Sunday Reading.

CHURCH LIFE IN ENGLAND.

How the Facts of It Impress a Visitor from the United States.

England is a religious country; that is, outside London and a few of the larger cities, the people comparatively speaking are all religious. They belong to some church. There are denominations without number but the principal one is the State Episcopal church and the others are reckoned "inferior" in social standing. Nearly all the aristocracy belong to the State church, but this does not imply active membership but mere respectability. The State clergy get from \$500 as curate to \$8000 or more as rectors, vicars, ect., while bishops average \$20,000 or thereabouts, and the two archbishops \$50,000 and \$75,000 a year respectively. and sometimes houses and palaces go with these stipends. The congregationalists are probably next in influence and are followed by the methodists and baptists, but all three denominations have changed very much the last few yesrs. Under a spurious charity they have opened their doors to one an other, not from christian agreement which would be a much desired change, but from almost complete indifference to practical religion. Unitarians. Universalists, etc., are not so conspicuously numerous as in the United States, but there are many practical doubt that godliness is the backbone of a believers in these doctrines in all the large

Probably the most earnest christians are found in the State church (evangelical or away the most Christian nation in the "low" section) and in the company of believers known as "the Plymouth Brethern," who though not numerous are very it fluential, especially in some parts of nonchurchgoing London.

London is a very ungodly city. I suppose three and a half or four out of its five and a half millions never go near a meeting-house. But as is often the case where the darkness is thickest, the light is most clearly seen; so in London where some of the most terrible wickedness is found, are also found some of the holiest Christians on the face of the earth, men and women to whom money, time, and friends, are all secondary to God's will.

One of the especially noticeable features about religious work in England is the number of undenominational mission talls that exist. Some are kept up by rich merchants, others by societies. The working classes will often attend these halls when refusing to enter a "regular" church.

One particular difference between church life in England and America, and I think very much in favor of England, is the congregational singing. Very often in this country four or five people do all the singing-to my mind turning the place into a concert hall. If people meet together to worthip they do not require proxies, but are to worship themselves. I think that this fact helps to give a want of spirituality to the service. It is rare (to my observation) to notice the quiet silent prayer here before meeting commences; whereas in England it is quite common for Christians to engage in prayer before the service opens, a much more desirable feature than gossiping or reading books other than the by schools of wrong-schools where the

With regard to the times of the services held, they generally commence on Sunday morning at 11 and in the evening at 6.30 or 7 o'clock; and twice during the week meetings are held. The length of the sermons vary-and are longer in the dissenting churches. Some "high" churches have only a ten minute sermon, particularly in London, while a Methodist preacher in the country may extend his address for fifty minutes. Some churches toll a bell at the tim of meeting and many do not.

The dissenting preachers in the country have often some other occupation besides being pastor, as otherwise they might half starve. Their salaries vary, often are not more than one hundred and fifty to two hundred dollars a year-and this is not to be wondered at, when there may be five this makes his legs rather tireu Snday | foreign birth?" ask me, Why does he not ride? We, us- laugh with a genuine one and said: ually the trains do not run on the ranch cars except in the large cities. Smetimes | like yours." a friend may have a "break your eck" gig which he may be happy to left to the preacher, but these friends are sarce and the pastor has to rely upon "sbank's

becomes too warm for the ntagonistic | pin from his cravat and began: clergyman. In the dissentig churches several students or others presh "on trial" and the most satisfactory on is selected or other satisfactory on is selected are and our dar-

have been split in twain by this unscripural system. Mr. Spurgeon's great baptist church in London was divided very strongly on Mr. T. Spurgeon, who is now pastor, and Dr. Pinson, the Philadelphian preacher who had been invited for some time to fill the pulpit.

It may be interesting to American readers to know something of the buildings used as meeting-houses. They cost from about \$1500 in the country for a small brick chapel to \$150,000 in London for a place such as Spurgeon's Tabernackle. They are always built of brick and stone and now-a-days are highly ornamented. The dissenting chapels do not usually cost nearly as much as the Episcopal. The church of England thinks nothing of spending \$200,000 over a church, and private persons sometimes erect one at their own expense costing as much as this. It is not tashionable now to have many galleries, and the latest style for acoustic advantages is to build the area round and place the

preacher near the centre of a kind of circle. I do not think money for church building is anything like so hard to abtain in England as it is here. Even Dr. Talmage found it almost impossible to obtain means to build his tabernacle in Brooklyn and so has accepted the call to Washington.

