Reading.

KINDNESS TO THE ERRING. Words of Warning Against Judging Others

Be kind to the erring one, do not look down on the wrong-doer. In a thousand ways our paths in life will be crossed by those who commit errors. It is easy to find fault, it is natural to blame, but we must never forget that further back, far beyond our sight, lie causes that tend to produce these results. When we see one person white in grace, and another black in sin, we must not judge, we know not what path he or she has trodden, Oh, how thankful the more fortunate should be that temptation was not placed in their path. There are those who can resist it, and others who cannot. Some seem to have no control of themselves, but always grope along in the darkest path, facing temptation all the way, with no power to flee from its snares; while others seem to have only are more balanced, and they have no passion tor doing wrong. Roses seem to strew their pathway, and they live lives well rounded out and full of honor.

sympathy as the others do? No, they do not, we are happy to see them so, but we must never forsake the poor erring one. Try to extend your charity and sympathy, try to turn them from vice to virtue. Perhaps were we placed under the same circumstances, we might have done as they, therefore do not despise them, they will suffer by their own hands sufficiently, but rather let us try when it is in our power, to smooth their rough life. Think of the mother of the erring one; were she near she would pleadingly ask you to deal gently with her child. With what anxiety she has looked on that child from infancy, wondering what destiny lay before it. Sometimes her fondest hopes are fulfilled, but how often, Oh! how often, are they dashed to the ground by a thoughtless girl, or wild this wayward girl or boy, add another sor- evidence was clear and convincing. Several row to the mother's already loaded heart; of these deceivers confessed that their because she will love that child no matter how guilty or loathsome it may be; and we must not blame her.

One cannot tell a heart-broken person by the countenance he or she may wear, because how often it is, the seemingly gayest and lightest of heart are those who are sad. No, we cannot judge inward feelings by outward smiles. Could we but lift the veil of sunshine which Heaven has given us the power of covering trouble with, we should then see for ourselves. Yes indeed. sorrow enough would be revealed to us, as we searched through the hearts torn and bleeding, which before had been hid by bright and smiling faces. We are however spared that trial, each and every one of us have the power of hiding from the world at large the sorrows of our lot in life; we therefore smile while our hearts throb with pain. Don't then think that no one but those with wretchedness depicted in their faces, have sorrows. Pray then be careful whom you speak hard of the erring one be tore, it may be their father, mother, sister or brother, it may be a friend that will feel it sore; you would not willingly cause others pain, it is all thoughtlessly done with no intention to sting, but try for the future to put a guard on your words, make them more gentle than harsh; and both the erring and their triends will bless you,
M. T. M.

Keeping Faith.

Sir William Napier was one day taking a long country walk, when he met a little girl about five years old sobbing over a broken bowl. She had dropped and broken it in bringing it back from the field to which she had taken her tather's dinner. and said she would be beaten on her return home for having broken it. As she said this, a sudden gleam of hope seemed to cheer her. She innocently looked up into Sir William's face and said "But you can mend it, can't you?" He explained that he could not mend the bowl, but the trouble he could overcome by the gitt of a sixpence to buy another. However, on opening his purse, it was empty of silver, and he promised to meet his friend on the same spot at the same hour the next day, and to bring sixpence with him.

On his return home, Sir William found an invitation awaiting him to dine in B----, the following evening, to meet some one whom he especially wished to see. He hesitated for some little time, trying to calculate the possibility of giving the meeting to his triend of the broken bowl, and still being in time for the dinner-party at B-; but, finding this could not be, he wrote a letter to decline accepting the invitation, on the plea of a "previous engagement," saying, "I cannot disappoint her; she trusted me.

The Tomb of Cain.

