publication called "Science" tells us that in an experimental observation of thirty-eight boys of all classes of society, and of average health, who had been using tobacco for periods ranging from two months to two years, twenty-seven showed severe injury to the constitution and insufficient growth; thirty-two showed the existence of irregularities of the heart's action, disordered stomach, cough, and a craving for alcohol; thirteen had intermittency of the pulse; and one had consumption. After they abandoned the use of tobacco, within six months one half were free from all their former symptoms, and the remainder had recovered by the end of the year. Well, why not put that cigarette aside, and let it stay aside?

OIL YOURSELF A LITTLE.

Once upon a time there lived an old gentleman in a large house. He had servants and everything he wanted; and yet he was not happy, and when things did not go as he wished, he was very cross. At last his servants left him. Quite out of temper, he went to a neighbor with the story of his distress.

It seems to me," said the neighbor, sagaciously, "t'would be well for you to oil yourself a little."

"To oil myself?"

"Yes and I will explain. Some time ago, one of the doors in my house creaked. Nobody, therefore, liked to go in or out of it. One day I oiled its hinges, and it has been constantly used by everybody ever since."

"Then you think I am like a creaking door," cried the old gentleman. "How do you want me to oil myself?"

"That's an easy matter," said the neighbor. "Go home and engage a servant, and when he does right praise him. If, on the contrary, he does something amiss, do not be cross; oil your words with the oil of love."

The old gentleman went home, and no harsh or ugly words were ever heard in the house afterwards. Everybody should

THE CHILDREN S RECORD.

have a supply of this precious oil, for every family is liable to have a creaking hinge in the shape of a fretful disposition, a cross temper, a harsh tone, or a fault-finding spirit.—*Exchange.*

QUESTIONS ON JAPAN.

ADAPTED FROM THE "MISSIONARY-OUTLOOK"
FOR MISSION BAND EXERCISES.

Q.—Where is Japan? How many islands?

A.—The Japanese Empire comprises the three most southerly islands of the Kuriles chain.

Q.—Whence comes the name Japan?

A.—From *zipangu*, meaning "root of day," or "sunrise kingdom."

Q.—What is the population?

A.—About 38,000,000.

Q.—What are the religions of Japan?

A.—The two great religions are Shintoism and Buddhism. Shintoism is from the Chinese. Buddhism is from Corea. Japan is a country of wayside shrines, images and temples without number. Some of the great temples in Kito are capable of holding 5,000 persons, and some contain as many as 3,000 life-sized gilt images of saints and gods. A large body of Japanese reject idol-worship. They are called *In-sha*, or philosophers. They follow, but do not worship, Confucius. Veneration of ancestry is common to all the religions of Japan.

Q.—What is the educational system?

A.—The national scheme for education provides for eight universities, thirty-two high schools, two hundred and fifty-six grammar schools, and fifty-five thousand primary schools. The education department has in Tokio a medical college, with eight German professors and several hundred students.

Q.—What reforms have been carried out by the Mikado?

A.—Conformity to foreign dress and manners of European officials; encouragement of the press, there being five hundred periodicals, political, literary and scientific dailies, weeklies, and monthlies; establishment of a national post; reform of marriage

laws; adoption of railways, telegraphs, lighthouses, steamships, arsenals and dock-yards; a civil service of foreign employees, and the legal observance of the Christian Sabbath.

Q.—Have they the Bible in their own tongue?

A.—Yes. The translation of the Bible was completed last year.

Q.—When did the first Protestant missionaries go to Japan?

A.—In 1859 and 1860, when they taught in Government schools, only occasionally finding opportunities to sow the seed of the Kingdom.

Q.—What progress has the gospel made?

A.—To-day, 1888, it is stated there are nearly 20,000 communicants and a Christian population of 50,000 souls.

SARAH GOODWIN AND HER BOYS.

Sarah Goodwin was the name of a poor seamstress, residing in the city of New York. She was not wholly friendless; but those whom she knew, and would have aided her in her struggles, were very poor, and could not. So she a widow with four boys, from the ages of four to nine years, struggling through winter's cold and summer's heat; providing her little family with bread; and that was all. Her boys were good children, always in their home after nightfall, and giving their mother every halfpenny of their earnings, as often as they found work to do. At last the mother fell sick, and through a weary illness she had no other attendance save the occasional help of a neighbor, and the constant aid of her poor little boys. It was touching to behold their kind ways, and to hear their gentle words. Everybody said that they would be blessed in coming years, for their thoughtful love toward their mother.

The widow recovered; but it was now the middle of the bitter winter, and their little stock of fuel was nearly gone. As soon as her strength permitted, she walked through the cold of a cheerless day, to the shop of her employer, and told her pitiful story. But he said it was hard

times; her illness had made room for others as destitute as herself, and they had not one stitch of work to give her. With a sinking heart, but praying, to keep her courage up, the poor women toiled on from shop to shop, till it became late; and, what with tears and the darkness, she could hardly see her way home.

