

Go Ye Into all the World and Preach
the Gospel to Every Creature.

THE ARCHIVES

THE PRESBYTERIAN
CHURCH IN CANADA

THE MARITIME

PRESBYTERIAN.

CONTENTS.

PAGE.

Editorial Items. Punctuality in attendance at Church.....	195
Quench not the Holy Spirit	194
The Relation of the Sabbath-School to the Church and to the Family, by D. McDonald, Esq., Pictou.....	197
India.	
Report of Miss Rodger. Report of Miss Ross.....	204
Report of Miss Minnie Stockbridge.....	205
Report of Miss A. Stockbridge, Mhow.....	206
Assembly Notes.....	212
Drink Productive of great Fun	196
Bishop Taylor's Operations. Do not Loaf.....	196
Saved at a Mother's Grave. The Cup of Sorrow.....	200
Amen. Begin at Once. Home First.....	201
The New Hebrides.....	202
Does your Child Know It.....	203
" If I Join the Church May I Dance ? ".....	207
He Hears. Living Close to God.....	208
Take the Children to Church. Kind Words.....	209
Wait T'll you Want It.....	210
Bishop Taylor's Steamer.....	211
Sabbath-Keeping in Burmah. Severity of Love.....	214
Don't Meddle with God's Plans. The Longest Life Short.....	215
A Pure Heart makes Pure Speech.....	216
The Sandwich Islands. Charles Lamb on Temperance.....	217
What is Inside.....	217
Hindrances to Evangelistic Labor in North China.....	218
The Influence of a Nurse.....	219
The Bible in the Closet.....	220
Unanswered Prayer.....	221
Governing a Boy. Helps to Patience. A Good Experience.....	222
Be Careful what you Say. Choose Good Friends.....	223
Picking Flaws. Is the Matter Settled.....	224

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

WE PREACH CHRIST AND HIM CRUCIFIED.

JULY, 1887.

QUENCH NOT THE HOLY SPIRIT!

BY REV. JOHN PHILIP, M. A.

"A man can receive nothing except it be given him from above," whence "cometh down every good and every perfect gift." And no gift ought to be more prized than the gracious impulses of God's blessed Spirit.

Although they may come in the form only of a feeble, fluttering, unsyllabled desire; or a feeling of unrest and dissatisfaction with all earthly things; or of an inward sighing, longing, groping after something higher and better, perhaps some undefinable good; nevertheless, let these be welcomed even more than angels' visits, and entertained and held fast, and you cannot tell to what blessed, everlasting issues they may lead. Even a single live coal, though burning feeble and low, if fanned and fed, may kindle into a bright and vehement flame. And so a single spark of spiritual desire, jealously watched and gently handled, may, as by a process of evolution, soon flame up in rapt and fervent prayer, and burst into a beautiful life, and become a burning and shining light. It may even grow into a great sun, and shine as the stars for ever and ever.

But extinguish that spark, quench that live coal, stifle conviction and strangle desire—and your light may go out in darkness, and your soul be chilled down to zero, and held firm and fast in the grip of spiritual and eternal death. If one were alone in some dense forest, or lonely isle, and had but a single match left, how nervous he would be in striking it, lest it should go out!—and if it were lit, how careful to shield it from any rude blast or even breath of wind!—and how anxious to foment the flickering flame with some dry leaves or withered grass that would catch and spread, and preserve the living fire! Thus watchful ought every one to be over the first beginning of grace, the strivings of God's good Spirit, the stirrings of holy desire; because if these are allowed to die out, or be rudely quenched, you cannot tell when, if ever, they will be rekindled again.

Not usually in the wind, or the earthquake, or the fire, but in the *still small voice*, does the Spirit make his presence known and felt. When the prodigal was in the far country, a feeling of want, weariness, and unrest, and a flashing memory of the plenty and peace of the old

home he had left, formed, so to speak, the pivot, the turning point, of his future history. And had he callously or coolly given these thoughts the go-by, he might have lived and died a poor besotted swine-herd, and never have seen his father's face, nor felt the fond clasp, the warm embrace, of his fatherly arms, nor the sweet, soft, tear-bedewed kiss of his free, forgiving, and overflowing love.

Thus it is the wisdom and interest of all to strike in at the first and fitting opportunity, *the very nick of time*, and not be disobedient to the heavenly voice: "To-day, if ye will hear his voice, harden not your hearts." "Behold, now is the accepted time; behold, now is the day of salvation."

"Look at yon struggling barque battling with the angry billows. How can it live in such a sea? Already it is in the midst of the breakers, and drifting towards the rocks. Suddenly it strikes, and all on board seem destined to perish. Not a moment is to be lost. A signal of distress is hoisted from the quivering topmast, where it wildly flaps and flutters in the furious gale. The faithful coast-guards sight the fatal vessel and the well-known signal. Promptly all hands are summoned to the rescue. The lifeboat is launched, and gallantly pulled through the crested billows by stalwart arms; or the life-saving apparatus is suddenly called into requisition, and ere long the swift-flaming, arrowy rocket has shot the friendly rope across the sinking vessel.

But the poor bewildered mariners have failed to grasp it! Yet another chance will be given them, and still another. Then, if they miss their last chance, what hope remains, what fate, but only a watery grave!

"Reached, but not saved! There is more to do,

A trumpet voice is heard;
And over the rage and over the roar
Of billowy thunders on the shore
Rings out the guiding word:

'There is one chance, and only one;
All can be saved, but how?—
The rope hold fast, but quit the mast,
At the trumpet signal—now!'"

No true man can live a half-life when he has genuinely learned that it is only a half-life. The other half, the higher half, must haunt him.—*Phillips Brooks.*

THE MARITIME PRESBYTERIAN.

Vol. VII.

JULY, 1887.

No. 7.

The Maritime Presbyterian.

A MONTHLY MAGAZINE DEVOTED TO MISSIONS.

Price, in advance, 25 cents per year in parcels of 4 and upwards to one address. Single copies 40 cents.

Subscriptions at a proportional rate may begin at any time but must end with December.

All receipts, after paying expenses, are for Missions. Paid to date \$400.

The Children's Record.

A MONTHLY MISSIONARY MAGAZINE FOR THE CHILDREN OF THE

Presbyterian Church in Canada.

Price, in advance, 15 cents per year in parcels of 5 and upwards, to one address. Single copies 30 cents.

Subscriptions at a proportional rate may begin at any time, but must end with December.

All receipts, after paying expenses, are for Missions. Paid to date, \$100.00.

All communications to be addressed to

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

The Philadelphia *Presbyterian* talks thus vigorously regarding debt on the schemes or work of the church:—"There is no fact of common sense more apparent than that it is easier to get one hundred dollars for something to be done, than to howl and weep and utter dark sayings about the calamities to come on the Church if certain debts, contracted, without business caution, are not paid. The Lord loves cheerful givers, but how can they be cheerful in giving to pay the debts resulting from a policy against their best convictions. Heresy is not much worse on the average to a church than debt. Whatever in this world is necessary to be done for Christ can be paid for, he has the wealth, and all that is needed is for his servants to find it, and it will not cost as much labor and expense to get it before as afterwards.

The Free Church of Scotland established a year or two since, a mission at Tiberias, on the Sea of Galilee. Now they are appointing another, Mr. Wm. Ewing, who goes out next autumn to join Dr. Tarrance. Thus the gospel is carried back to these shores that so often echoed to the truth as it fell from the lips of Jesus.

PUNCTUALITY IN ATTENDANCE AT CHURCH.

[For the *Maritime Presbyterian*.

In not a few of our congregations there is great want of punctuality on the part of some in their attendance at God's house. Such persons seem to overlook the fact that harm is wrought by their want of punctuality. Those who have assembled and are sitting in their pews are disturbed, and the preacher is also a good deal harassed by those who come in late. Dr. Talmage in a sermon preached on the 3rd April gives as one of the elements of a live church, punctuality of attendance. His remarks are so pungent and appropriate to some of our congregations that we think they should have a place in the columns of the MARITIME PRESBYTERIAN.

If the service begins at half-past ten o'clock in the morning, the regular congregation of a live church will not come at a quarter to eleven. If the service is to begin at half-past seven in the evening the regular congregation of a live church will not come at a quarter to eight. In some churches I have noticed some people are always tardy. There are some people who are always late. They were born too late and the probability is they will die too late. The rustling of dresses up the aisle and the slamming of doors and the treading of heavy feet is poor inspiration for a minister. It requires great abstraction in a pastor's mind to proceed with the preliminary exercises of the church when one-half of the audience seated are looking around to see the other half come in. Such a difference of attendance upon the house of God may be a difference of time-pieces, but the live church of which I am speaking ought to go by railroad time and that is pretty well understood in all our communities. There is one hymn that ought to be sung in many Christian families on Sabbath morning:

"Early my God without delay
I haste to seek thy face." X.

DRINK PRODUCTIVE OF GREAT FUN.

What fun they must have had near Vienna, Austria, this week. Members of the Royal family under the influence of strong drink meet a funeral procession, stop it, take the corpse out of the coffin, lay it in the road and then leap their horses over it—the news of this delightful sport coming to us by ocean telegraph.

At the same time this week (third in April), in Chicago, a company of men sent a boy to get them a pail of beer, and after he brought it they drank it, sent him for more, put in it a decoction of tobacco-juice and then compel the boy to drink it, and he falling asleep under its influence, the men frighten him awake with such horrible sounds and demonstrations that the boy loses his reason, and the doctors say he will never regain it.

So you see that on both sides the Atlantic strong drink is productive of great fun. Surely such an exhilarating beverage ought to have especial privilege and especial defence. Other articles of food and drink must not be sold on Sunday, but alcoholism ought to have free course on all the days of the week, for a liquid inspiration that will help the Royal family to stop a funeral procession of common people, and on horseback leap a corpse, or put a boy sound asleep and then scare him into an insane asylum for life, ought to be the pet of all legislators and politicians.

O blessed rum-jug, how can men so roughly de'ame thee, thou inspirer of Royal families and of the common people. What a blessing hast thou been in all the ages. What would the world have been without thee! To whom but thee can be ascribed the architectural triumphs seen in prisons and asylums! But for thee the eloquence of criminal courts would never have been kindled. What profitless office that of Coroner if thou hadst not helped the engineer run the train off the track, or taken the steamer on the rocks at midnight. What dull things the elections if thou hadst not presided at the caucus and counted the votes to please thyself after the returns came in.

Down with the Prohibitionists. No mercy for the Temperance fanatics. Give us rum in all shapes. Long live the demijohn and decanter. Three cheers for delirium tremens!—From Dr. Talmage's *Friday Night Talk*.

BISHOP TAYLOR'S OPERATIONS.

Bishop Taylor, who has already begun two chains of missions across Africa, hopes to start two more during the present year. He enters into a unique agreement with chief and people, by which on his part, he engages to select and import good preachers and teachers from America, to pay their passages to their destination and to pay for tools and machinery required in founding an industrial school. But, assuming that the people are not beggars, he exacts from the chief and people these conditions. 1. To procure a good tract of about one thousand acres of land for a school farm. 2. To clear and plant a few acres of said farm immediately, to provide early subsistence for the school workers. 3. To build houses for the residence of the preachers and teachers of the institution. 4. To build a good house or shed for the school, and for "God plaver." 5. To do all these things for the benefit of the great chief and his people, without any pay from me. 6. To pay a small fee for the tuition of day scholars. 7. That boys and girls coming for a full course be allowed to remain in school at least five years, and that all the boys and girls who cheerfully do the work assigned them shall be fed from the products of the school-farm and their own industry, and pay no money for their tuition.

DO NOT LOAF.

Charles Dickens says that "the first external revelation of the dry-rot in men is a tendency to lurk and lounge; to be at street-corners without intelligible reason." If this be so, a good many young fellows in all of our towns and cities show the first symptoms. They had better get rid of them by not lounging where there is nothing for them to do. The worst of it is that the dry-rot is often a step in the road to *wet-rot*, for the usual lounging-place is at the corner where liquor is sold, and nothing is easier than to drop in at the "saloon" or the "grocery" for a drink. Do not loaf.

The English Presbyterian Mission in China, which has now been at work forty years, has two Presbyteries formed of native pastors and elders, and a third is about to be formed in Formosa. There are 5,000 adult communicants.

THE RELATION OF THE SABBATH SCHOOL TO THE CHURCH AND TO THE FAMILY.

A Paper read by D. McDonald, Esq., Pictou, at the "Conference on Sabbath Schools of the Presbytery of Pictou," held at New Glasgow, May 3rd, 1887.

I.—THE RELATION TO THE CHURCH.

"Children born within the pale of the visible church and dedicated to the Lord in baptism are under the inspection and government of the church." Such is substantially the claim of all denominations—a claim which few, if any, will dispute. The Sabbath-school is the chief agency used at the present time in the public religious instruction of children, and consequently is under the government of the church, and specially of the session, as the court controlling the affairs of the congregation, and thus nearest to the Sabbath-school. To argue otherwise is to say that the church has no control of the religious instruction of its own members. The Session, in the very nature of the case, must be responsible for this important branch of Christian work. And on the fulness with which this principle is recognized and carried out will largely depend the permanent success of any church. Roman Catholics understand this thoroughly. "Give us the education of the children," say they in effect, "and we care little who teaches the adults." Pharaoh seems to have understood it too. "Go now ye that are *men*, and serve the Lord." Ex. 10: 11.

Are we not justified in going even a step farther and saying that the Sabbath-school is in reality a part of the church, or rather the church itself operating in a particular direction? Such is the theory; let us glance briefly at the practice.

1.—The Session.

