

The Freeman

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLeod,

Vol. XXI.—No.

"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."—Peter.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, JANUARY 16, 1874.

Editor and Proprietor.

Whole No. 1043.

ALBION HUSE,
FREDERICTON B.

The Intelligencer.

1874!

NEW SUBSCRIBERS WANTED!
INDUCEMENTS TO CANVASSERS!

Arrangements have been made by which we are able to offer the following as premiums to those who will work to secure new subscribers. The price following each is the regular sale price:

Photograph of the late Rev. E. McLeod, 75 cents; Psalmody, 85 cents and \$1.00; History of Freewill Baptists, \$1.50; Map of Palestine, \$1.50; A cabinet Dictionary of the English Language, \$1.50; Book of the Bible, 2 vols., \$1.50; \$1.25 a volume; Chase's Book of Receipts, 60 cents; Cruden's Concordance, \$1.25; Talmage's Sermons, \$2.00; Life of David Marks, \$1.50; Muller's Life of Trust (latest edition brought down to date) \$1.75; Death-bed scenes, \$1.75; Butler's Theology, \$2.00; Butler's Commentary, 2 vols., \$2.00 a volume; Ocean to Ocean, by Rev. G. M. Grant, \$2.00; Scenes and Incidents in the life of Paul, by Albert Barnes, \$2.25; History of Christianity, by Abbott, \$2.25; Clark's Commentary on the New Testament, \$2.00; New Cyclopedia of Pious Illustrations, \$5.00; Cyclopedia of Religious Knowledge, \$6.00; Robert Hall's complete works, 2 vols., \$2.00 a volume; Bible (suitable for pulpit or family), \$2.00, \$2.50 and \$3.00; Sabbath School Libraries, \$10.00, \$15.00, \$20.00 and \$25.00; The Common Sense Sewing Machine, with table, \$25.00, without table, \$15.00; Silver-plated tea spoons, \$3.75 and \$4.25 a dozen; Silver-plated table spoons, \$3.50 and \$4.00 a dozen; Knitting Machine, \$30.00.

In addition to the above list of books, etc., we will furnish any purchasable books that may be required on the conditions named.

Premiums will be given to persons sending in new subscribers, on the following conditions:

For One—A Photo. of the late Editor.
Three—Premiums to value of..... \$ 1.50
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Seventy—..... "..... "..... 37.00
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Ninety—..... "..... "..... 47.00
One Hundred—..... "..... "..... 55.00

CHROMO PREMIUMS.

Our subscribers will be interested in the following offer of two Chromos as premiums to workers for the Intelligencer.

1st. "Home Sunshine," or "The Little Student." It is the picture of a home scene: the children playing school, the mother teaching, and the father reading. It cannot be bought anywhere for less than five dollars.

Our arrangements are such that we can give it to any person who will send Three New Subscribers. 2nd. "The Dying Christ." This picture is of a beautiful scene: it is true to Scriptural history, and is an impressive "object lesson"; and it is made in the highest style of art.

It will be given to every person who will send Three New Subscribers.

or description of Chromos see last week's paper.

A MEMOIR WORTH THE EFFORTS OF PASTORS AND CHURCHES.

We have just made arrangements by which we can offer *Silvestri's* Communion Service as premium to those who will work for the Intelligencer. For thirty new subscribers we will give a fine service consisting of five pieces—two cut two plates and one flagon—such as could not be purchased in the ordinary way for less than \$25.00, and for that the majority of churches use a common dealer or broker and tumbler; and perhaps most of them have scarce known where they could get anything better. Now! their chance. There are very few if any churches in a community where at least thirty new subscribers could be secured. All it requires is a little diligent, intelligent effort. Any number of a church, or persons living in a community in which a church, will readily subscribe when they know they get full value for their money in the paper, and at the same time be assisting the church to get a respectable Communion Service. Let the Pastors and Deacons who are anxious to have things in their churches "done decently and in order" set to work at once and secure Communion Service. We will keep this offer open till April 1st, 1874. There is surely no church that cannot raise thirty new names before that time.