There are, no doubt, in the United States, many fine church buildings, but after all, buildings do not conduce to worship, and the grander the buildings become the more worldly the people are. This has been noticed much in England the past 20 years, and a counts for much of the indifference of today. There is no nation and a nation is weak or strong according to the Christian is fluence among the reople; and from my observation, many faults though it bas, England is tar world.-Spenser J Phillips, in Portland

HIS ODD ORNAMENT.

The tory of a Porcelain Pin and Why the THE Owner Valued It so Highly.

Last week I met in the dining hall of a western railroad a gentlemanly official of a and a manly tear was stealing down his great corporation. After our introduction | cheek .- Interior. we were seated in the same car, and occupied an hour in discussing the wonderful resorces of our country, as our train carried us alongside the ripe grain fields of North Dakato. More than fitty laborers, who had come west seeking work, were to be seen at every prominent station. They were mostly loggers from the Wisconsin pine forests, and their ragged clothing told the story of their poverty and vices.

"What a story some of these lives would make, if we could only get the truth about them," I remarked in a careless sort of

"What a story any life would make, if we only knew it," he replied with some emphasis. He then continued: "Some of these poor fellows speak my native tongue. They knew nothing but poverty in their old homes, and here, even here, where the hundred acre fields are standing, richly burdened with the ripe wheat, these fellows never think of plenty." I said:

"It is hard for such people to become good citizens. They have been accustomed to tyranny and poverty where life has only been a drudgery, and civil govern ment afforded protection to the oppressor. It is hard to unlearn in a single day or whole morning of life has been spent." My words seemed to touch a responsive chord in his nature, yet for a time he made no reply, but sat as it trying to recall some incident of the long ago. To recall or to forget, I could not determine which.

"I would not have imagined," I continued, "that you had as a child to learn that which you now use with so much purity. But how mighty a gulf there is sometimes between those who speak the same language. How little we understand the issues of those diverging lines which mark the lootsteps of two boys who go out from the same home. The mother kisses first a hero and then a villian. But can you think that any of these poor dejected-looking mortals ever knew the meaning of a

"It may be so," he answered, speaking meeting-houses and an Episcopal church in like one who had been suddenly wakened a small village, not reckoning the Salvation from sleep. "Let me see You were say-Army. Sometimes a pastor has two, three | ing that I spoke pure English. Is there or even four village chapels to attend, and no other way in which you might detect my

night. Twenty miles and three senons | He tried to laugh, but his mirth was eviare rather hard on the strongest contitu- deptly feigned. He was studying me, and tion. When the preacher travels in his for what purpose I could not guess. He way, it is usual for the deacons or other to was really considering whether he might entertain him, and it is marvellous the ap- open the book and permit me to read the petite that these long walks excite. You secret of his life. I answered his teigned

"Yes, but I fear that it will not be esteemlines, or if on the main line they my not ed delicate for me to answer you. Yet you sin and suffering, continue. And so the stop Sundays, as the tendency is o run have asked, and I will say that I never royal preacher of Jerusalem speaks to the express. There are no electrics r borse knew an American to wear a porcelain pin heart of this century. He bids us look up

and it was this honest but somewhat rude perience, or a personality peculiar to himremark which opened up the strange story of a human life. I do not pretend to use flowing activities. But how timid men are. The churches are governed in he case of the very words he uttered. Our converthe dissenters by the people temselves, sation had been so disconnected, that it was and in the case of the Episcopcy by the a study afterward to know how it came abishop. Sometimes a vicar c rector is sent against the consent of the parish, but bout. I stall, however, tells it as it now this is of a rare occurrence athe place appears to me. He reverently took the

for the pulpit. This leads, t course, to brothers and a sister. Our younger years ling verity may be subjected! And so your sins be as scarlet, they shall be as pleasing certain parties and many churches were such as you have seen when in that great opportunities are murdered. Had white as snow; though they be red like their course. Christianity and