There are two ways in which Sessions may control Sabbath-school work. (1.) Directly, by appointing the superintendent and teachers, and arranging the subjects to be studied, etc. (2.) Indirectly, by taking part individually, as officers and teachers. The latter, we think, is much to be preferred. If members of Session hold aloof from actual Sabbath-school work, their claim of authority over the school might be to some extent resented. But if they are an integral part of the school, their influence is exerted and advice given without any danger of exciting

a feeling of opposition. It appears advisable that Sessions as such should at least sanction the selection of Superintendent made by the teachers; and that they should exert a direct or indirect influence with regard to the subjects taught. Among other things should they not see to it that the Shorter Catechism is not neglected? Do we believe in Presbyterianism? Do we believe that its doctrines are in accordance with Scripture? We do! Well, let us act up to our belief. Let us teach our children, and our children's children, if you will, that admirable compendium of our doctrines which the little ones persist in calling "the Question Book." *Esprit de corps*, tempered by the Golden Rule, is necessary to the existence of any church. A sorry British soldier would he be, who would as willingly fight under the banner of Russia or China, as under the glorious old flag, "which for a thousand years"—no, I wont finish the trite quotation, or I might hear the tinkle of a chestnut bell.

Scotchmen's virtues and successes have been attributed to many causes: to their canniness, their carefulness of the bawbees or even their oatmeal diet. Is not the real cause their thorough drill in the Bible and the Catechism? But some one says that we should not trammel young minds with formula or creed. Let them drink at the fountain of truth itself, the Bible, and thence evolve their own creed. Keep then clear of sectarianism and bigotry. Well, my friend, call this old-fashioned doctrine of ours by any pretty name you please. But be assured of this; that any poison of the kind you mention, which is imbibed in learning the Shorter Catechism will find a more than sufficient antidote in the superficiality and gush and rant, so prevalent at the present day. Verily we need to hold on to something solid; to cling to the old standards, or we are in danger of drifting, drifting—I wont say whither.

Should not Sessions too encourage collections in Sabbath-schools for missionary purposes? Pictou Presbytery stands pretty well compared with others, giving about 25cts. per scholar. But some schools contribute nothing. It is certainly important that children should be early trained to give to the Lord's cause. "Train up a child in the way he should go" (*giving* is one of the best ways of going) "and when he is old he will not depart from it."

The part taken individually by members of Session in Sabbath-school work greatly varies in our congregations. In most, perhaps all cases, pastors give as much attention to the subject as time and opportunities permit. This is as it should be. Failure to do so must result in serious loss to the congregation. Even occasional visits of pastors have a very beneficial effect upon teachers and scholars. Whether clergymen should take such part in the work of superintending or teaching as to necessitate their constant attendance, is a question which we would not venture to answer. Circumstances differ so, that each particular case may require to be decided on its own merits. He can at least consult with and advise superintendent, teachers, parents and children. It is plainly the duty of every pastor to take an active interest in the conducting of the Sabbath-school in some way—that way to be decided by circumstances. "Feed my lambs" is as binding as "Feed my sheep."

2.—The higher Church Courts.

These all exercise supervision over Sabbath-schools. They all have their committees which present annual reports on the subject. A mass of information, largely statistical, ascends from the Session through the Presbytery and the Synod, up to the General Assembly, being boiled down at each successive stage of its ascent. But does it find its way back to the real workers, the teachers? The reports that are published are placed in the hands of the members of the several courts and, in the case of the General Assembly, in the hands of elders, who are but a small minority of teachers. The Presbytery's report is not printed, and is heard only by those who are present when it is read.

In fact the system, in its practical results on Sabbath-schools themselves, reminds one of a grain elevator. On one side the buckets go up full; on the other they come down empty. It is true that synopsis of some of these reports are published in the *RECORD* and *MARITIME PRESBYTERIAN*; but it is to be doubted whether in this curtailed condition they have much practical effect. What is the remedy? Let these reports, so far as possible, be placed in the hands of all teachers. Let the teachers meet to discuss them and see how they bear upon their own particular school; what defects are pointed out which apply to themselves; what suggestions can be adopted, etc. We

would respectfully suggest too, that pastors might appropriately refer to these reports in the pulpit, perhaps preaching a sermon on Sabbath-school work, or in such way as they may deem best. It would be better to do this in church, as the information would thus be more widely diffused, and at the same time the lesson taught, that the whole congregation has an interest in the Sabbath-school—a lesson very much needed in some places.

It lies with the Presbytery, as the court next above the Session, to see that schools do not remain isolated, but are "helpers of each other in faith and good works;" to arrange for conventions or conferences, so as to secure the powerful stimulus arising from intercourse, co-operation, comparing notes as to best methods, etc. Has Pictou Presbytery hitherto been remiss in this particular? If so, this conference gives promise, we trust, of better things. Even if this first attempt should not prove as successful as we hoped, let us not be discouraged. Perhaps it is too much to expect persons to come from a distance to an evening meeting at this season of the year. It might perhaps be better to divide the Presbytery into sections comprising three or four schools, and hold meetings in each. "Having put our hand to the plough let us not look back." Experience with prayerful, earnest effort, will win success.

II.—THE RELATION OF THE SABBATH-SCHOOL TO THE FAMILY.

"What is the Sabbath-school?" is the first question to be here decided. It is often called "the nursery of the church." Is that a full and correct definition? We emphatically say no. It should comprise the whole congregation, old and young, either as teachers or scholars.

Most persons believe that the Sabbath-school originated with Robert Raikes in 1780. He certainly instituted the first Sabbath-school of a certain kind. He gathered in ignorant and destitute children and taught them; often clothing and feeding them. All honor to him! But the Sabbath-school, as properly understood, existed long before his day. God said regarding Abraham (Gen. 18: 19):—"I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." In those days the family was the church and was a school of religion. Under the Mosaic economy we read the command

(Deut. 31: 12):—"Gather the people together, men and women, and children, and thy stranger that is within thy gates, that they may hear and that they may learn and fear the Lord your God." Again in Josh. 8: 35, we learn that "there was not a word of all that Moses commanded which Joshua read not before all the congregation of Israel with the women and the little ones and the stranger." In like manner acted Josiah and Nehemiah, 2 Chron. 34: 30; Neh. 8: 2. Coming down to New Testament days, Christ not only preached, but more frequently *taught* the people, by question and answer. His disciples constituted a school. We might inquire here parenthetically whether Dr. McKay's grand success in "beautiful Formosa" is not largely the result of following Christ's example in this respect. Our Saviour commissioned his apostles to teach as well as to preach, and they taught both old and young. This was, no doubt, done on other days as well as on the Sabbath, and the assemblies of people thus taught were not called Sabbath-schools; but the object and the work were the same, and we should follow examples so worthy of imitation.

The Sabbath-school then is, or should be, just the church studying and teaching the Bible. If this truth had its due influence, many of our present difficulties and discouragements would vanish. There is time to refer to only one of these, perhaps the most serious of all. The universal complaint is that our young people, especially the boys, slip away from the Sabbath-school as they grow up. As a rule they do so, because they think it is intended for children only. If the whole congregation attended, our young men would no longer think it beneath their dignity to exhibit their budding manhood and incipient mustaches in the Sabbath-school room any more than in church. These false ideas of what the Sabbath-school is, prevail to a large extent among pastors, elders, teachers, parents and children; and all must learn to view the subject in its true light, if any decided improvement in practice is to take place. But we have here to deal particularly with the family. May wisdom be granted to parents and the older children to do their duty in this matter.

Too many parents think that the connection between the family and the Sabbath-school is very loose: a rope of sand.

I dare say, the younger children are generally helped at home to prepare their lessons; often because the little dears insist upon it and will not be put off. As children grow older, parents too often know little or nothing about their progress in divine truth. The mother sees that they are properly dressed ere they leave home, but alas, how seldom is the Bible lesson read and talked about! Yet "the body is more than raiment," and the soul is more than the body. Parents would be very indignant if charged with bringing up their children in *untidiness and squalor*. But they often seem to care less about moral and spiritual unsightliness and poverty. For however faithful and efficient teachers may be, the principal part of religious instruction must be given by parents. What can be expected from one hour's teaching per week, if nothing is done at home during the remaining 167 hours! There is truth in the old adage: "One ounce of mother is worth a pound of clergy," to which some one has added, "Yes, and a ton of Sabbath-school teachers." In justice, however, it should be said that mothers are generally more faithful in these matters than fathers. How many men, like "the first man Adam," have been glad to excuse themselves by casting responsibility as well as blame on "the woman thou gavest me!" Let fathers remember that God looked to Abraham, not to Sarah, for the proper upbringing of the family.

We hope the happy time is near when parents will say "come" instead of "go," but meanwhile taking matters as we find them, we would recommend a plan which experience has proved to be a good one. That is, to read the Bible lesson for the day at family worship on Sabbath morning, and have a family talk over it, encouraging the children to ask questions. This any parent ought to be able to do. When a child goes to day-school and gets to studying mathematics, classics and the manyalogies, he soon gets beyond the average parent. But it is not so in Bible study. The parent who attends the church services and reads his Bible, if only at family worship, should always keep ahead of his children in his knowledge of Scripture truth. Secular lore is not required for this. The Bible lessons are usually short; giving ample time for conversation about them. Some may say too short for family worship; but a few verses, with a familiar

talk about them, will often do far more good than the stereotyped method of reading a whole chapter however long, which some would think it sacrilege not to follow most strictly. During the week too it is well, especially if the lessons are in the Old Testament, to keep up the connection by reading at family worship the intervening portions between the lessons. Let parents try this plan and they will soon learn how interesting and profitable it is to all, particularly to the children. What interests the parent, interests the child. "No," you say. All right; carry your memory back to the last election and see. Take an illustration. On or about the 22nd of February last, during family worship in a certain household, a chapter about Abraham was being read, when a little four-year-old interrupted by asking, "Was Abraham a Tory?"

If the views we have been advocating were carried out, children would not have to be so often forced to go to Sabbath-school.

Many other points remain to be discussed but our allotted time is more than up.

We would conclude by reminding parents that the command, "Train up a child," etc., is given to *them*, not to the teacher. They cannot delegate their responsibility or duty to another. May every parent realize this so fully and act up to it so faithfully, that he or she may at last be able to present their loved ones to the Father of all, saying, "Behold, I, and the children thou hast given me."

[The writer acknowledges his indebtedness for valuable hints, to Dr. Worden's Tract, "The Sabbath-school and the Church Session," published by the Presbyterian Board of Publication; to be had of McGregor & Knight, Halifax.]

SAVED AT A MOTHER'S GRAVE.

BY THE REV. W. FRITH, KENSINGTON.

One cold, dark, wintry day, in the year 1874, the mortal remains of a departed mother were carried to the grave. One sad solitary son followed the bier, the only son of a widowed mother.

She had often prayed and cried to the Lord for her poor, wayward boy, but she had never seen her prayers answered. Year after year, till he had reached a full-grown manhood, had this dear mother cried to her God; still no answer came.

At last the hour of her departure came; still her prayers were unanswered; there he stood by her dying bed, sad, but sullen and thoughtful, watching the last moments of a beloved mother, and catching, if possible, "a mother's last words." The parting moment came, and she whispered, in a low, feeble voice, "Look to Jesus, and meet me in glory." She closed her eyes, her pulse ceased, and she spoke no more.

But it was enough. The words went to the heart as well as the memory of her son; and when the coffin was being lowered into the grave, John, who had so long resisted a mother's cries and tears, now yielded his heart to the power of the Saviour's love, and heard that voice again, echoing, as it were, from his mother's grave, "John, look to Jesus, and meet me in glory."

Thus did God answer a mother's prayer at the *eleventh hour*. Praised be God!

Are you, dear reader, an unsaved son or daughter of a pious and praying mother? Have you, too, resisted the Spirit of grace, a Saviour's loving call through her tender lips?

Resist no longer. Consider your ways, and be wise unto salvation. The Holy Spirit saith, "TO-DAY, if ye will hear His voice, harden not your heart." To-morrow may be *too late*. Life is uncertain in its duration. Eternity is sure.

None but Jesus can save you. "He is able also to save them to the uttermost that come unto God by Him." Oh! believe and live.

THE CUP OF SORROW.

On classic cups and vases we may have sometimes seen devices carved by the cunning hand of the sculptor. So around the cup of trial which God commends to the lips of suffering Christians are wreathed many comforting assurances. Here is one of them: "All things work together for good to them that love God." Here is another like it: "As thy days, so shall thy strength be." Afflicted friend, turn thy cup of sorrow around, and thou wilt see engraved upon it those precious words: "As one whom his mother comforteth, so will I comfort you." Turn it again and read, "My grace is sufficient for thee." They are invisible to selfishness and blind unbelief. And God sometimes washes the eyes of His children with tears in order that they may read aright His commandments.—*Illus. Chris. Weekly.*

AMEN ?

I can not say,
Beneath the pressure of life's cares to-day,
I joy in these;
But I can say
That I had rather walk this rugged way,
If Him it please.

I can not feel
That all is well when dark'ning clouds conceal
The shining sun;
But then I know
God lives and loves; and say, since it so,
Thy will be done.

I can not speak
In happy tones; the tear-drops on my cheek
Show I am sad;
But I can speak
Of grace to suffer with submission meek,
Until made glad.

I do not see
Why God should e'en permit some things
to be,
When he is love;
But I can see,
Though often dimly, through the mystery,
His hand above.

I do not know
Where falls the seed that I have tried to sow
With greatest care;
But I shall know
The meaning of each waiting hour below
Sometime, somewhere!

I do not look
Upon the present, nor in nature's book,
To read my fate;
But I do look
For promised blessings in God's Holy Book;
And I can wait.