To secure premiums the lists sent must be made up of new names—those not now on our books, nor subscribers for the year.

It is not required that the names comprising a club be all of persons whose papers shall go to a single office. We do not care where they are got. Neither is it required that the name of any club be all sent in at one time. Of course it would be better for both the club-getter and us, that they should be in as early as can be; but club-getters shall receive credit for all the names sent in up to first of April next, and will be entitled to premiums accordingly.

In every case the cash must be sent with the names, \$2.00 for each subscriber.

With three months in this to get new subscribers, it is not too late to do so. We will be secured. We hope our friends will commence immediately, and carry on a vigorous canvass.

THE RELIGIOUS CHARACTER OF THE HUNGARIANS.

BY CHARLES L. BRACE.

I was visiting, during my trip in Hungary, a very agreeable and intelligent young physician, I found him one day reading in the garden a French copy of the New Testament.

"It is very improving for its French," he said, but he had some very curious old stories which he should like to show me, "more interesting than this." He brought forth from his library, as a curiosity, a French copy of the *Old Testament*. This gentleman was well educated and a Protestant of the Reformed Church. I asked him if no one read the Bible there.

"Only the old—the very old!" he replied. I subsequently showed him the famous chapter in Corinthians on "Charity," and he was very much struck with it, as a novelty.

Wherever I have travelled in the country, I have inquired and investigated, so far as was possible, as to the religious tendencies of the people.

One sees very few Bibles; seldom among the peasantry in their cottages, and almost never in the houses of the middle and upper classes. Still, in the latter, the peasantry are kept in secret. I doubt if the peasantry are well supplied with them. Very few of the middle and upper classes seem to go to church, at least in the summer.

The churches, however, are fairly attended by the peasantry; the congregational singing is joined in with much zeal, and the clergy seem men of power and often of eloquence.

The great majority of the Hungarian Protestants are Calvinists, yet their customs and

social habits are far more like those of the Lutherans.

There is usually an early service on Sunday in the Protestant Church, and a good audience, though but few European costumes appear. Many old peasants with sun-burnt faces and long white mustaches, looking like old Hussars, are seen, and weather-beaten peasant women in bright head-dresses. They listen most intently. I can well believe what they assure me, that the Hungarian masses are very sensitive to oratory, and that the Protestant clergymen during the Revolution had an immense influence over the people.

After the service, the day is given up mainly to sociality and festivity—though sometimes an afternoon service is held. In the evening, there are frequently scenes of excessive gaiety. The middle classes do not, apparently, observe the day in any way except as a social one. One of the most powerful implements of the Protestant Church, in the Sunday School. This useful institution may exist in the cities of Hungary; in the country it is certainly almost unknown. I never happened to hear of it.

All these signs, however, as to the Religion of the people is uncertain. But wherever I have been, I have asked the clergymen and leaders of the people, as to the religious sentiments of the nation. Several gentlemen, who have lived long in exile in England and America, and are, therefore, most competent to judge—declare that in their judgment, the nation is utterly destitute of the religious sentiment; that religion as it takes hold of the popular heart in these countries, is almost unknown in Hungary. They say all their experience with the peasantry, in their relation as landlords, and all their association with the clergy in the convocations—for the Reformed Church of Hungary calls its lay members to meetings on church affairs—confirm them in this judgment—that religion had ceased as a social force in this country.

The clergy, on the other hand, are confident that the great impulse is in the hearts of the people, but blunted and covered up by various causes. They say that the religious feeling of the nation during the fearful struggle of the Revolution, was sublime, and that churches were crowded to the doors with devout worshippers and listeners. But the long years of oppression, and above all, the ruling rule of Austria under Bach, have gradually worn on the people something of the influence which the degrading government of Spain had on the Catholic provinces of the Netherlands. The people are stupefied and debauched by it. Religion and all higher things have lost their power.