"If Mr. Hart had himself been there," she said to herself, bending to the strong wind, and drawing her scanty shawl closer about her form, "I know he would have given me work."

As she whispered thus through her chattering teeth, a tall gentleman passed by her; and as he did so something fell to the side-walk, and lay upon the crusted snow. Sarah paused; she heard the noise made by the little packet, and a strange impression led her to search for it. Oh, joy! it was a purse, heavy, and filled to the brim; yellow and shining lay the gold within, as she carried it to a lighted window.

"My poor boys, they shall want food no more," she cried; "this is gold. I think that God must have put it in my way, for he saw I was in despair."

Suddenly, like a flash of lightning, the thought occurred to Sarah that the treasure was not honestly hers. But a moment she lingered, pressing the money with numbed fingers, the sorrowful tears chasing down her thin cheeks; then starting forward to find the owner of the purse, she walked hurriedly up the street, fearful that the temptation, should she arrive at her poor room, and see her hungry children, might prove too strong for her honesty.

Opposite the great hotel, as she stood thinking which way to take, she saw the stranger enter. She knew him by the long hair which curled to his shoulders, and, timidly crossing the street, she made her way into the hall, and there, bewildered by the light, knew not what to say. Still twice asked by a servant what she wanted; she could do no more than describe the stranger by his tall stature and flowing hair. But he had already gone out again; she must call on the morrow,

they said, and ask for Mr. Ashcraft.

The next morning, having eaten nothing—for she could not touch a piece of the gold—she was admitted into the room where sat the stranger. He arose as she entered, and gazed with a curious air till she presented the purse. Then he started with pleased surprise, laid down his paper, took the gold, and carefully counted it over.

"It is all safe," he said; "you have not taken—"

"Not one piece sir," she cried, eagerly, trembling as she spoke.

"You seem poor," remarked the stranger.

"I am poor," she replied.

"Got a family, I suppose?"

"Four little boys, sir; I am a widow."

"Humph! so I suppose—that's the old story."

"Ask Mr. Hart, the tailor," cried the widow, stepping forward a little, "he knows that though I am poor I am honest."

A bright red spot burned on her cheeks as she spoke, and she forced back the tears.

"Now confess," said the stranger, rising and walking to and fro before the fire; "tell me, did you not expect a large reward for this?"

"I did think, perhaps—" and she turned with quivering lips to the door,

"Stop, stop!" cried the stranger; "you know you would never have returned the purse, had you not expected to be well paid for it."

"Sir!" said the widow, her voice rising beyond its usual tone, and her thin form erect.

The stranger paused, holding the purse in his hand; then drawing forth a small coin, offered it to her.

For a moment she drew back; but then remembering that her poor boys were hungry at home, and in bed because there was no fire, she burst into tears as she took it, saying, "This will buy bread for my poor children," and, hurrying away, she buried the bitterness of that morning in her own heart.

It was four o'clock on the same day. Sarah Goodwin sat by a scanty fire, busy in sewing patches on the very poor clothes of her four boys.

"Run to the door, Jimmy," said she to the oldest, as a loud knock was heard.

"Oh, mother!" the boy cried, returning, "a big bundle for us! What is it? What can it be?"

"Work for me, perhaps," said the widow, untying the large package, when suddenly there came to light four suits of gray clothes, with four new black shining caps, each cap exactly fitting the heads of her boys. Almost overcome with wonder the widow fell on her knees, her eyes fixed on the words, "A present for the fatherless," while the boys laying hold of their suits of clothes, danced about the floor shouting with glee.

"What's in the pocket here? what's in the pocket?" cried Jimmy, thrusting his hand into that place; when lo! out came the very purse of gold the widow had returned that morning.

A scene of joyous confusion followed, and the voice of prayer ascended from Sarah Goodwin's full heart. Again and again she counted the glittering treasure: twenty sovereigns. It seemed an almost endless fortune. How her heart ran over with gratitude to God and the stranger!

She could not rest, till, throwing on her bonnet, with cheeks glowing now with hope and happiness, she ran back to the hotel to pour forth her thanks.

A carriage stood at the door laden with trunks behind. The driver mounted the seat as she had reached the step, and turning her head, therein sat the stranger. She had not time to speak; but he nodded his head, as he saw her with clasped hands standing there, and a prayer on her lips. Sarah never saw the stranger again. She took a little shop, and stocked it well, and put her boys to school. To-day she is the owner of a respectable shop. Of her four boys, two are ministers, one is a doctor, and the other a thriving tradesman.

Nobody knows where the man with the flowing hair has gone; but if he is living,

and should ever hear of Widow Goodwin, he will have the consolation of knowing the noble results of this generous deed toward the worthy woman and her four boys.—*London Tract.*

HOW LORD MACAULAY READ.