I may not try
To keep the hot tears back—but hush that
sigh,
“It might have been,”
And try to still
Each rising murmur, and to God's sweet
will

Respond “Amen!”

—F. G. Browning.

The true Christian is like the sun which pursues his noiseless track and every where leaves the effect of his beams in a blessing upon the world around him.—*Luther.*

BEGIN AT ONCE.

Begin at once to do whatever your Master commands. Begin to practice religion. A child would never learn to walk by a hundred talks about the law of gravitation; it must use its own feet, even at the risk of many a tumble. Wait not for more feeling, or more pungent convictions, or for anything that you read of in other people's experiences. These are all snares and hindrances, if they keep you from doing at once the very first act that will please Christ. Have you never opened your lips to an unconverted friend, either to avow your own feeling or to do that friend some good? Then try it; you will strengthen yourself, and may bring an unexpected blessing to him or her. In short, you must begin to obey a new Master; to serve a new Saviour; to strike out a new line of living, and rely on God's almighty help to do it. When you give yourself to Christ in this whole-hearted and practical fashion, he will give you a thousand-fold richer gift in return. Yes, he will give you himself! When you possess Christ you have everything.—*Dr. T. L. Cuyler.*

HOME FIRST.

Let home stand first before all other things! No matter how high your ambition may transcend its duties, no matter how far your talents or your influence may reach beyond its door, build up a true home before every thing else! Be not its slave; be its master! Let it not be enough that it is swept and garnished, that its silver is brilliant, that its food is delicious, but feed the love in it, feed the truth in it, feed thought and aspiration, feed all charity and gentleness in it. Then from its walls shall come forth the true woman and the true man, who shall together rule and bless the land. Is this an overwrought picture? We think not. What honor can be greater than to found such a home, what dignity higher than to reign its undisputed, honored mistress? What is the ability to speak from a public platform to large, intelligent audiences, or the wisdom that may command a seat on the judge's bench, compared to that which can insure and so preside over a true home that husband and children may “rise and call her blessed?” To be the guiding star, the ruling spirit, in such a position, is higher honor than to rule an empire.—*Sel.*

THE 'NEW HEBRIDES.

ANETHYUM.

Though this island is no longer ours, but given over to the care of the Free Church Missionary, Mr. Lawrie, the interest that has so long centred in that name has not yet died out, and the following statement from its missionary as given in the *Free Church Monthly*, will be welcome:

"The general mission work on this island still continues to be encouraging; all our ordinary meetings are being kept up with regularity, and the Sabbath forenoon services at all the stations are usually well attended. Our eight a. m. Sabbath morning schools for boys and girls are kept up at seven different stations on the island. This is an institution of only three years' standing. Previous to that we had Sabbath afternoon Bible classes at all the villages for old and young; but there was no Sabbath gathering specially for the young—the lambs of the flock.

"Our Sabbath morning schools owe their origin to a little Leith girl of four years who sent some handkerchiefs and pretty cards 'for my best Sabbath-scholars.'

"On questioning myself I found that I had week-day scholars, but of really Sabbath scholars I had none. At the very next meeting of our session, I tried to enlist the sympathies of the elders, got my best deacon to act as monitor, and established the Sabbath school at Aname.

"Now we have a similar gathering at Ahelcauhat, Umej, Anumej, Inyathpoig, Uca, Itau. Parental authority is very lax among these natives. This may be owing to the ease with which any boy may obtain all that is necessary to sustain a native's life—namely, roots, fruits, water, and fish. If offended at home, a boy will remove to the next village without hesitation, where he may live for months until the cause of his displeasure has died out. We feel anxious to influence the young as much as we can, lest the coming generation relapse into former heathen habits. It is a fact that witchcraft and sorcery are still practised on this island by a limited few.

"We have often wished and prayed for 'showers' of blessing to fall upon this people. Two evenings ago I was sitting wondering why even the 'droppings' were so few and far between. We heard a scratching noise at the window. We lifted the blind, but saw nothing, it being very

dark. A few minutes more there came a tap-tap at the study door. It was 9-30 p. m., and raining hard. I was astonished, and could not think who it could be at that hour, when most of the natives had retired to rest. I opened the door, and found it to be an intelligent native with a Bible under his arm, who could not retire to rest until he got a portion of Scripture explained. He expressed himself anxious, and wished to seek refuge from the wrath to come. I sat with him until 11 p. m., and tried to point this Nicodemus to Jesus, the seeking sinner's Saviour. In prayer this man compared himself to the hundredth sheep which was lost, but now rejoiced in having been found by Jesus himself.

"Such cases as the above whet our appetite for more real spiritual fruit of our labors; but in this we are reminded that 'this wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.' So in all mission work we must learn to labor and to wait.

"Four cases came recently before our session, of church members having fallen into the sin of intemperance. Many of the inland 'kava' planters persist in keeping up the practice, as they say it is an article of barter with the shore people for cloth and tobacco. The chiefs, however, made a raid lately upon the districts where the kava plant grows, and over a hundred plants were rooted up, a portion of which, along with a wooden kava basin, was brought and burned in the presence of the missionary.

"During the months of September and October I made a parochial visitation of all the districts on both sides of the island. This helps to keep alive the interest of those people most distant from the mission station.

"The difficult paths to some of the places prevent frequent visitation; as, for instance, I had to go six miles by boat, then cross five ridges, up hill and down dale, before I reached the most distant village on the Anelcauhat side. Mrs. Geddie is the only white lady who has ever accomplished that part of the journey, and she was carried by natives most of the way on a sedan chair.

"Dr. and Mrs. Gunn and family spent two months on this island as a change and rest from their work among the Futunese.

While here he treated a number of cases medically, for which he earned the gratitude of the people.

"We returned this week from a visit to the Aname side, and during the next two months we intend to remain at Anelcauhat for the benefit of the day-school there."

DOES YOUR CHILD KNOW IT?

BY REV. H. H. HAVES, D. D.

You are a member of the church. You attend the services of the sanctuary. You sit at the communion table. You have the precious hope that Jesus is your Saviour. But, after all, does your child know that you are a Christian? "Why, what a question," you say. "Of course he knows it." Yet, perhaps he does not. Sometimes people "take things for granted," when they should not do so. You know you are a Christian. The church knows your profession. Your community knows it. But, now, what reason have you for supposing your child knows it. You answer, "He ought to know it; for I have been a Christian all his life, and was, before he was born." Very true. But what evidence have you ever given your child of all this? You take him to church; and so do many unbelievers take their children. You send him to Sunday-school; and so do many unbelievers send their children. Now, what more have you done? Is there a "family altar" in your house? Has your child ever heard a word of prayer from you? Have you ever tried to tell him about Jesus Christ—lead him to Christ? Very often some parent will say, "The hardest thing I ever tried is to talk to my children about religion." What a sad confession! Why, that ought to be the easiest thing in this world for you to do! Why is it hard? You ought to have laid your hand upon that child's heart, for Christ, as soon as it was born! Then you should have kept fast hold of that heart, all the time, from that hour! Did you do it? No! Well, there is the trouble. You waited until the child grew "old enough" to be a Christian. And during that time the devil and every sin influence were at work on your child. They sought his heart at the moment of his birth—and you let them have it! Ten, twelve, fifteen years passed before you awoke to the fact that your child had a soul to be saved or lost, and that you had done nothing to save it. Your time for getting hold of your child,

for Christ, was gone. No wonder you find it hard, now "to talk to your children about religion." Your child ought never to have known when you began to tell him of Christ. He ought never to know anything more natural, more "a matter of course," than to have you do it. Think how you have treated this little one, whom God sent you to keep and train for Him, then ask yourself: "Does my child know I am a Christian?" It may be he has heard of some such thing, has some dim, confused idea about it; but, does he know it, because of the way you have treated him? The saddest, most unnatural sight in this world, is an ungodly parent teaching his child, by his own unbelieving life, how to go to hell! Yet, how about the believer who never tried to save his child! You have tried, to the extent of sending him to Sunday-school. Yes. But, so you allowed the church, or some one else relieve you of the work God expected you to do for your child. Who teaches your child there? Do you know? No matter about the teacher's name. Who, as to piety and fitness, teaches your child? Few parents ever think of looking into that question. Well, so matters go now-a-days. And, perhaps, you will be content to take the consequences when you and your children stand before the judgment seat of Christ! Perhaps, you will then say, with perfect self-approval, "Lord, I did what I could. I let some one else assume the responsibility of my child's soul." But, perhaps, you will not! Now is the time to see to it.

We go from place to place, here to-day and there to-morrow, but each day one day's march nearer home, our Father's house, where the weary are at rest. Pilgrims now, as all our fathers were, there our pilgrimage is ended, and the heavenly country is the golden city of our God. There is something inexpressibly comforting in these words, "They shall go no more out." "For ever with the Lord." That is the Eternal City. He that dwells in it shall never say, "I am sick." No change of scene or air or food to recruit a wasted frame! Life, health, immortal youth shall crown the days of him who is a Christian citizen in that celestial clime.

About 25,000 clerks and other employeés in Chicago are obliged to work on Sunday.

India.

Last month the Reports of the Missionaries in Central India were given. In the present issue will be found the Reports of lady teachers, giving as they do a fuller insight into the working of our mission there.—Ed.

REPORT OF MISS RODGER.

This girls' school has been carried on throughout the year without any more than the ordinary interruptions. The girls studying English number about twenty and they have made satisfactory progress in reading, writing, arithmetic, geography and scripture history. As they translate the English into Urdu they have a much better knowledge of the subject than if they simply learned the lesson. They have gone through addition and subtraction and are now in multiplication in arithmetic and have used copy books for writing. In geography they have been taught carefully the map of India with its political divisions and physical features; also the maps of Europe and Asia although not quite so thoroughly, along with the general geography of the globe. As there are constant changes going on in school and some of the girls have not been in attendance for any length of time the progress is much greater than might be supposed. They have gone over Barth's Scripture History of the Old Testament up to the period of the entrance of the Israelites into Palestine. They know also the chief events in the life of Christ. The Hindu girls are taught separately and take the Geography and Scripture lesson together. Although there is a larger number of this class, yet they do not attend so regularly and do not make as rapid progress. Three of the English speaking girls have left as a new school has been opened by a Roman Catholic teacher in the camp, and the parents of these children are Roman Catholics. Two Native Christian girls belonging to the Church of England have attended school for the last five months. The elder is now studying more specially arithmetic, algebra, Euclid and geography and will take English history as soon as arrangements can be made for that subject. The younger is not so far advanced, but they have both been carefully taught and are improving rapidly. The elder takes Marathi also as

a second language, she wishes to be able to pass the middle school examination.

I regret to say that throughout the year as much attention has not been given to Zenana work as usual. This is not because the women are not as anxious to be visited and hear the Word read, but for want of sufficient time and proper help. A young girl in the city, who has been a widow for several years, has been studying English for some time past and would soon get a fair knowledge of the language as she learns quickly, if only time could be given to instruct her. She cannot come out and must be taught in her own home.

This is not the only instance that could be given of women willing to be taught in their homes, if there were any one to give them regular instruction.

REPORT OF MISS ROSS.

I wish I had the good news to tell, that one at least had given her heart to the Saviour, but I know of no such one among those whom I have been visiting during the past year although I have seen faces brighten on hearing of God's love and care.

In August I opened a new school in the Sarafa (money lenders' street.) While endeavors were being put forth to get a house, many were the disparaging statements made against female education. One man said that it would not do to educate the women as they would become as sharp as they were and would not do what the men told them. I expressed my appreciation of the system and spoke of how well it succeeded in my country, but they did not look convinced. However, through the kindness of Mr. Wilkie, a building was secured and the school opened, at least, it was ready for the prospective pupils. But during the first three days no little maiden appeared. On the fourth one little girl came, and for three days had no companion. Her father had sent her. He told me that he would do so and he kept his word. In the first month only ten presented themselves. On September 8th, fourteen were present. The parents were very suspicious. On one occasion news came to me that I was putting bracelets on the girls and drowning them in a pond. Some affirmed that I would carry them off. I also heard that I was going to give them something to drink that would break their caste.

Still, from time to time people came in to see what we were doing. I have often been amused at persons coming in apparently in great haste, and asking if I would not teach certain girls; but although I always said I would, in many cases they never appeared. Another would enter, look about him, and say: I see none of my caste here, until I do I cannot send my daughter. Each caste seemed to greatly fear remarks of censure from its members. The numbers continued to increase. Now there are eighty-one names on the roll, but the daily attendance only ranges from twenty-five to thirty-four. At times they go out so often to dine with their caste people that the attendance of the majority is very irregular, but they cannot be induced to give up the practice at once. When I first brought desks, one little girl thought that they were to be used as seats and that the seats were for footstools and acted accordingly. It was rather laughable to see her perched up on her high seat. The dolls which the ladies so kindly sent out have been a source of great interest and attraction. It was surprising to see how closely they inspected them. Since the dolls have been given the attendance has increased, and the hope is that it will go on improving. At first none would buy their books, but lately over a dozen have paid for theirs, the Christian Vernacular Series is used. The house I have now is very much better than the former one, the landlord has had a wall taken down and one room enlarged which is a great convenience.