Moreover, the industrial tide which has reached Hungary, and is producing such unenvied prosperity, is having like effects here, as elsewhere. The masses are becoming wealthy, the view of sudden prosperity, the competition engendered, carry the minds of the peasants away from "things unseen" and fasten them more on the interests of every day life. They are in the struggle of modern industrial life, and cannot find time to meditate with matters so intangible as faith and religion.

All the clergy admit with grief the decay of the religious sentiment.

The Hungarian mind is not naturally skeptical. The present, directed as it too frequently is to be drawn off in abstractions. It is an English-like intellect, and though in such unceasing contact with the German mind, it is never led away in the mazes of German philosophy or scepticism.

In my first visit, I was impressed with the religious tone of the people, bowed down as it was under calamity. The peasants were then even superstitious. But modern materialism is reaching the scientific portion of the population. *Zweier* is greeted to many of the young physicians; and the modern English school of materialism is much read in Pest.

But so profound is the religious sentiment that one can never say that it is extinguished, or will even be long dormant. Some of the thinking of the wonderfully amiable and honest-natured character of the Hungarians, I was struck with sadness at the prospect of the nation's drifting into materialism and forgetfulness of the unseen. But one can never despair. What unpromising people, so inspired by the Divine Spirit ever appeared than the Jews, as they were just before the coming of Christ?

This poetic Oriental people, apparently absorbed in the things of this world, may be revolving thoughts too deep for words, and may suddenly astonish the world by a revelation of that religious sentiment which is the sublimest force of life. The Divine Spirit works upon all peoples; and is no doubt struggling with hearts here, though we know nothing of its operations.

I cannot but think, too, that the remarkable usefulness in social life of the national character, and its honesty and genuineness, are fruits of Christianity, which to a certain degree, atone for the want of conscious devoutness.

As a traveler and a somewhat impartial observer of different races and countries during a number of years, I am more and more struck with the honest, unassuming character of the Bible, and the entire "secularizing" of the Sunday dawn the moral as well as the religious life of a people. The extremes of *Bibliolatry* and the Judaism of the Sabbath are of course immoral; but were an ancient Stone, suddenly plucked in modern life, not believing in God or immortality, but holding that the *Kalon Euphron*, "the noble and the true" were the highest things in the universe, and noting the all-absorbing material tendencies of the day, I should value the Bible and the Sunday as the most blessed aids for all classes in the struggle for a "better life."

Were Marcus Antoninus on earth now, he would surely everywhere recommend to the modern Stoics of Germany, England and Hungary, the earnestness of the Book of highest morality, and the setting apart one day from the rush of business and the demands of social life, for thoughts on the only real things in the universe.

But how much more for those who believe, are these aids grateful and forever-to-be-valued?

CHURCH STATISTICS.

So generally is the ruling race, the Magyars, made up of Protestants of the Reformed Church, that if a peasant be asked what church he belongs to, he will, if a Magyar, be sure to reply, "The Hungarian," meaning the Reformed. Yet, out of the 15,417,327 population of Hungary, this church really only numbers 2,024,332, and their brethren the Lutherans, 1,109,154 more. Still these three millions constitute the best intelligence and higher patriotic worth of the nation. They have thoroughly organized churches; many highly educated clergymen; superintendents or bishops, and their church convocations, where both laymen and clergy are delegates.

The laity have much pride and interest in their churches, and take part in all their affairs. The church-government is congregational, yet there are Synods in which the churches are represented; but these seem to have no absolute power. The superintendents are very active and useful now, and do a great deal of good work.

The Roman Catholics number 7,653,560, or about one-half the population. Their highest clergy are members of the "House of Lords," or "Magnates" which, however, is somewhat of a useless and merely ornamental body. The Catholics have not, however, a great popular influence. There has been a great increase in the number of converts to the Protestant and Catholic. Both have taken part in patriotic struggles for the Fatherland, and both have bled and suffered side by side.