were intensified in our minds by the stories mind. I would cross the sea, amass a fortune, care for my triends, and enjoy the protection of the stars and stripes. This haunted me by day and night. I was but thirteen years of age and my baby brother was but eight. I told him of my plans. and he entered into them with ardor and enthusiasm. We matured our plot and began to collect our; little belongings. In our haste and confusion we took the waist of our mother's wedding dress. This she had keet as a peculiar treasure. With our little pickages we got aboard a vessel and crept into the hold. All was dark and cheerless. We became very hungry, but encouraged one another and slept as much as we could. At last my little brother began to cry and we were taken out. A kind family took an interest in us. They listened to our story and took us to their home. We wrote home and gave our parents glowing descriptions of the great west. It was trying enough to keep up my little brother's courage. We advised with our friends about mother's dress. They took us to the German consul, and he sent the dress back again to our home. But before I am giving my money and the sanction of we sent it back, we each cut off a button. This, sir, is the button I cut from my mother's dress. It cost about a mark, but would not sell it for a thousand dollars! I had it mounted and have worn it ever since and ever shall wear it. My opportunity came when a company wanted a boy to work. I applied for the place and was soon able to send my brother to school, while I attended night school. He was a lovely boy and grew up to a splendid manhood. He is dead and mother is living with me. I never married, but gave my life to her. Yes! I brought my parents here and talked with them a long time before I told mother who I was. Of course she forgave me; a mother always does forgive her child. But I never quite forgave myself. I never drank intoxicating liquors in my life. The only queer thing I do is to wear this porcellin pin! I will always wear it. Pardon me! I did not mean to

talk so much about myself. Do you think that wheat will yield more than thirty bushels to the acre?" Then I laughed, but my new-made friend

was replacing the button pin in his cravat

IS A DEVIL'S DEVICE.

A Free Lunch in Liquor Saloons and How It Makes Drunkards.

"Free lunches!" exclaimed Chauccey M. Depew to a "Sun" reporter. "Well, I did say s mething about free lunches | heed Paul's precept that a bishop ought not didn't 1? And if I'm not mistaken, I referred to them as ingenious preparations too. Well, they are. Now, seriously, although these poor people have twisted my remarks into all sorts of shapes, I meant all that I said about young men becoming slaves to drink. It's a terrible thing and I think the free lunch is largely responsible for it. It's a most ingenious contrivance, and do you know that it's simply put in a place to make a man thirsty? Yes, sir, I tell you that the free lunch is composed of food of such a character that it keeps a man thirsty, and forces him to buy liquor to keep himself comfortable. It is made up of pickled herring, corned beef, fish cakes, salted potatoes, pretzels, cheese, smoked beef, potato salad, and dozens of other dishes the main ingredient of which is salt. And as sure as a man eats free lunch, just as sure will he be a drinking man, unless he is possed of rare selt-control. Why, I vear the lessons that have been inwrought | tell you the free lunch is more to blame for the number of drunkards around than anything else. A man takes a drink and a bite. The bite makes him thirsty, and the drink makes him hungry, and many a man who would le we a saloon a ter having imbited one drink will stick all day as long as the free lunch is there. It isn't the drink that keeps him, but the ingenious make-up of the free lunch, and that's why I say it's a blotch on civilization and

should be wiped out. Perhaps you wonder how I know all this. I'll tell you. I travel a good deal, and wherever I go I always make it a point to talk with the man next to me. I ask him his business and make him tell me all about it. Now, among others, I have talked with many hotel men and liquor dealers, keepers of fashicnable cafes as well as German saloon-keepers, and as the freelunch is a sort of a hobby of mine, I al. ways make them tell me about what they spread out for their customers in the eating line, I used to wonder how they could afford to spread a free lunch, but all liquor dealers tell me that it's the most paying investment they make, and I believe it is.

Christiau Courage Demanded. Out of an old book in the heart of the best of books rises a voice which is fitted to meet and overcome our timidity, impatience and distrust. The spirit endures. What is ancient Greece today but the scul of a few poets and philosophers. The walls of Babylon and Nineveh have crumbled, but & few penitential psalms, which the men of the Tigris and Euphrates uttered as they confronted the problems and experiences of and not down, out and not in, and to lend He seemed to be startled by my words a hand. Every one has a truth or an exselt. We are to make the best of over-I think more people put their worst foot than their best foot torward. If what is best in the souls of good men and women could be given proper outlet it would revive and regenerate mankind. How timid we are apt to be when a new truth dawns upon

country. We saw all about us the toil and such unwisdom, exalting itself above faith, poverty which you have described. These prevailed always the moral evolution of mankind would have halted. No Red Sea would have been crossed; no Canaan would of fabled wealtth and ease and luxury in have been conquered; no Mayflower America. A dream came into my young | would have sailed ; to urgent national reform would ever have been victorious; no righteous movement like the present uprising of American cities against infamously corrupt municipal governments would have been inaugurated. A man who gives out of him nothing good, or brave, or noble, leaves behind nothing but the path he has trod.— Rev. James Barrows.