Through the pupils admission is gained to the homes. I have received invitations which I have not yet responded to, I have not got a Bible Woman and so alone I cannot overtake all the visiting. I go to twenty houses and six Mohullas. Miss McKenzie, a young woman who lives in Indore, assists me at school, but as yet does not do any visiting. The little maidens here have not been accustomed to school, so that one person cannot satisfactorily teach as many as can be taught in a school at home. A number of the mothers do say that they get their requests granted by going to the temples and doing poojah; others confess that it is quite useless, but assert that they cannot give it up and stand alone among so many. With God all things are possible when His grace enters their hearts they will be enabled to walk in His ways. A few days ago when

a woman was expressing her belief in a very common saying "your religion is good for you, our religion is good for us," and speaking of how their books instructed them to love God and be kind to their fellow-men was shown that we could not separate ourselves, that Jesus Christ was the only true Saviour, that white people too before they knew God worshipped idols, and that those of them who did not believe on Him would not be saved, she appeared to think that what I said was more likely to be true. The superstition of ages has a great and strong influence over the minds of the people.

A number of widows have asked me to teach them to read, two were the wives of goldsmiths, their homes are very close. I asked one to come into the other house so that I could give them their lesson together and thus save time, she replied that she could not go out of the house she was in until her husband had been dead twelve months. Rangie, of whom I spoke in my last report, is very severely treated since her marriage. Her mother-in-law does not allow her to attend school as she promised, nor does she even permit her to come to see her mother. Her friends expressed their regret to me that they did not put her into the Boarding School instead of having her married. There is very great need of a building for that purpose.

REPORT OF MISS MINNIE STOCK-BRIDGE.

Nothing worthy of special notice took place from the time of my last report unport until April when my new school was opened by the Rev. Mr. Builder, assisted by the Rev. Mr. Murray. Among those present to witness the opening ceremonies were Major General Gillespie and Colonel Gibbs. Both seemed pleased with the building for although only temporary it is large and airy. We have been able to put it up and furnish it for less than 400 rupees, the whole of which has been raised in India through the liberality of friends.

The attendance during the year has not been so high as we had anticipated, but it has been more regular than last year. We cannot expect large numbers as the village is small. However, our average has been twenty girls and twelve boys, which is encouraging.

Several girls who attended last year

have left us having been married and taken to the homes of their mothers-in-law. We have been permitted to visit some of them and by doing so have been enabled to keep them interested in the things learned in the school. Religious exercises are conducted daily without any objection being made.

Our Sabbath School in connection with the day school is well attended. We have had an average of thirty during the year, and have been able to distribute through this channel many tracts and other religious literature. The first four months of the year we held a bi-monthly meeting for women of the village and were much encouraged to see the interest shown in the large number who attended. Seeing that this was a success my sister and I thought it better to amalgamate our women's meetings and instead of having one once a fortnight, we hold it weekly and have been very much encouraged to go on as the average attendance has been thirty-five.

I still continue to dispense simple medicines. My father kindly gave me 40 rupees to start with and the Mission has been good enough to replenish my stock. I find that being able to give a little medicine enables me to get access into homes I should not otherwise have the privilege of entering, and so hope to continue this part of my work.

We feel the want of good experienced Bible women very much. Had we one or two we should be able to open meetings and scatter the truth in all the villages around. I have been able to visit four villages occasionally, but time and strength will not permit me to do more, although other invitations are very pressing.

Our visit to Dhar with Mr. and Mrs. Builder was very enjoyable. We feel much encouraged by the interest the women of that and other places in the district took in our visiting them, and we are looking forward with pleasure to another visit next cold season.

The dark cloud which has hung over the women of India for so many years seems breaking, to let in the light of education and the glorious Gospel of Jesus Christ.

I have again to thank the Missionary Society of Woodstock School, Landour, India, for sending through Mrs. Scott, the lady-Principal, their second donation of 24 rupees. The children of my school here also contributed 4 rupees.

REPORT OF MISS A. STOCKBRIDGE, MHOW.

The year 1886 has been in some respects a successful one. The Bazaar school under my care has 91 names on the roll, viz.: Parsees, 8; Mohammedans, 6, and Hindoos, 77. The average attendance during the year was 64. Separate from the school, I had a class of 6 young women whose ages vary from 18 to 25. The Parsees pay a fee, the remainder attend free, with the exception of a monthly fee of 3 pies for the work class, which is difficult to obtain regularly, as the children often spend it as soon as it is given to them by their parents. When the school broke up for the Christmas vacation, we had an entertainment for the children, at which several influential people were present, among whom were Major General Gillespie, Rev. M. E. Mills, Col. Gibbs, Capt. Smardon, Khan Bahadoor Bezonjee Sorabjee, Kazi Mahomed Akram, Mr. Dadabhoj, and Mr. Cooverjee Cowasjee. All listened very attentively to the little ones as they came forward to read or recite, after which General Gillespie presented the prizes, making an encouraging remark to the children as they came to receive that which was in store for them. I have three helpers in the school, Lakshmbai, Rankorbai, and Jennibai, from whom I receive most assistance. Lakshmbai was very sick for some time, but is better now and able to take her old place in class.

I have, in addition to my school work, been enabled to visit thirty homes pretty regularly, at each of these homes we sing, read, and sometimes pray. It is astonishing to see the eagerness with which the women listen to us. One woman desired to learn to read and write, so Lakshmbai visits her daily. In our Zenana visiting we often take fancy work so that while one reads, the other does her best to teach the woman to work. We have not yet seen any direct fruit of our labor, but slowly prejudices and antipathies are breaking up, and we are looking to our Heavenly Father for strength to enable us to go forward in the great work He has given us here.

Last month we accompanied Mr. and Mrs. Builder to the districts, and during the three weeks we were there we had many opportunities of speaking and working for Christ. One day we went into the back streets of the city of Dhar. After

being invited to sit down in the verandah of a house, we sang a hymn, and as many as 150 persons soon gathered to listen. My sister explained the hymns and then talked to them of the love of Jesus. We were surprised to see them listening without murmuring, particularly as it was in a Native State. We accompanied Mr. Builder out nearly every day, sometimes driving 10 to 20 miles, to different villages. Once while in the village of Turla we visited the Thakur's wife, she received us pleasantly, and was glad to hear us sing. While at Dhar we had the privilege of being present at the Maharaja's Durbar, held in honor of the Jubilee of Queen Victoria, when His Highness the Maharajah asked Mr. Builder to pray to God for the Queen and the Viceroy. He did so in the presence of all the chiefs and nobles, etc., lifting up his heart to God that He, for Christ's sake, might richly bless the Queen, Viceroy, the Maharajah, and his State. May this incident be of happy omen for our work. Surely from it, we may take courage and look for greater things in the future.

"IF I JOIN THE CHURCH, MAY I DANCE?"

"If I join the church, have you any objection to my dancing?"

Such was the question of Mary W.—addressed to her pastor as he was speaking to her about her making a public profession of religion. She was about eighteen years of age, of high social standing, intelligent, cultivated, thoroughly a lady in feeling and manner, and surrounded by all that makes life attractive and pleasant.

Having been hopefully converted, after much thought and prayer she had decided to unite with the church of which Mr. A— was the pastor. But before so doing, she asked him, in the conversation alluded to, "If I join the church, Mr. A—, have you any objection to my dancing? I am very fond of it, and feel very unwilling to give it up. What do you think of it?"

"I will answer your question by another," said her pastor. "Suppose there was a large and fashionable party, or a public ball in town, and you were invited to it. And suppose you had accepted the invitation, and that going at rather a late

hour as you entered the room you found all engaged in the dance, and that you saw me, your pastor, taking part in it, and leading it, what would you think?"

A look of surprise, almost of astonishment, passed over her face, as she frankly said, "I should think it very strange, and greatly inconsistent."

"Well," replied Mr. A—, "if dancing is right and a good thing why should not I enjoy it as well as you? And if in its influence and tendencies it is wrong and evil, why should you engage in it or wish it more than I? A minister is but a good man trying to do good to men. And there are not two standards, one for him and another for the member of his church; not two rules of Christian living, one for you and another for him. If he is to be spiritual, and set a holy example, and to come out from the world and be separate, and shun worldly amusements, why are not you? And if such amusements are right and proper for you as a follower of the Saviour, why are they not for him? And why should you or any member of the church wish to be or to do what you would not like to see him be or do?"

She thought a moment seriously, and then said, "It is plain to me now. I will never dance again." *And she never did.*

Uniting with the church by a public confession of her faith in Christ, she lived, and after some years died, an exemplary, faithful, spiritual Christian, a help to her pastor in every good word and work, and a bright example to all who knew her.

With this brief narrative in view, three thoughts are suggested for serious and prayerful consideration:

1. As to all worldly amusements, if you have the least doubt as to your conduct— if there is the least conflict between inclination and duty, go in prayer to the Saviour, and ask Him what you ought to do, and then act as you believe He would approve if He were present with you.

2. If there is the least doubt, is it not best to err on the safe side, and rather keep too far from the world, than to go too near to it?

3. Is it not right for you in this, as in all things, to take such a course, that if all were to imitate your example, it would make the church a holy and spiritual and useful church, and give you, personally, the highest and best influence as a devoted and faithful Christian.—*Ex.*

HE HEARS.

"Of all that I brought with me from the home of my childhood into the world," said a leading business man in the West, "the most valuable possession was the habit of kneeling to ask God's blessing night and morning. Often it was a mere mechanical form; at times when I was in desperate straits, my prayer was a single inarticulate groan for help. But it kept alive in me the idea that there was a power stronger than I, than money, or business, or life itself. That idea saved me."

An African explorer, one of the first to venture into the Dark Continent, wrote, "In all the dangers through which I passed in the long fever, and even in the criminal excesses to which I, a young man and far from home, was a half-consenting witness, one thread kept me from sinking and utter ruin. It was the knowledge that on the other side of the globe an old, grey-haired woman was praying for me. No man can go utterly to destruction as long as his mother keeps one hand on him and the other on God."

It is stated that John Wesley was first brought to the consideration of religious truth by the prayer of a poor servant for him. If this be true, that prayer was the lever which lifted not only one man's soul, but ultimately the whole Christian Church into life and activity.

In one of our sea-board cities is an immense building which is lighted by electricity. At the touch of a knob in a closet, the countless lamps and huge chandeliers flash into radiance, and all the vast audience halls glow with light. A sick child, the daughter of the janitor, usually presses the knob with her little finger, and is made happy by knowing that she has given light to thousands of people. The poor woman in her closet, the invalid on his bed of pain, praying for God's blessing on others, put their hands in faith on that power that controls the world. They do not see the result; they may even die without knowing the light that they may have caused to shine in dark places; but they have the sure promise that the Infinite wisdom and pity heeds their summons, and does not turn away from their pleadings.—*Youth's Companion*.

The Protestant baptisms throughout Japan average at the present time about one hundred and twenty each week.

LIVING CLOSE TO GOD.

The Rev. T. L. Cuyler, in the *New York Evangelist*, says:—"If you ask what we gain by living close to God, I would answer that we gain fresh supplies of strength. The strength of yesterday will not suffice for to-day, any more than yesterday's food will sustain me, if I neglected to eat my breakfast this morning. God means that we shall be kept in constant dependence, therefore he metes out 'strength equal to the day.' The manna must fall fresh every morning. Lord, give us day by day our daily bread. No Christian can live on an old experience or an old promise made to God in years gone by, or on the Divine help that was furnished to him in a passed emergency. A new conflict requires a new and immediate interposition of the Divine aid. The Christians of Laodicea may once have been healthy and happy; they ceased to live near to God, and he speared them out of his mouth."

'Security depends upon living close to Jesus. The soldier who keeps the ranks on the march, and behind the ramparts during the assault, is commonly safe; the stragglers are apt to be picked up by the enemy. To this latter class in our churches belong the casualties and the disgraceful desertions which so often shock and shame us. Among this class of backsliders are the ready victims of the Tempter—the men who betray pecuniary trusts, and the weak-kneed time-servers who succumb in times of hard pressure, and those deserters who slip away from God's worship through broken Sabbaths, and all the votaries of self-indulgences who are mostly found in the haunts of 'Vanity Fair.' Difting away from God, they fall into the hands of the Adversary. Need a Christian ever slip or stumble? Need he ever walk in the dark, or lose the roll of his assurance? No; not if he lives close to Christ, so close that the Shepherd's eye is ever on him, and the light of Christ's countenance illumines his path, and the Almighty arm is ever within reach. Brother, if you or I ever lose Christ, it is not because he has driven us away, or hidden himself from us; it is because we have been drawn away from him."

The streams of religion run either deep or shallow, according as the banks of the Sabbath are kept up or neglected.

TAKE THE CHILDREN TO CHURCH

Considerable discussion has been aroused at different times as to the propriety of forcing children to attend divine service on the Sabbath. In this connection it has been frequently urged that to oblige a child to go to church against its will might result unfavorably as to its church-going habits in maturer years. Instances are repeatedly cited where men have declared that they used to promise themselves, when thus obliged to go up to the house of God, that should they ever live to be their own masters they would avenge themselves of the distastful obligation by remaining away for ever after. And undoubtedly in some cases the unfilial promise has been fulfilled.

But in an excellent sermon to which it was recently our privilege to listen, the pastor argued with convincing plainness that just the same view should be taken in this case as would be if a child rebelled against attending school during the week. What parent sufficiently cognizant of the importance of education would allow a child to remain away from school day after day simply because it did not want to go? And then, what mere child is capable of judging of its present or future needs in any respect? It is nothing short of injustice, not to say cruelty, to allow a little untaught child to decide for itself what course it shall pursue in any matter of vital importance. But the trouble is, far too many parents fail to recognize the habit of church-going as being one of vital importance. As regards the school on week days, a child begins its attendance at a certain age, then continues to go as a matter of course. Except for good and sufficient reason, it is expected and required that the pupil be in his place each day.

We remember vividly the response which a sudden declaration met when one day, away back in youthful years, we announced our decision not to attend church that morning. The kindly but shrewd father looked up in quick surprise and asked: "What! are you feeling sick to-day?" "No, sir." "Hain't God spared your life through the week just passed?" "Yes, sir." "You've been fed and cared for through the week, haven't you?" "Yes, sir." "Then, my child, what good reason have you for staying away from the house of God to-day?"