The Catholics have always been Liberals, and opposed to the encroachments of the Church of Rome. It will be remembered that the Hungarian Bishops almost alone voted against the Infallibility dogma, in the celebrated Convocation. The Hungarian Protestants were not so bigoted, so that the two churches have lived together amicably during many centuries.

The Greek Catholics numbering 1,587,583, and the Greek Orientals 2,579,048, are the lowest and most ignorant of the population, completely under the control of their priests, and superstitious in the extreme.

The Jews count 552,133, some of them persons of much wealth. The Unitarians are the most intelligent of all the sects or churches, and number 24,435, all but 787 being found in Transylvania, where they are a persecuted people.

The latter sect was founded in that region in 1563, by Blandrata, a follower of Socinus, who preached in Klausenburg. Luther's doctrine had been made known in the same country in 1521, by merchants, returned from the mainstays from the Leipzig Fair, and Calvin's was spread abroad in 1567 by a pastor Calmannschi, banished from Debreczin.

USEFULNESS AND SUCCESS.

BY REV. EDWARD A. LAWRENCE, D. D.

Why was Harlan Page, in a comparatively short life, the means of turning a hundred of his fellowmen from sin to Christ, while so many of longer life, equal opportunity, and no more confinement to business, have not been the means of leading a single one to Christ? He was consistent; they are not. He made doing good his main work, and prosecuted it directly, steadily, and with all his might. He had an open ear to the calls of duty, and a quick sympathy with his fellowmen in all the ills which sin brings upon them. He was not content to seek them out in the highways and byways, and bear to them the sovereign balm.

And these duties were his delight. What to many others is sacrifice and self-denial, to him was pleasing self-indulgence. He loved to do good, and to do it he learned a little of the truth through a track, and had now journeyed a distance of thirteen days that he might learn more. The tribe to which he belonged, the Plakkas, live in scattered villages among the mountains, and seem to be but a few of the lost tribes of Israel. Two or three German missionaries labor in the eastern part of the province. The enquirer has considerable knowledge of the Scriptures, and it is hoped that he may be useful in leading many of his countrymen to Christ.

Shinching, eighty miles from Canton, there is a native church of about twenty baptized brethren and sisters, and several others, once members, have died in Christian faith. The native children are taught to sing Christian hymns as soon as they are capable of doing so. The members of the church are a light to the surrounding darkness, and in their love for the Scriptures and zeal in spreading the tidings of salvation, they might well serve as examples to many in Christian lands.

At Shinching, the mission of the Baptist chapel are well attended, and there are several cases of decided interest here and at the outstation. The native preacher stationed here gives marked satisfaction. He is remarkably familiar with the Scriptures, and is somewhat thoroughly ended with the Holy Spirit.

INDIA.

The Sutnams are a tribe in India of whom not much is known. A German Mission was organized among them about five years ago, and there is now a church of seventy members. Though they are mocked and persecuted by their kindred, the Sutnams are fearless, and seem to be sincere Christians. Only those who have special facility in praying with and for children are likely to lead profitably the devotions of such a gathering at such an hour. Words of counsel should be inspired of God's Spirit to prove useful there. Well marked meetings of this character are helpful to Christian children and to young inquirers. But they must be an improvement on the ordinary church prayer-meeting to do a good work for children.

Study your scholars.—There is quite as much need for teachers to study their scholars as their Bibles and commentaries, as is well set forth in the following paragraph:

Study a child's capacities. If some are naturally dull, and yet strive to do well, notice the effort, and do not censure the dullness. A teacher must be just as ready a child for being near-sighted as for being naturally dull. Some children have great verbal memory, others quite the reverse. Some minds are developed early, others late. Some have a great power of acquiring, others of retaining. Some may appear stupid, because the main spring of their character has never been touched. The dance of the school may turn out, in the end, the living, progressive, wonder-working genius of the age. In order to exert the best spiritual influence, we must understand the spirits upon which we wish to exert that influence. For with human mind we must work with Nature, and not against her. Like the leaf of the nettle, if touched one way, it stings like a wasp; if the other, it is softer than satin.