VALUE OF EXAMPLE.

It is Especially Important in Regard to Social Drinking Custom .

It is time that all people who claim to have a christian conscience faced that declaration of God's book that 'it is good neither to drink wine or anything whereby thy brother stumbleth.' This means that no one has a moral right to do anything the influence of which may work mischief to his neighbor. I have a legal right to attend a theatre and witness a salacious play; but I have no moral right to go, not merely because I may soil my own soul, but because my presence to what is a slaughterhouse of all purity. On the same principle-not merely of self-preservation, but of its influence on other people-I have no right, as a christian, to abet the drinking usages. If a glass of wine on my table will entrap some one into an evil habit, then am I thoughtlessly setting a trap for his life. am his tempter. I give the drink custom my sanction, and to him the direct inducement to partake of that glass in which the serpent may be coiled. If the centents of my decanter make my 'brother stumble,' he stumbles over me. If he goes from my table and commits some folly or outrage, I, too, am to a certain extent guilty; for I have a partnership in every wrong he may commit, and every wound he may inflict on the hearts of his loved ones while under the spell of my 'Madeira' or 'Bourbon.' I gave bim the incentive to do what otherwise he might have left undone. Nor is it only in directly offering an intoxicant, but in affording the example of drinking that I may be a tempter. None of us liveth unto himself alone; our influence is as inseparable from us as is our shadow on a sunshiny lass of wine day. 'Why don't you take a with me?' said a distinguished clergyman at a public table to a gentleman who sat beside him. The quiet answer was, 'On account of my example.' The minister blushed, and concluded that he had better to be given to wine .- Rev. Dr. Cuyler.

HEAVENLY VISIONS.

Obedience to Them Will make Perfect the Toil of Christian Life.

"Whereupon, oh, King Agrippa, I was not disobedient to the heavenly vision."-

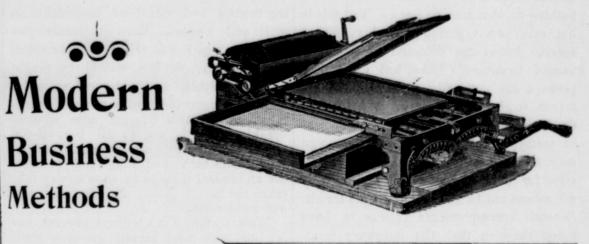
This romantic scene in the Pauline career is familiar to all students of the scrip tures. Paul was not really on his defense before Agrippa. It was the pleasure of Festus to give the King an opportunity of seeing and hearing this remarkable man, who was really baffling, not only all Jerusalem, but all Judea and the regions round about. He talked in such a manner and acted in such a manner that not Festus only, but many others, who were utterly unable to understand the irresistible enthusiasm save in the thought that Paul was a dreamer, whose dreams had mide him insane. It was not Festus only, but thousands all over the land, when they heard him speak could not resist the thought that he was beside himself. He tells the story of that strange experience outside the gates of Damascus. He has told it a thousand times. He tells it once again in this Roman court at Caesarea, and locking up into the face of the King, he says: "Wheretore, oh, King Agrippa, I was not disobedient to the heavenly vision." However other men might regard this manifestation at Damascus. Paul regarded it as a direct vision from heaven. And so regarding it, he appeals to the common sense of the King, as though he had said: "It this were a mere dream of the night, a passing phantasy, I could shake it off with the realities ly vision;' and what man who respects his own manhood, to say nothing of his reverheavenly vision?" This is the true view to take of our duty. It it is anything less than a heavenly vision to our eyes we shall toil only with half a heart. We shall not attempt great things for God, nor shall we expect great things for him. But just the moment we realize that our calling is a heavenly calling, that the vision is a heavenly vision, then we shall go forth, not conterring with flesh and blood, and life will glow with noly zeal and toil will become a supreme delight.