The question was unanswerable. We went to the house of God that day, and ever since the years ago when those wise, judicious queries were set against a foolish determination to act falsely to the most faithful training and example, there has never been a willingness on our part to remain away from the service of God's house on the Sabbath except for what seemed good and sufficient reason. Treat it as a matter of course that children will regard the Sabbath; and how else can they regard it properly except by engaging for at least a little while in the worship of the sanctuary? Parents can do no more than to insist upon respect to their wishes while children are still under their control, and then leave results to God. But the force of early habits is something remarkable. Suppose with growing manhood there comes a restless desire to break away from the restraint and requirement of earlier years! Leave the children to God; if you have been faithful, he will surely be, and in "showing mercy unto thousands of them who love him and keep his commandments," he will not forget to guard the children of his children who have remembered the Sabbath-day to keep it holy. Ten to one those who have asserted their independence for a while by neglecting the duties of the Sabbath will drift back into the safe old habits of childhood again.—*Free Church Monthly.*

KIND WORDS.

What silence we keep, year after year,
With those who are most near to us and dear!
We live beside each other day by day,
And speak of myriad things, but seldom say
The full, sweet word that lies just in our
reach
Beneath the commonplace of common speech.

Then out of sight and out of reach they go—
These close, familiar friends who loved us so;
And sitting in the shadow they have left,
Alone with loneliness, and sore bereft,
We think with vain regret of some kind word
That once we might have said, and they
have heard.

—Sel.

The Common Council of the city of Hamburg has declined to present to the Roman Catholic order of "Gray Nuns" the gift of a plot of land for an hospital. The refusal is grounded upon the charge that the hospital would become the centre of proselyting influence.

WAIT TILL YOU WANT IT.

"I'm sore troubled," said Mrs. Nelson to her kind neighbor Mrs. Garston, "I'm sore troubled. I'm afraid that all those long years that I've been thinking myself a Christian, I've only been deceiving myself and others, and that I don't really belong to the Lord at all."

"And why so?" asked Mrs. Garston, who had no doubt in her mind on the subject; but who was too wise a woman to answer a matter before she heard it.

"Well, I'll tell you," said Mrs. Nelson; "one of the children got a Book of Martyrs as a prize at school; and I've been reading it, and how they all bore death so bravely for the sake of Him who had died for them, and had washed away all their sins in his precious blood. Such horrible tortures, too, as some of them went thro'—it made my very heart sick to read of them; and I feel that if it was to come to me, I should never have courage to bear it; and oh, to think of denying my blessed Lord! I don't think I can belong to him at all, or I shouldn't be so afraid of dying a martyr's death."

"But are you likely to die a martyr's death?"

"I'm sure I don't know; one never can tell what may happen. But, besides, I often shrink from the thought of death of any kind, for fear that when it comes to the time, I shall not have strength to cling fast to Jesus."

"But you are not dying now, are you?"

"Oh no! Thank God, I'm strong and well, and able to do all I have got to do."

"Then if you're not dying, what do you want with dying strength?"

Mrs. Nelson did not seem quite to understand her friend; so Mrs. Garston went on.

"What I mean is this, God's promise is, 'As thy days, so shall thy strength be.' This means, that whatever strength we need to fit us for the day's work, or the day's duties, or the day's trials, when the day comes God will give it us. The strength will always match our need of it, when the day comes, but not before. God is giving you strength for active life now; strength to mind your husband, and children and house, and to do your day's work, day by day. You always find him true to his promise, don't you?"

"I do indeed; but if I should get suddenly ill, and were dying?"

"Then you may hope that God would send you strength for it, just as he sends you strength for life and health now."

"Even if I had to die a martyr's death?" said the poor woman doubtfully.

"Why not? If you are the Lord's own blood-bought child, you have a right to claim his promise. Wait till you want dying strength, and then dying strength will be given you. He never engages to give us a store in hand of anything of this kind; at least, I do not think that he does; but his promises are like a cheque on the bank. For instance, this is the promise, 'My God shall supply all your need according to his riches in glory by Christ Jesus.' Whatever our need may be, whether it's for soul or body, for life or death, whether it's for food, or clothes, or patience; no matter, God has plenty of it laid up in 'his riches in glory;' and if, in humble, believing prayer, we remind him of that promise, we have no business to doubt his giving us what we need, and as much as we need, when we need it. Shouldn't you think it very strange of your children if they wouldn't believe that you would give them their dinner to-morrow, unless you let them have it to-day to keep? Wouldn't you tell them that, day by day, you always had their dinner ready for them; and that, when to-morrow comes, to-morrow's dinner will come too. And, so with God, there is nothing we can ever really need, either for soul or body, that he has not got, and that he will not willingly give us when the time comes; and, till then, it is in better keeping than our own. It is an old trick of Satan's, and a cunning one too, to trouble God's people by first leading them to think over dreadful trials that have happened to other people; and then, because they feel as you do about dying, tempting them to fear that they haven't strength to go through them, and so causing them to doubt if they can belong to the Lord. I had a loving lesson about that myself, long ago, which I've never forgot."

"Then may be you'll tell it to me; I do want to trust the Lord for all that may befall me."

"It was many years ago," said Mrs. Garston. "that I first began to know the Lord as my own Saviour; and I was so happy then that my heart seemed to be singing all the day long. But, one night, the thought came to me, 'Your religion is all very well now you are strong and well;

but how will it be when you come to die?" I remember still the cold feeling that crept over me, and the kind of horror with which I thought of death. I didn't know what to do; but at last I told a friend who had often helped me before. He said it was a temptation of Satan's, and added what I said to you, 'Wait till you're dying, and then dying strength will be given you. God's promise is, 'As thy days, so shall thy strength be.'

"Not long afterwards, I got ill with sore throat, and one night it became suddenly much worse. I was alone, and too ill to get up and call any one; I could hardly breathe; a heavy stupor was coming over me; I believed that I was dying, and that if I fell asleep I should never wake again."

"And were you not dreadfully frightened?"

"No, not a bit, for my God was true to his promise. I needed dying strength, so dying strength was given to me. I hadn't a fear, nor a doubt, nor an-anxious thought; it didn't even seem lonely to be dying there by myself, for Jesus was so near, that I wanted no one else."

"But you recovered?"

"Yes, when I was almost gone, the abscess in my throat broke, and I got relief; and when the doctor came in the morning, all danger was over. But I cannot tell you how often I have thanked God for my having passed through that night; the thought of how graciously he helped me then, has so often encouraged me to trust him for the future. When I think of troubles and trials which may lie before me, and which I feel I have not strength to bear, I just say to myself, 'Wait till you want it; as thy days, so shall thy strength be.'"

"But if a trouble should come suddenly—all in a moment?"

"Then why should not strength come suddenly too? Nothing can take God by surprise, and his store-house is never empty. It is not by looking at our own hearts, or by watching our own feelings, that we get faith and strength and courage; but by looking to the Lord and his promises. If only we trusted him as a little child trusts his mother, how much more peaceful and happy we should be; for surely if he takes thought for us, that ought to satisfy us, and to drive anxious cares away. And when Satan tempts us to perplex ourselves as to whether we could endure a martyr's death, or any

other or suffering, let us simply say, 'Get thee behind me, Satan; it is written, As thy days, so shall thy strength be.'"—*Tract.*

BISHOP TAYLOR'S STEAMER.

The *African Times* gives the following account of this new steamer:—"The Bishop William Taylor's Missionary Society of New York has contracted with Mr. Richard Smith, ship-builder, Preston & Lytham, for a specially constructed light-draught steamer to navigate the inland rivers and lakes in Central Africa, which will enable them to visit, by water, their missionary stations lying far apart. The length of the steamer is ninety feet, beam sixteen feet, depth five feet; it is built entirely of steel and galvanized throughout, and a great speed will be attained. Accommodation is provided for, on deck, in two saloons sixteen feet long and eight feet broad each. The hold is arranged for carrying cargo. She is fitted up with the electric light, one arc lamp for the mast-head and ten incandescent lamps for the saloons. There is to be fitted up on deck a steam saw for cutting up the fire-wood gathered from the forests along their journey for fuel. The boat is to be built in pieces and packed in parcels not exceeding 65 lbs. each, shipped by steamer from Liverpool to the Congo, there discharge into barges and taken a distance of eighty miles up the river, then carried on the heads of natives some 230 miles up to Stanley Pool. The total weight to be carried in this manner is sixty-five tons. On arriving at Stanley Pool the boat is to be fitted together by competent men, under whose direction the conveyance of the boat is entrusted, and when all is completed, this boat, with all the appliances of modern steamships, and with the electric light illumining the shores, will be able to navigate some 5,000 miles of the interior of Africa on rivers and lakes. This is the first steamer of its size sent out."

The cost price of liquor manufactured in the country each year is estimated at \$300,000,000. It sells at retail for \$700,000,000. This is an enormous profit, both for the manufacturers and the retailers; and great waste for some other classes,—*Philadelphia Pres.*

ASSEMBLY NOTES.

THE LONG JOURNEY.

It was a long, long ride, of more than *two thousand two hundred miles*, that carried the members of the General Assembly from the Maritime Provinces to Winnipeg. Far as it was they were then only half way across our church, for there they met delegates from British Columbia, who had come well nigh two thousand miles from an opposite direction. Whatever may be thought of the purity of our church or the strength of her stakes there can be no question as to the length of her cords.

WINNIPEG HOSPITALITY.

Great as was the distance travelled by most of the members, all of them must have felt that the heartiness of their reception and the kindness of the treatment received from the good people of Winnipeg was well worth even a longer journey. It is no disparagement to other places where Assemblies have met, to say, that never was a General Assembly of the Presbyterian Church, received with such boundless, one might almost say, excessive, hospitality, as was the one that met recently in the prairie city of the far West. It seemed as if the different classes, ages, denominations, and sexes, in every capacity, public and private, tried to outvie the other, in loading with their bounties the members of the General Assembly. Most delightful are the memories that have been carried to every quarter of the Dominion of the meeting of the General Assembly of 1887 in Winnipeg.

THE WORK OF THE ASSEMBLY.

The sittings of the Assembly were continued for more than a week, closing at noon on Friday, June 17th. The morning and afternoon sessions were devoted more especially to business, while the evening meetings were of a more popular character. I have spoken of the boundless hospitality of the people of Winnipeg. Equally marked was their interest in the work of the Assembly and their attendance at the evening meetings. The spirit and tone that characterized all the proceedings was most excellent. As was said by the moderator in closing: "the wheels moved without friction, and it seemed as though 'the spirit was in the wheels.'"

OPENING OF ASSEMBLY.

The Assembly was opened on the even-

ing of Thursday, June 9th, by a sermon on Zephaniah 3: 16, "In that day it shall be said to Jerusalem, fear thou not, and to Zion, let not thy hands be slack," from Rev. J. K. Smith, D.D., the retiring moderator. The discourse was an earnest presentation of some of the reasons why Christians and the Church of God should not fear nor be slack in the great work before them. After roll call, Dr. Burns of Halifax, was unanimously chosen moderator, and addressed the court on the progress of the past and good prospects for the future.

FRIDAY, JUNE 10TH.

The forenoon sederant was occupied in devotional exercises and in the arrangement of the order of business for the ensuing sessions.

In the afternoon there were two subjects before the house. The first was a communication from the Provincial Synod of the Church of England regarding union between the different evangelical bodies. This was very heartily received, and a committee was appointed to confer with any similar committees which may be appointed by other branches of the Church of Christ in Canada. Whatever the future may bring forth in the way of outward union in the church, there can be no doubt that she is making progress in keeping "the unity of the Spirit in the bond of peace."

The Report of the Hymnal Committee was the second subject of this afternoon. There was a lively discussion—the conservative psalmists and the supposed more progressive hymnists of all shades of opinion earnestly supporting each his favorite view with regard to the best way to improve the service of praise. During the year there have been sold about 20,000 copies each of the Church Hymnal and the S. S. Hymnal. The present contract runs for five years, so that there will not likely be any change during that time, but the committee are seeking from year to year to perfect such arrangements as will enable them to give the best edition possible at that time.

FRENCH EVANGELIZATION

was the subject for this evening. The Report was presented by Principal McVicar. The work is carried on chiefly in three ways, by colportage, mission schools, and preaching. Eighteen colporteurs were employed the past year. The total

distribution was 3,355 copies of Scriptures, 26,000 French tracts and pamphlets. There are 29 schools with 34 teachers and 905 pupils, being double the number of four years ago, and an increase of four schools and 101 pupils during the past year. 290 of the pupils are the children of Roman Catholic parents, while most of the remainder are the children of Protestant converts. The schools are doing a valuable work, quiet, it may be, but sure. They are giving to the country a class of educated men and women who, in many cases, become in their turn teachers and missionaries to their people. At one school, Point au Trembles, 28 pupils professed their faith in Christ during the last term, of whom 12 were Roman Catholics when they entered. Father Chiniquy addressed the Assembly with all his old-time earnestness and fire, although he carries the burden of eight and seventy years.

SATURDAY, JUNE 11TH.

The forenoon was devoted to receiving and considering the reports of the different Colleges, at Halifax, Quebec, Montreal, Kingston, Toronto, and Manitoba. The progress has been good in all these institutions..

VISIT TO KILDONAN.