When a boy I began to read very earnestly, but at the foot of every page I read I stopped and obliged myself to give an account of what I had read on that page.

At first I had to read it three or four times before I got my mind firmly fixed. But I compelled myself to comply with the plan, until now, after I have read a book through once, I can almost recite it from the beginning to the end.

It is a very simple habit to form early in life, and is valuable as a means of making our reading serve the best purpose.

TELL THE TRUTH.

Don't be afraid, little Johnnie, my boy;
Open the door and go in;
The longer you shrink from confessing a
fault,
The harder it is to begin.

No wonder you wait with a pitiful face,
And dread the confession to make,
For you know, when you're naughty the
worst of it all
Is in making your mother's heart ache.

But courage, my boy! Never mind if
the shoes
Are muddy and wet, and all that;
Never mind if your clothes have been ter-
ribly torn,
And you've ruined your pretty, new
hat—

Go in like a man, and tell mother the
truth,
Like a brave little lad, and you'll see
How happy a boy, who confesses a fault,
And is truthful and honest, can be.

The Sabbath School Lessons.

July 7.—1 Sam. 3: 1-14. Memory vs. 8-10.

Samuel Called of God.

GOLDEN TEXT.—1 SAM. 3: 10. CATECHISM. Q. 27.

Introductory.

Of what is the First Book of Samuel an account ?

Who were Samuel's parents ?

Why was the name Samuel given to him ?

How did Hannah fulfill her vow ?

What is the title of this lesson ?

Golden Text ? Lesson Plan ? Time ? Place ?

Recite the memory verses. The Catechism.

I. The Lord's Call. vs. 1-4.

What did Samuel do at Shiloh ?

What was probably his age ?

How early may we begin to serve the Lord ?

What can you do in his service ?

What gave special value to the word of the Lord at that time / v. 1.

What awakened Samuel from his sleep ?

II. The Child's Answer. vs. 5-10.

Whose voice did Samuel think it was ?

What did he do ?

How many times was he thus called ?

Whose voice did Eli now know it to be ?

What direction did he give Samuel ?

What answer did Samuel give to the Lord's call ?

How does the Lord call you ?

What should be your answer ?

III. The Divine Revelation. vs. 11-14.

What did the Lord then say to Samuel ?

What warning had he given to Eli ? 1 Sam. 2 : 27-34.

Why were these judgments to be inflicted ?

With what neglect was Eli charged ?

Who were the sons of Eli ?

What kind of men were they ? 1 Sam. 2 : 12-17.

How far was Eli to blame for their conduct ?

What Have I Learned ?

1. That children can become Christians when they are very young.

2. That they should be very attentive to God's calls and promptly obey them ?

3. That they should heed and obey the admonition of parents.

4. That parents who do not restrain their children will be visited with judgments.

July, 14.—1 Sam. 4: 1-18. Memory vs. 17, 18.

The Sorrowful Death of Eli.

GOLDEN TEXT.—1 SAM. 3 : 13. CATECHISM, Q. 28.

Introductory.

Who was Eli ?

Who were his sons ?

What was their character ?

What judgments did the Lord denounce against them ?

What is the title of this lesson ?

Golden Text ? Lesson Plan ? Time ? Place ?

Recite the memory verses. The Catechism ?

I. The Disastrous Battle. vs. 1-11.

With whom were the Israelites at war ?

Who were the Philistines ?

Why was the ark taken to the battlefield ?

Where was the battle fought ?

With what result ?

How many men fell on the field ?

Who were among the slain ?

What became of the ark ?

II. The Anxious Priest. vs. 12-15.

Where was Eli ?

For what was he watching ?

Why was he anxious ?

Who came from the army ?

What was his appearance ?

To whom did he tell the news ?

How did Eli know of his coming.

III. The Fatal Tidings. vs. 16-18.

What did the messenger say to Eli ?

What did Eli then ask ?

What four things did the messenger tell ?

What seemed to Eli the greatest calamity ?

1. What happened when he heard the ark was taken?

How old was Eli?

How long had he judged Israel?

What Have I Learned?

1. That those who neglect their duties to their children may expect sorrow for themselves and ruin for their children.

2. That God will punish those who profane his ordinances.

3. That the sins of a good man are direful in their consequences.

4. That the glory of God should be dearer to us than parents or children, or any earthly good.

July 21.—1 Sam. 7:1-12. Memory vs. 3, 4.

Samuel the Reformer.

GOLDEN TEXT.—ISA. 1 : 16, 17. CATECHISM. Q. 29.

Introductory.

What is the title of this lesson?

Golden Text? Lesson Plan? Time? Place?

Recite the memory verses. The Catechism.

I. Samuel preaches Repentance. vs. 1-3.

To whose house was the ark brought?

Who was set apart to keep it?