Saved by Grace. Another sort of people may fancy that they shall escape, but we must now come home to them. Those who despair will often cry: "I know I cannot be saved except by grace, for I am such a great sinner to be saved at all. 1 am too black for Christ to wash out my sins." Ah, my dear friend, though you know it not, you effect was remarkable. One after another are making void the grace of God by deny- got out of the car. The seats seemed to in one devout offering to the best Father, ing its power and limiting its might. You doubt the efficacy of the Redeemer's blood and the power of the Father's grace. What! The grace of God-is not that able to save? Is not the Father of our Lord Jesus able to forgive sin? We joyfully sing:

Who is a pardoning God like thee? Or who hath grace so rich and free? And you say he cannot torgive you, and this in the teeth of his mercy! He says "all manner of sin and blasphemy shall be forgiven unto men." "Come now, and let us reason together, saith the Lord; though f You Wish to be HAPPY

...KEEP YOUR EYE..

On This Space.





FDISON MIMEOGRAPH

the invention of MR. THOMAS A. EDISON, is an exponent of the beat class of modern busines facilities. It is a reduplicating device of great capacity, simple construction and easy manipulation.

It will give 1500 copies of a typewritten letter or circular, all perfect. It will give 3000 copies o an autographic letter or circular, all fac-similes. It will do as much with a drawing, diagram or tabulated statement. The very name it bears is evidence that the Edison Mimeograph is first-class in design-It occupies a prominent place in the offices of over 150,000 users to-day.

Seud for catalogueand samples of work to

Ira Cornwall, - General Agent.



MOTHERS who have tried it know that no soap will keep the skin of their children so soft, so white, so sweet, as BABY'S OWN SOAP.

THE BEST FAMILY SOAP SOLD.

THE ALBERT TOILET SOAP CO., MFRS, MONTREAL

crimson, they shall be as wool." You say civilization will disintegrate them. Christhat this is not true. Thus you frustrate, tianity has already shown itself able to do the grate of God, and you make out that of the waking morn. But it was a heaven- Christ died in vain, at least for you, for you say that he cannot cleanse you. Oh, say not so! Let not thine unbelief give ambition, pride, ignorance, degred tion, ence for God, will be disobedient to a the lie to God! Oh, believe that he is able corruption-all hav tallen before it. to save even thee, and freely, at this very | Christianity is spreading. At the present moment, to put all thy sin away, and to accept thee in Christ Jesus. Take heed of despendency, for it thou does not trust him thou wilt make void his grace.-C. H. Spurgeon.

General Lee was in the cars going to Richmond one day and was seated at the end farthest from the door. The other seats were filled with officers and soldiers. An old woman, poorly dressed, entered at one of the stations, and, finding no se. t, and none having been offered to her, approached the end where the General was seated. He immediately rose and gave her his seat. Instantly there was a general rising, each one offering his seat to the General. But he calmly said, 'No, gentlemen, it there was no seat for the infirm old woman, there can be none for me.' The be too hot for them. The General and the old lady soon had the car to themselves.

The Hon. "Daniel Webster was walking with a triend in Washington, when a colored man passing by bowed very low to him. Mr. Webster returned as deep an obeisance, "Do you bow in that way to a darkey?' asked his friend. 'Would you have me outdone in politeness by a negro? replied the great statesman. And in his reply there is great wisdom. None of us can afford to be outdone in this by one of the triumph of that which is good. Is can afford to be outdone in this by one of either a poorer or richer courtesy.

Christianity Must Prevail.

Brahmanism, Buddhism, and Confucianism have reached and passed the zenit

what other religions have failed to do. It started with one race and it has touched all races. Wealth, learning, power, culture, rate of progress, a little beyond the year 2000 the whole world will nominally have embraced the gosper of Christ. Let human philosophy move over the seas of progress, or mount to heights of culture, it cannot pass the horizon that encircles it, for ot all true philosophy the center is the cross of Christ.—J. D. J. John.

In The Hands Of Our Father.

"The firm persuasion that all things which concern us are completely, every moment, in the hands of our Father above, infinitely wise and merciful, that He disposes all these events in the best possible manner, and that we shall one day bless Him for even His most distressing visitations, such a sublime persuasion will make the beart and the character sublime. It will enable us to assemble onr interests together, our wishes, our prospects, our sorrows, and the circumstances of the persons that are dear to us, and present them the greatest Friend; and it will assure us ct being in every sense of life the object of His kind, perpetual care.'-John Foster. N

A Chinese Amen.

'My heart wishes to be exactly so,' is the Chinese rendering of amen. The value of this definition is that it is not a mere there not danger that our amens shall become mere habit, a mere head and lip endorsement of the truth, while the heart is not in it? Let us be sure that in everything excellent that is presented to us, we can exactly so. - 'Herald of Holiness'