Kildonan, five or six miles down the Red River from Winnipeg, was the fountain head of civilization and Christianity in the North West. Here settled the first company of Scotchmen brought to this country by Lord Selkirk, and well they held fast to the church of their forefathers. For forty years there was no Presbyterian minister with them, and yet they would not fall in with the church of England which had supplied them with service. At length their hearts were made glad by the arrival of Mr. Black, the pioneer missionary to the North West, who came to Kildonan in 1851. In a steamer kindly provided, the Assembly, with a number of the good people of Winnipeg, had a pleasant run down the Red River on Saturday afternoon. First, there was a memorial service held in the church, which was deeply touching and interesting. Afterwards all were treated to a bountiful luncheon in a beautiful grove on the banks of the river just below the town, and returned to Winnipeg in the evening to a conversazione in Manitoba College, where, again with lavish kindness their way was strewn. .

SABBATH

was an interesting, instructive, and profitable day. The pulpits of the evangelical churches in the city and neighborhood were supplied by members of Assembly. Mr. P. McLeod of Toronto, preached in Knox Church, by appointment of Assembly, in the morning, and Mr. Mowatt of Fredericton, in the evening. Mr. John Stewart of Glasgow, Scotland, Free Church, delegate to our General Assembly, preached in St. Andrew's Church in the morning, and Principal McVicar in the evening.

MONDAY, JUNE 13TH.

The report on the Minister's, Widow's, and Orphan's Fund, Eastern Section, was presented by Mr. T. Sedgewicke. The receipts during the past year were \$4,880.95. Expenditure \$3,422.03. The Capital Fund now amounts to about \$70,000. The present list of annuitants is 19.

The report of the W. & O. Fund in connection with the Church of Scotland, was submitted, and was in a most satisfactory condition.

The W. & O. Fund, Western Section, shewed receipts for the year, \$29,850.51. Balance on hand \$4,668.86. The Capital Fund amounts to \$112,695.96.

The Report of the Aged and Infirm Minister's Fund, Eastern, shewed the Fund in good condition, the receipts for the year exceeding the expenditure. The Capital Fund is about \$27,000. There were ten annuitants receiving aid from the Fund during the year.

Dr. Middleton submitted the Report of the A. & I. Fund for the Western Section. There are 50 annuitants on the Fund. The receipts for the year were slightly in excess of the expenditure.

The next meeting of Assembly was appointed to be held in Halifax on the second Wednesday of June, 1888.

Rev. R. H. Warden presented the Report of the Committee on the Record. The circulation is about 37,000. The Committee had agreed to appropriate \$1,000, the profits of the Record since 1880, to the Aged and Infirm Minister's Fund.

The subject for this evening was the report of the Home Mission Committee. Rev. P. M. Morrison presented the report for the Eastern Section. During the past year there have been in the employ of the Committee about a dozen ministers.

(Continued on page 216.)

SABBATH-KEEPING IN BURMAH.

The churches on the foreign mission fields often seem to have a clearer idea of the teachings of the Scriptures than the churches at home. It has been remarked that many of the members in the churches in the United States could not gain admission to the Karen Baptist churches in Burmah. Certainly the incident which follows could not have occurred in any town in America and in very few in England. A traveller in Burmah writes:—

"In a few stations near Prome, the people were almost all Baptists, and such good ones that they will on no account work on the Sabbath. Only a short time ago, his brother and the superintendent of the telegraph department were travelling, and they came to one of these Christian villages. It was Sunday, and they wanted much to cross the river, and go on to some other place. They asked the boatman to take them over; but not one would consent to do so, all saying they could not work on the Sabbath. Seeing that it was of no use asking for a boat, they requested that an elephant or a cart should be given them. The men, however, were not to be moved; said no, their beasts also must have rest on the Sabbath. The two travellers consequently had to stay where they were till the next day. I hope they learned a lesson from that, and told the adventure to all they afterwards met. What an example these Burmans are to European Christians!"—*Ill. Miss. News.*

SEVERITY OF LOVE.

The *Christian Advocate* being asked "What shall be done with an intelligent, generous man who says he wishes to be a Christian and furnishes the fruits of conversion, but yet occasionally gets drunk and disgraces himself and the church," thus replies:

"He should be sympathized with in a manly but not in a maudlin way; made to feel the sin of his course, and not to regard himself as merely unfortunate. If he repents of his sin, let him humble himself before the church, and if a considerable interval of time elapse before another outbreak, let him be borne with; but if he will not humble himself, and these occurrences become frequent, he must be eschewed from the church, "No drunkard shall inherit the kingdom of God,"

A man who gets drunk once is not necessarily a drunkard; he is a sinner, and has sinned and needs to repent. But if he is in the habit of getting drunk, he is a drunkard, and unfit to belong to the Church on earth, because guilty of a crime that will exclude him from the kingdom of grace and glory. Many of these men are coddled, and the first instance of a man inclined to drink who has been saved by being coddled, has yet to come to our knowledge. If you cannot awake manhood, you cannot save him. Teach a man inclined to drink that he is weak and can't help it, and he will never reform. If he has the germs of Christianity in him, teach him that he is guilty, and that God's grace can save him; and nothing else can, and he will secure enough to save him. A man of this sort in a church of which we know, had gone on getting drunk four or five times a year, then crying about it afterward, and everybody sympathizing with him and putting him forward in the meetings just as if he had not done it, until a certain pastor came who put him under discipline for that. He was greatly astonished, and when forbidden to come to the holy communion in the public congregation, was greatly grieved. But being treated with firmness, mingled with kindness, he made a thorough reformation, thanked his pastor, and said that if he had not been indulged, he would have reformed years before, and his whole life would have been different."

A farmer, whose cribs were full of corn, was accustomed to pray that the wants of the needy might be supplied. But, when any one in needy circumstances asked for a little of his corn, he said he had none to spare. One day, after hearing his father pray for the poor and needy, his little son said to him, "Father, I wish I had your corn." "Why, my son, what would you do with it?" asked the father. The child replied, "I would answer your prayers."

Dr. Crosby, in a high license meeting, asked:—"If a tiger were loose in the streets of New York, would it not be better to try to confine him to certain streets, rather than leave him to roam all over the city?" From the gallery came a response. "Shoot the tiger." The gallery had the best of that, and the illustration is a good one in favor of prohibition.

DON'T MEDDLE WITH GOD'S PLANS.

Many men wreck their lives by determinedly carrying out their own plans without reference to the plans of God. In an army every part, every brigade and regiment must wait the commander's orders. If any battalion moves independently, though ever so heroically, it not only confuses the whole plan of battle, but brings disaster to itself, as well, in the end. So each individual must always wait for God's command to move. Keep your eye on the pillar of cloud and fire that leads. Rest when the pillar rests; move when it moves. Never lag behind, but be sure you never run ahead. You can make the clock strike before the hour by putting your own hands to it, but it will strike wrong. You can hurry the unfolding of God's providence, but you will only mar the divine plan unless you wait for him.

You can tear the rose-bud open before the time when it would naturally open, but you destroy the beauty of the rose. So we spoil many a gift or blessing which God is preparing for us by our own eager haste. He would weave all our lives into patterns of loveliness. He has a perfect plan for each. It is only when we refuse to work according to his plan that we mar the web. Stop meddling with the threads of your life as they come from the Lord's hands. Every time you interfere you make a flaw. Keep your hands off and let God weave as he pleases. Do you think you know better than he does what your life ought to be?

THE LONGEST LIFE SHORT.

Says Dr. Taylor in "Joseph as Prime Minister:—"Young man, do not leave it to a future day, but do it now. Man of middle-age, you have a vivid sense of the rapidity with which your years have gone, but they will go just as rapidly in the future as in the past. Man of old age, you have to make haste—you have no time to lose.

"The ancient law said concerning the sale of an estate, 'according to the number of the years thou shalt diminish the price;' the nearer they were to the Jubilee year the cheaper they were to sell their land. So the nearer you come to the end of your days, you ought to hold earthly

things more loosely and prize heavenly things more highly. When your business day is drawing to a close, you hasten to conclude your work, despatching sometimes in an hour more than in all the day that went before.

"When Napoleon went on the field of Marengo it was late in the afternoon, and he saw that the battle was really lost, but looking at the Western sun he said: 'There is just time to recover the day!' and giving out his orders with rapid and characteristic energy, he turned defeat into victory. So, although your sun is near to setting, there is time to recover the day. Avail yourself of the eventide, lest your life end in eternal failure."—*Sel.*

DAILY DIRECTORY.

The following "Directory," taken from the manuscript of Gen. Sir Wm. Waller, so distinguished in the days of Cromwell, is well worth preservation. He writes:--

Every day is a little life, in the account whereof we may reckon our birth from the womb of the morning, our growing-time from thence till noon, when we are as the sun in his strength, after which, like a shadow that declineth, we hasten to the evening of our day, till at last we close our eyes in sleep, the image of death; and our whole life is but this tale of a day told over and over again.

I should therefore so spend every day as if it were all the life I had to live; and in pursuance of this end, and of the vow I have made to walk with God in a closer communion than I have formerly done, I would endeavor by His grace to observe in the course of my remaining space, or rather inch, of life this daily directory:—

To awake with God as early as I can, and consecrate the first-fruits of my thoughts unto Him by prayer and meditation and by renewed acts of faith and repentance, that so God may ever awake for me and make the habitation of my righteousness prosperous. To this end I would make it my care to lie down the night before in the peace of God, who hath promised that His commandment shall keep me when I sleep, and talk with me when I awake; otherwise it may be justly feared that the corruptions that bid me last good night will be ready to give me first good morning.

(Continued from page 216.)

supplying in turn the vacancies in the Synod; thirteen ordained missionaries, supplying groups of mission stations, and thirty-five student catechists during the summer months in other parts of the Home Mission Field. The receipts for the year were \$5,589.75. Expenditure, \$5,288.84. Next year \$1500 more will be required.

Mr. Edwin Smith submitted the Report on Augmentation, Eastern Section. Out of 178 congregations in the Maritime Synod, 132 paid in full the amount asked of them; 33 paid partially, and only 13, of which 7 were vacant charges, failed to contribute. The whole receipts were \$8,566; the expenditure about \$8,000.

Rev. Dr. Cochrane submitted the Report on Home Missions and Augmentation in the Western Section. The receipts for the year were \$76,000; the expenditure, \$83,000, shewing the great work done, especially in the vast North West.

After the reception of the reports the Assembly was addressed by Rev. John Stewart, delegate from the Free Church of Scotland.

TUESDAY, JUNE 14TH,

was occupied chiefly with devising the best ways and means for carrying on work in Manitoba and the North West Territories, and the appointment of standing committees on the different schemes of the church for the coming year.

Tuesday evening was devoted to the Report on Foreign Missions. Addresses were given by three missionaries who were present who labor among the Indians in the North West, viz.: Revs. James Fleck, John McKay, and Hugh McKay. In the veins of the two former runs an equal admixture of Scotch and Indian blood. The evening was a thoroughly enjoyable and interesting one. Of the substance of the Report we shall have more to say hereafter.

WEDNESDAY, JUNE 15TH.

The forenoon session was chiefly occupied in the appointment of the standing committees on the different schemes of the church, and in the afternoon one important item of business was the consideration and adoption of rules and regulations for the management of the Aged Minister's Fund, East and West.

Considerable time was also given to the question of reduced representation in the

Assembly, as also to the question of a certain course of studies for intending medical missionaries.

THURSDAY, JUNE 16TH.

The returns of Presbyteries to the remit of last Assembly regarding marriage with a deceased wife's sister, aunt or niece, was taken up, and the Assembly, after full discussion, resolved, that in the meantime discipline be not exercised for such marriage, and that the proposal to strike out from the confession the clause forbidding it, be sent down to Presbyteries in terms of the barrier act.

Some time was occupied in considering the report of the committee on the reception of ministers from other churches as also that on the retirement of Aged Ministers.

Not the least interesting and important of the subjects before Assembly was the "State of Religion," Temperance, and Sabbath-schools; all of which were spoken to earnestly and well, and to the subject matter and facts of which we hope to return from time to time more fully. A number of other items of lesser importance were disposed of, and the Assembly adjourned at noon on Friday, strengthened and encouraged to go forward to the work of another year.

A PURE HEART MAKES PURE SPEECH.

The true way to make pure and wholesome our own share in the ceaseless tide of words which is forever flowing around us is to strive to make pure and wholesome the heart within. "Keep thy heart," says the wise man, "keep thy heart with all diligence, for out of it are the issues of life." If once our hearts have been trained to care very deeply for what is best and purest in life, for what is beautiful and true in thought, our heartiest mirth, our freest jest, or hasty words, will not be those of men and women who are indifferent, who care nothing for noble living, nothing for a Christian life, nothing for a Christian spirit.

There are three things which the true Christian desires with respect to sin:—justification, that it may not condemn; sanctification, that it may not reign; and glorification, that it may not be.—*Cecil*.

I have seen many dying beds, but never have I seen one which seemed to me to be a proper place in which to make preparation for eternity.—*Albert Barnes*.

THE SANDWICH ISLANDS.

Statistics of Christian work accomplished in the Sandwich Islands have been heretofore given in various places, but the following facts brought together by Rev. Mr. Forbes, Secretary of the Hawaiian Evangelical Association, will be of interest: The first Hawaiian pastor was ordained in 1849. Since that time ninety-five Hawaiians have been ordained, of whom thirty-eight are at present pastors in the home field, and nine are in foreign service, making forty-seven native Hawaiians who are now either pastors or missionaries in active service. Since 1852, when the first Hawaiians went to Micronesia in company with Messrs. Snow, Gulick, and Sturges, not less than seventy-five Sandwich Islanders have gone as Foreign Missionaries, thirty-nine of them males, and thirty-six females. The total sum contributed at the Island for Foreign Missions has been \$170,149.44. Of this amount \$133,015.86 was contributed by native Hawaiian churches, the remainder by foreign churches and individuals at the islands. The contributions of the Hawaiian churches for all purposes from the beginning, so far as can be ascertained, amount to \$818,270.35. This record should awaken our gratitude and stimulate our faith.—*Missionary Herald*.