There are few countries that possess a greater interest for the student of antiquity than Persia and the adjacent territories. There are numerous structures of great age, some of them mausoleums, others temples, and still others towers, whose remains have been wonderfully preserved through many centuries. One of the most remsrkable is in the region known as Sarakhs, in ancient Merv, where the pilgrim is shown a venerable building, which the guides declare to be the tomb of Cain. It is evidently a structure of great antiquity; but beyond the mere assertion, based on local tradition, nothing can be found to support the statement that the gray and time-worn pile, with its peculiar shape and dome-like roof, is what it pretends to be. The district around Merv abounds in ruins. No less than four cities have flourished on or near the site of Old Merv. The most ancient

is Giaour Kala, and is said to date from the

time of Zoroaster. It was a satrapy of Darius, and is connected with the very be ginning of Persian history. The ruins o the city next in antiquity are called Iskander Kala, after Alexander the Great, who made it one of his colonies. Of these two cities little remains above ground except some high walls. The third of the cities was built by the Arabs who conquered the place in the 7th century, and of this Merv, now called Sandjar Kala, there remain two or three monuments indicative of considerable greatness. In the 16th century the Persians took the place and built a fourth city, the walls of which, flanked with semicircular towers, and measuring possibly two or three miles round, are now called Bairam Ali. Here the ruins are most plentiful. The entire district is now under Russian control.

EXPOSING THE FETISH. The Obstacles to Christianity in the Life of a

Missionary

Kwesi Kuma had not yet become a christian, but he was so alarmed at the intrigues of his order that he was resolved a smooth pathway in life. Their minds to give his aid in an entire exposure of the practices with which he himself had been too long connected. He accused the priests of the great oracle of being the cause of Edu resisting the authorities and bringing the country to the verge of ruin. Do these more fortunate ones need our Producing a great sensation, he declared, too, that since their arrival at Cape Coast, they had been plotting the death by poison of three influential persons, whom he mentioned by name.

Edu, the chief, offered a very weak defence. The governor and council of Europeans, enlightened natives and pagan chiefs, retired to consult on the case. The former decision of fine and compensation was confirmed In addition to this, however. Edu was bound over to obedience to the English gov rument and to keep the peace with the christians. As a guarantee of good behaviour, he was ordered to lodge in the castle, for the space of three years, fitty ounces of gold dust, value one hundred and eighty pounds sterling.

After the evidence of Kwesi Kuma in reference to the conspiracy, nearly the whole troop of priests was taken into custody preparatory to a strict investigation. A tew days after, the affair was inquired

The case was opened in the great hall, boy. Do not let us then by being harsh to | in the presence of Edu and the chiefs. The fetish was nothing but their own wicked count of the great crimes of which they were convicted, several were sentenced to for the space of five years. The chiefs points for young people to remember. were indignant that they had been so long duped, and the evidence clearly showed that their national religion consisted in nothing but the intrigues and villainy of such men as they saw before them. They gave their hearty assent to the punishment appointed. Leaving the castle saddened and excited, they asked: "What shall we do now when we get rich?" then adding. as though a hopeful solution had suggested itself." We had better all go to school

together." The execution of one part of the sentence on the convicted priests was not long delayed. These unhappy deluders of their countrymen had the measure of their disgrace filled up by being publicly flogged before the castle gates for their conspiracy to poison certain individuals. On that day the greatest contempt was shown for these men by those who till recently believed them to be holy ministers of their most sacred oracle.

So Christianity came out of the fire tried and purified, while the greatest disgrace fell upon the fetishism. The sacred grove, no longer venerated, was regarded as the scene of dark abominations and wicked intrigues; and eventually it fell under the woodman's axe and was cleared.

The chief Edu, returned to Mankessim, dejected and vexed that he had been made the dupe of such men. As usual he went to consult the oracle, and the great Bosum, answered out of the darkness as heretofore. But the suspicious chief had placed men in ambush, who suddenly pounced upon the spot whence the mysterious voice proceeded and captured the speakers, who were no gods, but men no better than the rest of men about him. For the mystery there was no longer respect or fear. The angry chiefs at once put these priests in irons and kept them prisoners, somewhat gratified that he could bring upon their heads a little of the shame which he had been made 10 feel in formerly championing their cause. This exposure of the fetish clergy known as the Brato was a heavy blow at the fetish, and was a circumstance of the greatest importance to the spread and establishment of Christianity.