What change came over Israel?

What did Samuel say to them?

How were they to return unto the Lord?

What was promised if they would do all this?

II. The People Return to God. vs. 4-8.

What did the Israelites do?

Where did they assemble?

How did they show their penitence?

What confession did they make?

What is repentance unto life?

What did the Philistines do?

Of what were the Israelites afraid?

Why did they want Samuel to pray for them?

III. The Philistines are Defeated. vs. 9-12

What did Samuel do?

What other examples of intercessory prayer can you give?

What intercession is now made for God's people? Rom. 8 : 27.

Who defeated the Philistines?

Who pursued them?

What memorial did Samuel set up?

What event occurred at this place twenty years before? (Lesson 11.)

What name was given to it?

What did Samuel say?

What Have I Learned?

1. That God will pardon those who confess and forsake their sins.

2. That the prayer of the righteous man availeth much.

3. That answers to prayer deserve memorials of praise.

4. That God's help in the past should lead us to trust him in the future.

July, 28.—1 Sam. 8 : 1-20. Memory vs. 4-7.

Israel Asking for a King.

GOLDEN TEXT.—1 SAM. 8 : 19. CATECHISM. Q. 31

Introductory.

What is the title of this lesson?

Golden Text? Lesson Plan? Time? Place?

Recite the memory verses. The Catechism.

I. The People's Request. vs. 4-6.

Who came to Samuel?

What request did they make?

What reasons did they give?

What did Samuel think of this request?

What did he first do?

What should we do when we are in trouble or in doubt how to act?

II. The Lord's Answer. vs. 7-9.

What did the Lord tell Samuel to do?

Whom did the people reject in their choice?

How was this like the conduct of their fathers?

How do men do the same thing now?

What else was Samuel to do?

III. The King Described. vs. 10-20.

What did Samuel then do?

What did he tell them about the manner of the king?

What would he require of their sons?

Of their daughters?

What exactions would he make?

What would be the effect of these oppressive acts?

What did the people reply?

What Have I Learned.

1. That it is not always wise nor safe to wish to be like other people.
2. That when we are in doubt or difficulty we should pray.
3. That God sometimes punishes men by giving them what they want.
4. That we should be careful not to reject Christ as our King.

Westminster Question Book.

HOW SHALL I COME.

"One day I was in the school-room teaching the little children to sew; the older girls were writing on their slates. One of them suddenly called, 'Teacher! teacher! can Jesus save me now?'"

"I said, 'Yes, my dear, he will save you this moment if you will come to him.'" How my heart beat to hear her question?

"How shall I come?" she asked, and the tears ran down her cheeks."

"My own eyes were full of tears too as I said, 'Come with me, Lai;' and I took her into my bedroom. We knelt down and prayed. I asked Jesus to help her give her heart to him. She prayed too, a short prayer, and then burst out with a glad shout: 'Jesus saves me! He smiles! How I love him!'" The next day two more came, and by and by a few more. Seven of my dear girls gave their hearts to Jesus, and then they became a little missionary band to lead their fathers and mothers to Jesus."

THE OFFERING.

We children come to Thee,
 Master and Friend;
 Into our hearts, we pray
 Thy Spirit send.
 Let us Thy helpers be,
 To all, on land or sea,
 Thy bond or free.
 'Tis little that we own,
 Master and Friend;
 That little brought to Thee,
 Will farther spend.
 Take then our love and prayer,
 Wing them to do and bear
 Good everywhere.

Weil Spring.

HYMN.

TUNE.—*America.*

Sound, sound the truth abroad,
 Bear ye the words of God,
 Through the wide world;
 Tell what our Lord has done,
 Tell how the day is won
 And from his lofty throne
 Satan is hurled.

Far over sea and land,
 'Tis our Lord's command,
 Bear ye his name;
 Bear it to every shore;
 Regions unknown explore;
 Enter at every door;
 Silence is shame.

Speed on the wings of love.
 Jesus who reigns above,
 Bid us to fly;
 They who his message bear
 Should neither doubt nor fear,
 He will their friend appear;
 He will be nigh.—*Sel.*

POWER OF THE BIBLE

In India, when a man becomes a Christian, he often meets great opposition from his family. But we have lately heard of one case in which it was not so.

There was a young Hindu, who was determined, at whatever cost, to profess his faith; so he went home to tell his wife. He began with so much fear and hesitation that she was a little alarmed, and asked, "What is it?" He said he had been reading the book of the Christians, and had come to see that their own religion must be false.

She said, "You don't really mean to say you are a Christian?"

Yes, that was what he was. She ran away to the little box, the one private thing that belonged to her, in which she kept her treasures, and, bringing out a Bible, she said, "I, too, have been reading this book, and have come to the conclusion that it contains the true religion." A few days after that both husband and wife professed their faith together and were publicly baptized in the name of Christ.