Christianity is not dogmatic, but historical; not speculation, but action; not command and condemnation, but invitation and promise; not organization but spiritual life. The word Christianity is not in the Bible; but Christ, the Redeemer is on every page of the New Testament, and his reign is the theme of the whole Bible.—*S. Harris*.

If sorrow could ever enter heaven, if a sigh could be heard there, or if a tear could roll down the cheek of a saint in light, it would be for lost opportunities, for time spent in neglect of God and duty, which might have been spent for the divine glory.—*Payson*.

Zeal without knowledge is like haste to a man who is walking in the dark.—*John Newton*.

The more we see the word of Christ fulfilled, the more confirmed we should be in the truth of it.

CHARLES LAMB ON TEMPERANCE

The waters have gone over me; but out of its black depths, could I be heard, I would call out to all those who have set a foot in the perilous flood. Could the youth to whom the flavor of the first wine is delicious as the opening scenes of life, or the entering upon some newly-discovered paradise, look into my desolation, and be made to understand what a dreary thing it is when he shall feel himself going down a precipice with open eyes and a passive will; to see his destruction and have no power to stop it, and yet feel it all the way emanating from himself; to feel that all the virtue has left him, and yet not be able to forget the time when it was otherwise; to hear about the piteous spectacle of his own ruin; could he see my fevered eyes, feverish with last night's drinking, and feverish-looking for to-night's repetition of the folly; could he but feel the body of the death out of which I cry hourly to be delivered—it were enough to make him dash the sparkling beverage to the earth in all the pride of its mantling temptation.

WHAT IS INSIDE ?

Men talk what is in them. If their minds are full of business and politics, their words will show it; if they are occupied with froth and vanity, with fashion and folly, the words they say will give evidence of it. A man cannot shake off himself; and his words contain the very essential elements of his existence. The man who has nothing to say for the Lord, knows little about the Lord. "Out of the abundance of the heart the mouth speaketh." He who would speak for God must be filled with divine thoughts. "Let the word of Christ dwell in you richly with all wisdom." That Word shall make you wise unto salvation through faith, and from its fullness you shall pour forth blessing to others, as you proclaim the wonderful works of God.

Dr. Northup, a Prohibitionist, was murdered at Haverhill, Scioto county, Ohio, last week, by a family of rumsellers. He was deliberately slain for his efforts against the saloons.

No cloud can overshadow the Christian but his faith will see a rainbow on it.—*Bp. Hopkins*.

HINDRANCES TO EVANGELISTIC LABOR IN NORTH CHINA.

BY REV. HUNTER CORBETT, D. D.

Ancestral worship, bondage to one another's opinions, and other hindrances, meet us daily. Christianity develops independence of thought and action, which are not found among the heathen. Every one fears the vile and bitter language of his neighbor. Whoever embraces Christianity cannot escape censure and reproach from the heathen, whose tongues are poisonous arrows. But the chief hindrances to our work in the homes of the poor in the North, and, to a large extent, all over China, are the poverty of the people and the degradation of the women. In China millions toil incessantly to earn a scanty livelihood. Many waste their time in idleness or dissipation. A few are possessed of wealth, but they are so full of pride and self-importance that they treat with mingled feelings of contempt and indifference every effort to preach to them "repentance towards God, and faith towards our Lord Jesus Christ."

Everywhere are met miserable opium-smokers, bearing on their saddened and emaciated countenances marks of a lingering but certain death. The families of such are impoverished and neglected.

China has vast natural resources, but the intense conservatism and superstition of men in power is such that rich mines are practically undeveloped, and manufacturing interests, for the most part, neglected. One result is that China's vast population cannot be supported in comfort. Industry is so cramped that millions who are anxious and able to work cannot secure remunerative employment. The crushing poverty that abounds cannot be fully understood by those who have never lived among the people. In some parts of China strong men work the entire year for wages varying from one to five pounds. Carpenters, weavers, and other craftsmen are considered fortunate if they can clear twelve shillings per month. It is not surprising that men utterly unable to secure the simplest necessities of life for themselves and families lose heart, and overcome by mental distress, are not unfrequently driven to sell their children, or even take their own lives. Owing to rebellions, frequent famines, and other causes, multitudes have lost all the land and property which they inherited, and

large families once living in comfort are reduced to pauperism.

In the North, especially when winter approaches, great numbers flock to the cities, hoping to find some means of warding off starvation. Daily, wretched-looking, ragged men, women, and children, in great numbers, may be seen shivering with cold, hastening from place to place, begging for food and picking up cinders and scraps of whatever can be burned or eaten. It is painful to see the withering skeleton of an infant, on the arms of a hungry and almost naked mother, crying for food. At night, hundreds of these poor people, suffering the pangs of hunger and cold, having no homes, crowd into little huts or sheds, or under the arches of the city wall, and sleep with no covering but a little straw or seaweed, which they may have been able to gather. In early morning, from these dens of filth and darkness these people issue forth to find, if possible, some means of prolonging a life of hunger, cold, and often of vice. Language utterly fails to express the abject poverty of thousands and tens of thousands. It seems almost incredible how beings bearing the image of God can become so wretched. There are no poor laws, no poor tax, no work-houses, no asylums, no hospitals, and no provision for feeble old age or helpless infancy. The blind of both sexes grope their way along the streets begging from door to door. Those who have, daily give something to the repeated cries of distress; but what is this among so many! There is no systematic effort to alleviate suffering, to raise the fallen, to reclaim the vicious, to heal the sick and clothe the naked. No voluntary agents devote themselves to supplying the wants of others. The life-long and daily burden of vast numbers is, "What shall we eat? or what shall we drink? or wherewith shall we be clothed?" When such are expected to seek first the kingdom of God and His righteousness, the question is constantly asked, How is it possible for people, who are compelled to work every day or starve, to keep the Sabbath?

Another great hindrance to the spread of the Gospel is the degradation and ignorance of the female sex. Women are regarded practically as property of the men. A man may sell his wife and daughter, and the law fails to protect them. Polygamy is lawful, and of common occurrence among the official and wealthy

classes. Jealousy, misery, contention, and often suicide, follow in its train. Under such circumstances, the blessings of a Christian home, where woman is loved and honored, cannot exist. The fact is not concealed from the little girl that she brought no joy to the home. She is constantly made to feel that her lot is one of servitude.

In China the suffering of women is intensified by the inhuman and almost universal custom of foot-binding. The suffering this imposes to a large extent crushes out the natural joyfulness of childhood and youth. It begets the spirit of fretfulness. It is the fruitful source of disease which torments through all subsequent life. It often leads to the confirmed habit of giving way to violent passion, which affects both mind and body. Sickness and often death are by the people attributed to excessive anger. The idea of female education is foreign to the thoughts of the people. It is difficult for persons living in England or America to understand the intense ignorance of those kept their whole life in the seclusion of a Chinese home. Women are found who have never been out of the gates of their native city, and probably will not be until they are carried to their graves.

Ignorance and superstition are closely allied, and powerfully and reciprocally act upon each other. Faith in witches, fortune-tellers, dreams, fear of evil spirits, and the ghosts of the dead, fill the mind with forebodings, and influence the thoughts and actions of every class.

Idolrous ceremonies are blended with the actions of every-day life. The wretchedness and spiritual destitution of China's vast throng is beyond the power of words.

The suitability and power of the Gospel to fallen men there has been verified in the case of thousands, who are now rejoicing in all the freedom of the sons and daughters of God. More than twenty years ago a man living in the north of China heard the Gospel for the first time. He had been an opium-smoker for twenty-five years, had squandered his property, and a speedy death, without a ray of hope, seemed inevitable. He knew his danger, but felt powerless. When he heard how our Saviour when on earth healed the sick, cast out devils, cleansed the lepers, and raised the dead, hope kindled in his heart. He resolved to trust in Jesus. He prayed day and night, as he expressed

it. His prayers were answered. He never used opium again. He became an humble and consistent Christian, and for many years has been a valued helper in preaching the Gospel to others. When this man's sad and cheerless wife saw the power of the Gospel in the salvation of her husband, she began to study and to pray, and found the Saviour precious to her soul also. For years she has been a sunny Christian, and as a Bible-woman has brought joy and help to other hearts. —*Illus. Miss. News.*

THE INFLUENCE OF A NURSE.

The home into which the late Lord Shaftesbury was born was such as to discourage the growth of true piety. His father was an able man, and of keen sense, but engrossed in public life; his mother, daughter of the fourth Duke of Marlborough, was a fascinating woman, and attached, after a certain manner, to her children, but too much occupied with fashion and pleasure to be very mindful of their religious training. Occasionally his father asked him a question from the Catechism, but for the rest he was left to grow up in the cold, formal religion of the time.

But there was in the household a simple-hearted, loving Christian woman named Maria Millis, who had been maid to young Ashley's mother when at Blenheim. She loved this gentle, serious little boy, and was wont to take him on her knee, and tell him stories from the Scriptures. Throughout his life, it seems to us, can be traced the effects of these teachings, which, growing with his growth and strengthening with his strength, ripened into a firm and intelligent but childlike faith. She taught him the first prayer he ever uttered, and which, even in old age, he found himself frequently repeating. He promised Mr. Hodder, before his fatal illness, to put this prayer into writing, but he was never able to fulfil this promise.

Lord Lawrence says:—"Christianity, wherever it has gone, and nowhere more so than in India, has promoted the dignity of woman, the sanctity of marriage, and the brotherhood of man. Where it has not actually converted, it has checked and controlled; where it has not renewed, it has refined; and where it has not sanctified, it has softened and subdued."

THE BIBLE IN THE CLOSET.

We are continually reminded of the necessity of secret prayer. We are taught that we should both begin and end each busy day at the Master's feet. We hear many homilies on the duty of taking everything to God in prayer. This is all very well. Not a word too much can be said on the importance of prayer. We cannot live spiritual lives at all unless we draw the inspiration down from heaven. In our lives in this world of evil and struggle we are like divers working on board of a sunken ship beneath the waves of the sea; we can maintain our life and continue our work only by keeping unbroken communication with heaven and breathing heaven's atmosphere. "Prayer is the Christian's vital breath." Our souls will die unless we pray.

But it is a mistake to suppose that prayer alone is sufficient to nourish our spiritual life. Really it is only half of the communion with God through which we get the refreshing our souls need. A heathen convert said:—"When I pray I talk to God; when I read my Bible God talks to me." Now it is just as needful to have God talk to us as it is for us to talk to him. Yet we are not urged half so frequently or half so earnestly to read our Bibles, as part of our daily spiritual feeding, as we are to pray. There are many people who rarely ever carry the Bible with them into their closet. They drop on their knees a few moments in the morning and implore God's blessing on them for the day, and then they are up and away, carrying no word of God in their heart as they enter the day's strifes and toils. Really they have had only half a meal, and are not prepared as they might have been for duty. They should also have eaten some of the words of God, and then they would have been truly invigorated and made strong for their day's pilgrimage.

In all ordinary cases God gives spiritual help through his Word. He does not now talk to men as he talked to Moses on the mount; if we would hear what he has to say to us we must open his Word and read its pages for ourselves with listening ear. And he really has something to say to us every time we enter our closet. Perhaps the day is dark before us and we are going out not knowing which way to turn. We cry for light. What lamp will God put into our hands unless it be a precept or a promise? We shall not carry any light with us out of our closet if we pray only and do not open our Bible. The psalmist did not say, "Prayer is a lamp unto my feet and a light unto my path." Only God's word can be such a lamp and light.

Or we may be in sorrow, and in our quest-

for comfort we turn away from mocking human voices and empty earthly comforts to the closet of prayer. We ask God to comfort us. Now it is very sweet sometimes when the sorrow is bitter and the darkness intense just to lay our heads down upon our Master's bosom and say nothing at all, not even to pray. There is comfort in simply resting within the everlasting arms. But if we would get real, positive comfort from God it must come to us from his Word. To leave the Bible closed while we cry to heaven for comforting is really to shut our ears to the angel of consolation when he comes that we have asked God to send to us.

In all phases of experience the same is true. Prayer alone does not fit us for living sweetly and victoriously. We need the words of God, that we may use them as we have need. We have an illustration of this in our Lord's own experience. When he was tempted of the devil he answered every assault of the adversary with a word of Scripture. He did not rely on prayer alone, but in each case drew out an arrow from his well-filled quiver, and shot it at the enemy. It will be noticed, too, that he did not take out his Bible then and there on the field and look up a text to suit his need; but that he was so familiar with the words of his Father that he had but to recall from memory the particular one he required that moment. This shows us that our Lord had been in the habit of using his Bible in his closet all his early years. In the sudden temptations that come to each of us every day we need the same equipment. We need to carry always a quiver full of arrows from which we may draw at an instant's notice. If our closet devotion consists of prayer only we shall find ourselves defenceless many a time in the place of danger.

There is another phase of Christian life in which the same necessity is apparent. A great artist, when asked how he could paint such marvellous pictures, replied: "I dream dreams and I see visions, and then I paint my dreams and my visions." In our seasons of retirement with Christ we should catch glimpses of heavenly beauty which we may then work out in act and character as we live among our fellows; we should dream dreams and see visions in the closet which we may paint on the canvas of actual life, that others may behold them. It is only in the words of God that we can see these visions of heavenly beauty. These words show us God's thoughts and God's will, God's wishes for us, what he wants us to do and to be; what he himself is like; what we are to be in the life that is complete and full. We need then to look at these divine words in our silent times, to ponder them till they open and disclose the fragment of

beauty that is in them, and then we can come out and live the beauty in our own life. God showed Moses on the mount the patterns of the sacred things he was to make after he came down. If we study the Scriptures when alone with God in the holy mount, God will show us in them the patterns of character and disposition and duty which he wants us to work out for his glory in our daily common life. The Bible shows us what we ought to be and to do; prayer brings down grace and strength to enable us to be obedient to these heavenly visions.