One By One. One by one the sands are flowing. One by one the moments fall; Some are coming, some are going; Do not strive to grasp them all.

One by one thy duties wait thee, Let no future dreams elate thee, Learn thou first what these can teach

One by one (bright gifts from heaven)
Joys are sent you here below;
Take them readily when given,
Ready too to let them go.

One by one thy gifts shall meet thee, Do not lear an armed band; One will fade as others greet thee; Shadows passing through the land.

Do not look at life's long sorrow; See how small each moment's pain. God will help thee for to morrow, So each day begin again.

Every hour that fleets so slowly
has its task to do or bear;
Luminous the crown, and holy,
When each gem is set with care.

Do not linger with regretting, Nor, the daily toil forgetting. Look too eagerly beyond.

Hours are golden links, God's token, Reaching heaven; but one by one Take them lest the chain be broken Ere the pilgrimage be done.

Adelaide Anne Procter.

Progress the Law of Life.

Progress is
The law of life; man's self is not yet Man!
Nor shall I deem his object served, his end
Attained, his genuine strength put fairly forth
While only here and there a star dispels
The darkness, here and there a-towering mind
O'erlooks its prostrate fellows.
—Robert Browning.

FIND OUT YOUR GIFT. Each one of us has Some Talent Which ma Lead to Excellence.

Every one of us has a gift, says Rev. J. Reid Howard in a recent sermon to children. There is something we can all do better than we can do most things else. One boy can make a boat better than he can do sums; another boy can do sums better than he can make a boat. One girl can't write very well, but she can draw beautifully; another can't draw at all, but she can write very neatly. One man is very stopid when he tries to make a speech. but wait till you see him in business, and you will find that he understand that; another man is a capital speaker, a regular orator in tact, but he isn't of much use among figures, and account-books, and scales and vard-sticks and hammers. Everyone has his gitt, and no two have exactly his promise, as some men count slackness; the same. One has it for one thing, and another has it for another; and all because, why? Just because there wouldn't be room for us all in the world if we all had the same gift; our gift is given 8, 9. to us to open up our own way and to make the right room for us. Do you remember how it was with Joseph? He was a smart lad and good at figures, and sharp to look into things; and when he saw that there was going to be a famine, he worked it all out in big sums, compound addition and long division, and so he saw how the people could be kept from starving. That was his gift, and it made room for him, room at the top, for it brought him to be the chief man in Egypt. And there was Samuel. He was a very poor boy, but he was fond of learning-that was his gift; and he worked at it, and worked at it, till it made room for him, and he came to be the first man in Israel.

And, besides, there was David; you can't forget David. He had his gift; it was music. He could play well and sing well, and, better than all, he could make sweet, sweet songs that did the heart good to hear; and you know his gift made room for him, room on the throne itself. And there was Daniel. He was a poor slave boy, but he had his gift, the great, great gift of thinking about God in everything. And you remember how his gift made room for him, so that, poor as he had been, he came at length to stand among the greatest men of his time.

There is room for us all in the world; but if ever we are to come by that room, then we must look well to the way we make use of our gifts. And the best way to do this is to be always remembering that they are gifts. They must have been given to us, or how could they be gifts to us? Then, surely, the last thing in the world should be our getting conceited, or showing that we are proud about them.

Keep that in mind, and whatever your gift may be, keep on rubbing it; it is the rubbing that makes it bright, and the brighter it gets, the better it will bring you be publicly flogged and to work in irons whatever you wish. These are good

Slavery in the Pacific Islands:

A strong protest is needed from the civilized Christian world against the Kanaka labor traffic or system of slavery now going on in the South Sea Islands, on account of its cruel oppression, bloodshed and murders. It is a disgrace to humanity, for which retributive justice has a fearful reckoning in store for all engaged in it. Whether to planters and employers in the pearl shell fisheries, or to English, French, German and American plantations, or to South and Central America, this traffic has carried away and laid in their grave many Kanakas -some ten thousand or more in Queensland, and many thousands elsewhere. A note to an official report giving these figures, says that the report is very imperfect, because many died in war and were not recorded. From the New Hebrides alone some seventy thousand of the young men and woman have been taken away by this traffic, which is rapidly depopulating the islands. Other groups have suffered se verely, even worse, where there are no missionaries to intimidate the traders and expose their atrocities; for the Kanaka labor traffic has teared the missionaries' exposure of its atrocities, and therefore the people are treated more kindly and justly

on those islands which missionaries occupy. Several American papers tell their readers that certain slave vessels are now being prepared to go to the South Sea Islands in quest of laborers; also that not long ago one vessel took six hundred Kanakas away. and that they were disposed of somewhere in the South American districts. Another cargo of three hundred and fifty was wrecked and all were lost. Some sixteen vessels-two of them steamers-have for years been constantly engaged in this traffic, prowling about the islands, kidnapping and getting the islanders away by every deception that man can invent, and taking them away to the pearl shell fisheries and plantations. If this trade goes on for a very little while longer, these islands will be depopulated.

Trees Growing in Churches.

A curiosity of vegetation exists in the shape of a good-sized pine-tree growing on a ledge of the facade of the ancient cathedral church of Fenioux (Charente Inferieure), France. This is paralleled by the tree which grows out of a window of the round tower at the church of St. Benedict, Norwich, and many other instances in the United Kingdom. In the old church of Ross, Herefordshire, two thriving elms are growing, one on each side of a passage between the pews. They are said to have sprung up from the pavement beside the pew once occupied by John Kyle, who, at considerable expense, planted elms about his native town.

Keep Your Promises.

There are many people who will promise anything you ask of them, but make a small matter of keeping their promises. They enter into engagements with you to do this or that. to meet you or call on you at a certain time, or to do some favor for you, and utterly tail to fulfil their engagements. It is a noble thing when we find one whose promises we are as sure of as the rising of the sun; whose simplest word is as good as his oath; who does just what he says he will do at the moment he says he will do it. That is the kind of faithfulness God wants.

Where Missionaries Brave Death. Sierra Leone, on the West Coast of Africa, has sometimes been styled the "White Man's Grave," and no fewer than three bishops in succession died within

first twenty years of the mission's existence fifty-three missionaries or missionaries's wives died at their posts. In 1823, out of five missionaries who went out, four died within six months; in the next year six volunteers were accepted, and of these two died within four months of their landing. These losses seemed to draw out more zeal. for next year three more went forth, of whom two died within six months.

Messages of Help for the Week.

"He that hath an ear, let him hear what the spirit saith unto the churches." Rev.

"Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Pet., 3:

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." John,

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Timothy, 3: 16, 17.

"Contess your faults one to another, and pray one for another, that ye may be healed. The effectual, fervent prayer of a righteous man availeth much." James.

"As many as I love, I rebuke and chasten; be zealous therefore, and repent. Revelation, 3; 19.

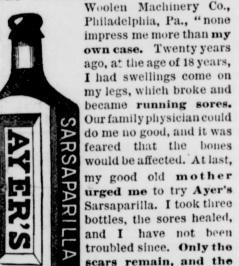
"The spirit and the bride say come and let him that heareth say come and let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22: 17.

Kirk Session Fines.

In 1568 the Kirk Session of Aberdeen decreed a six penny fine for every absence from a service; elders and deacons to pay two shillings. Thirty years later a citizen and his wife could not stay at home on the Sabbath under a penalty of 13s. 4d.; in 1651 gentlemen were to be "damnified in 6s. 8d., men in 3s. 4d., and servants in 20 pennies." Snuff-taking in church was fined

Only the Scars Remain.

see in regard to certain medicines performing cures, cleansing the blood, etc.," writes HENRY HUDSON, of the James Smith



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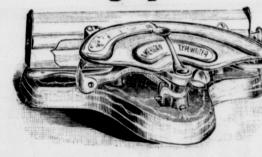
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