So we need always to take the Bible with us into the closet. Prayer alone is but half true soul-feeding.—*Sel.*

UNANSWERED PRAYER.

There was an unanswered prayer in our Lord's life. In Gethsemane He made the most earnest supplication that was ever voiced on this earth, yet the cup was not taken away as He pleaded that it might be. But was that prayer unanswered? As we watch the holy Suppliant, and listen to His broken pleadings, we find on each return to His place of prayer more of submission and acquiescence. Down into the deep shadows came an angel to strengthen Him, and when the Christ came the last time from His supplication, the struggle was over. The prayer had died away into the silence of complete resignation and trust. There were no more cryings and tears. Peace was in His heart, and its radiance shone in His face. He was ready now to take and drink the cup His Father had given Him. He went without one tremor more to endure the cross. Was there no answer to His prayer? Was not the strength to meet the awful hour a far better answer than the removal of the cup would have been?

We have another unanswered prayer in one of St. Paul's experiences. Though he prayed earnestly and importunately for its removal, the "thorn" was not taken away. But, again, was there not an answer far better even than he sought? Instead of direct answer there was this: "My grace is sufficient for thee." The removal of the thorn, but grace enough to endure it, and then get a blessing from it. If you are carrying a heavy cross, and cry to God to lift it away, and God says, "No, my child; you need this cross to save your soul," and if He then adds to your strength so that the weight no longer crushes you, but really becomes like a bird's wing to you—is your prayer not answered? Is not grace to carry the burden a far better answer than the taking away of the burden would have been?

So we see that no true prayers are really unanswered. God has many kinds of ble-

ssings in His treasury, and he reserves the right to choose just in what form He will give us what we cry to Him for. Many of our prayers for earthly things He will answer with heavenly things, but surely the heavenly are better than the earthly.—*Rev. J. R. Miller, D.D.*

THE DIFFERENCE between the methods of prosecuting missions at the beginning of the modern movement and at the present time is seen in the list of persons who set sail from England in the "Duff" in 1796 to carry the Gospel to the South Sea Islands. According to Rev. Mr. Macfarlane, of New Guinea, this missionary company was constituted as follows: Five carpenters, two shoemakers, one shop-keeper, one tin worker, one surgeon, one brazier, one cooper, one butcher, one cotton manufacturer, one weaver, one hatter, two bricklayers, one linen-draper, one cabinet-maker, and with them all only four ordained missionaries. It seems that the "Duff" was ordered to put in at Janeiro to get four pipes of the best wine for the use of the missionaries, to be paid for by a draft upon the treasurer of the Society. The present generation will read with astonishment of this provision of wine, and their amazement will indicate the progress there has been within one hundred years in the temperance sentiment in all parts of the globe. And there has been progress too in the discovery of methods for prosecuting missions. In these modern days, after the experience of fourscore years, no missionary society thinks it necessary to secure the civilization of the heathen prior to attempting their conversion. The way for the preacher need not be opened by the artisan. The Gospel is to be presented first. The best way to civilize men has been found to be to Christianize them.—*Faithful Witness*

In yielding to one temptation, the way is opened for so many. Nothing will serve us day by day but a humble trust in Him who is able to keep us from falling, and earnest striving to watch as well as pray.—*Short Arrows.*

What Dr. Arnold said about the class of young men who professed their sentimental admiration of virtue, applies as well to older persons: "Commend me to those who not only love God, but who also hate the devil."

GOVERNING A BOY.

Get hold of the boy's heart. Yonder locomotive with the thundering train comes like a whirlwind down the track, and a regiment of armed men might seek to arrest it in vain. It would crush them and plunge unheeding on. But there is a little lever in its mechanism that at the pressure of a man's hand, will slacken its speed, and in a moment or two bring it panting and still, like a whipped spaniel, at your feet. By the same little lever the vast steamship is guided hither and yon on the sea in spite of adverse winds or current.

That sensitive and soft spot by which a boy's life is controlled is his heart. With your grasp gentle and firm on the helm, you can pilot him whither you will. Never doubt that he has a heart. Bad and wilful boys very often have the tenderest hearts hidden away somewhere beneath incrustations of sin, or behind barricades of pride. And it is your business to get at that heart, keep hold of it by sympathy, confiding in him, manifestly working only for his good, by little indirect kindnesses to his mother or sister, or even pet dog. See him at his home, or invite him into yours. Provide him some little pleasure, set him to do some little services of trust for you; love him; love him practically. Any way, rule him through his heart.

HELPS TO PATIENCE.

A woman whose life had been long and chequered with many reverses, said lately: "Nothing has given me more courage to face every day's duties and troubles, than a few words spoken to me when I was a child by my old father. He was the village doctor. I came into his office where he was *compounding medicine one day, looking cross and ready to cry.*"

"What is the matter, Mary?"

"I'm tired. I've been making beds and washing dishes all day, and every day, and what good does it do? To-morrow the beds will be to make and the dishes to wash over again."

"Look, my child" he said; "do you see these little things, of no value in themselves; but in one I put a deadly poison, in another a sweet perfume, in a third a healing medicine. Nobody cares for the vials; it is that which they carry that kills or cures. Your daily work, the

dishes washed or the floor swept are home-ly things, and count for nothing in themselves; but it is the anger or the sweet patience or zeal or high thoughts that you put into them that shall last. These make your life."

No strain is harder upon the young than to be forced to do work which they feel is beneath their faculties, yet no discipline is more helpful. "The wise builder," says Bolton, "watches not the bricks which his journeyman lays but the manner in which he lays them."

The man who is half-hearted and lagging as a private soldier, will be half-hearted and lagging as a commander. Even in this world, he who uses his talents rightly as a servant, is often given the control of many cities. "They also serve," said John Milton, "who only stand and wait."

We should remember, above all, that the greatest of all men spent thirty years of His earthly life waiting the appointed time to fulfil His mission. — *Youth's Companion.*

A GOOD EXPERIENCE.

God knows me better than I know myself. He knows my gifts and my powers, my failings and my weaknesses; what I can do, and cannot do. So I desire to be led; to follow him, and I am quite sure that he will thus enable me to do a great deal more in ways which seem to me almost a waste in life, in advancing his cause, than I could in any other way. I am sure of that. Intellectually, I am weak; in scholarship, nothing; in a thousand things, a baby. He knows this, and so he has led me and greatly blessed me, who am nobody, to be of some use to my Church and fellow-men. How kind, how good, how compassionate art thou, O God! O my Father, keep me humble! Help me to have respect toward my fellow-men, to recognize these several gifts as from thee. Deliver me from the diabolical sins of malice, envy, or jealousy, and give me hearty joy in my brother's good, in his work, in his gifts and talents, and may I be truly glad in his superiority to myself, if God be glorified. Root out weak vanity, all devilish pride, all that is abhorrent to the mind of Christ. God, hear my prayer. Grant me the wondrous joy of humility, which is seeing thee as all in all. — *Sel.*

BE CAREFUL WHAT YOU SAY.

In speaking of a person's faults,
Pray, don't forget your own;
Remember those in houses glass,
Should never throw a stone.
If we have nothing else to do,
But talk of those who sin,
'Tis better we commence at home,
And from that point begin.

We have no right to judge a man,
Until he's fairly tried;
Should we not like his company,
We know the world is wide.
Some may have faults—and who has not?
The old as well as young;
We may, perhaps, for aught we know,
Have fifty to their one.

I'll tell you of a better plan,
And find it works full well;
To try my own defects to cure,
Ere I of others tell;
And though I sometimes hope to be
No worse than some I know,
My own short comings bid me let
The faults of others go.

Then let us all, when we commence
To slander friend or foe,
Think of the harm one word may do,
To those we little know;
Remember curses sometimes, like
Our chickens "roost at home;"
Don't speak of others' faults until
We have none of our own.
—*Christian Observer.*

CHOOSE GOOD FRIENDS.

Few things have a more far-reaching influence on life than the companions and friends of one's early days. There should always be the most careful judging of character before one is admitted into the inner circle of friendship. Cowper's words may seem to set too high a standard when he writes:

"I would not enter on my list of friends,
Though graced with manners and fine
sense,
(Yet wanting sensibility), the man
Who needlessly sets foot upon a worm."

But little things are tell-tales of character, and heartlessness shown even to a worm tells of heartlessness which may crop out some time when a worm is not the object.

There is one test in all friendships which it seems safe to apply in every case. Never choose for your friends those who mock at sacred things. You will not want such near you in the hour of sorrow, or when you have to stand in the great mysteries of life, or when you are shut up in a sick room, or when you lie on your bed of death. You will not want a jester or a scoffer at your side in such hours, but rather those who are grave and thoughtful, with reverent faith and humble trust in God. Choose for your friends in youth and all along your life those whom you will want about you in life's great hours of trial and as you are about to pass into eternity.

THE CHARACTER OF THE BIBLE.

"There is in Holy Scriptures such access to the weak and feeble, comfort to the sorrowful, strong meat for men, milk for babies; such elevation and grandeur of mind, advancing the humanity of men to the height of bliss; in a word, it is what manna was to the Israelites—food delicious and accommodated to every man's taste. It is a deep well for depth, celestial for height. As it speaks of God, nothing is so sublime—as of men, nothing so humble; it is a bridle to restrain, a spur to incite, a sword to penetrate, salt to season, a lantern to our feet, and a light to our path. Critique and grammar have too often prejudiced the meaning of the true and genuine text. Men dare not cavil at the laws and ordinances of princes, if they are so clear as to be understood, whilst the laws of God are a thousand times more perspicuous. And, were it otherwise, men could not be religious till they understood the learned tongues. But since God has called all men to the knowledge of the truth, and, therefore, not many wise, not many learned, but industriously humble, as well as the extraordinarily knowing."—*John Evelyn.*

THE MORNING HOUR.—Set the morning watch with care if you would be safe through the day; begin well if you would end well. Take care that the helm of the day is put right; look well to the point you want to sail to, then, whether you make much progress or little, it will be so far in the right direction. The morning hour is the index of the day.—*Spurgeon.*

PICKING FLAWS.

Some one has quaintly remarked that it does not require much religion to find fault; persons have been known to do it successfully without any religion. In looking over a ruined temple it is easy to see broken columns, prostrate walls, and defaced sculptures, but it is not so easy to trace the beauty of the original plan, and to recognize the primitive symmetry of the defaced and disordered ruin. It is very easy to find fault with men, for men are very faulty; but it is not so easy for some people to see the excellencies of character which those same men may possess. David's sin has been for ages the theme of scoffers and mockers, who have apparently failed to see anything of his penitence, nobility, heroism, generosity and devotion. It is well to be able to see defects, especially in ourselves, but it is well also to be able to discern excellencies, even though they be in our enemies.

One way in which an idea may be formed of the work of the General Assembly is to remember that it has to do with the oversight of the work of our Church in five Synods, or forty-one Presbyteries, or near twelve hundred congregations, or more than eight hundred pastoral charges. It has the work of six colleges to review and plan for. It has all the schemes of the church to arrange for during the coming year. It has in short all the work of the church in all its departments to pass in review, to look into the working of the past, and improve it for the future, thus to make the work of every year a stepping stone to something higher and better in the year that is to come.

What might be called the last meeting of the General Assembly took place in Victoria, British Columbia, on the evening of the 24th of June. About eighty members of Assembly embraced the kind offer of the C. P. R. to give reduced rates to Vancouver. They reached Victoria on the 23rd. A public meeting was held on the evening of the 24th, at which addresses were given by different delegates, quite a number of whom were present. Thus closing up, so far as meetings are concerned, the interesting series begun in Winnipeg on the 9th of June.

Daily remembrance of God is the source of daily obedience to God.—*J. Mason.*

IS THE MATTER SETTLED?

"Is the matter settled between you and God? I asked solemnly of one whose declining health warned us to expect her early removal from this world.

"O yes, sir!" was her calm reply.

"How did you get it settled?"

"The Lord Jesus Christ settled it for me."

"And when did he do it for you?" I asked.

"When he died on the cross for my sins."

"How long is it since you knew this blessed and consoling fact?"

The answer was readily given. "About twelve months ago."

Anxious, however, to ascertain the grounds of this confidence, I asked, "How did you know that the work which Christ accomplished on the cross for sinners was done for you?"

She at once replied, "I read in the Bible, and believed what I read."

And now dear reader, have you read in the Bible, and believed what you have read? It is written "Christ Jesus came into the world to save sinners." Does this bring comfort to your soul; and do you believe this faithful saying?

A well-founded faith is better than an ill-founded joy. A heart broken with the penitence of the fifty-first Psalm, is better than superficial hallelujahs on the lips. It is better to have the feet shod with the preparation of the Gospel, and to walk through the valley of the shadow of death, than to be self-deceived with artificial wings that seem to carry one triumphantly over it. A sense of sin coupled with trust in Christ, is the only safe way of life, out of life, into life.

An enlightened conscience is the true vicar of God in the soul: a prophet in its information; a monarch in its peremptoriness; and a priest in its blessings or anathemas, according as we obey or disobey it.—*J. Newman.*

We must always speak of the things of God reverently and seriously, and as becomes the oracles of God.

The integrity of the upright shall guide them; but the perverseness of transgressors shall destroy them.