If we would do justice to the human mind, we must find out its peculiar characteristics, and adapt ourselves to its individual wants.

Revels in Sunday-schools.—A missionary of the American Sunday-School Union continues on my field and not a week passes but I hear of conversions by the score. Many hundreds of our Sunday-school pupils have been gathered into the fold of Christ, this autumn, and the good work goes on.

He gives an account of a camp meeting, held at a place where one of his union Sunday-schools meets, in a region where one minister takes charge, often of several churches, preaching in each only about once a month; where, of course, pastoral labor is almost unknown, and where these deficiencies are supplied in part by camp-meetings, where hundreds and even thousands assemble and remain together for a week or more. At the meeting referred to, 125 conversions are reported to have been the fruits. Another was recently held in another country, where there is a great destitution of Sunday-schools. At an association held there, a few weeks ago, where 30 churches were represented, only one Sunday-school was reported.

GENERAL REMARKS.

Many interesting items are well ascertained, fitted to encourage the Christian in the work of sending the gospel to the heathen. Since 1804 the Bible has been circulated in 274 languages—over 131,000,000 copies. Every hour of each working day over 1,300 Bibles are printed—over 16,000 every day, and in languages spoken by 700,000,000 of people. During the first sixty years of the Christian church, it is estimated that the converts from paganism were half a million; but during the last sixty years the numbers of conversions have been 1,150,000. In mission churches there are now over 280,000 converts from heathenism, and 1,100,000 attendants on their Christian worship.

And so the work goes on, with accumulating power in every successive age. Each age enters into the results of the labors of all the ages before it, setting out as it were from a new and higher point of departure. With each succeeding year difficulties and opposition diminish; new and better appliances come to the evangelist; he has more tools to work with, in the form of grammars, dictionaries, translated Bibles and tracts, hymns, and school books. There are ever more and more helpers in his work—more hearts to pray, more lips to speak, more Christian lives set forth as a pattern and exemplification of the reality and power of religion. Hundreds of converts have become thousands, and thousands tens of thousands. The labors from Christian lands have multiplied many fold. Societies have multiplied. Churches have multiplied. Means have multiplied. And while all these changes have been going forward, God's promise in reference to the conversion of all nations has shed a halo around the work. God's purpose, like a great central sun, has remained steadfast. Clouds have placed it in temporary obscurity. The faith of God's people has wavered under discouragements. Lovers have apparently delayed the grand result. But a faithful God will not be wanting to so grand an occasion. "Hath he spoken, and will he not make it good?"

We are beginning a new year of effort and success. Who can tell what it may develop of the onward progress of Christ's kingdom, of the overthrow of obstacles, of the opening in the deserts of the gardens of the Lord? Let us enter upon the year with new resolutions, new efforts, new faithfulness, and new hopes. And He who is working it in due time crown it with success and joy.

THE SABBATH SCHOOL.

HELPS FOR S. S. WORKERS.

Learn the Scriptures.—The Christian at work for its leader Dec. 11, has a forcible appeal upon the heart, in almost all our Sabbath Schools, of memorizing Scripture. It considers "boards, circular seats, pictured walls, well ventilated rooms, and International Series," no compensation for the loss of the text, and promises to add to all the modern improvements of the Sabbath School, the Bible. To all of which we say, Amen.

A Library was lately obtained in a New England village Sunday School by the personal efforts of the scholars through the sale of old paper scraps, etc., by which they realized over fifty dollars. We do not especially recommend the sale of old paper scraps, but we think the personal efforts of the scholars were worthy of record and imitation.

When James Kerahan, once a poor boy, subsequently a member of Parliament, revisited the Sabbath-school of his early days, and looking over the old class-books to find his own name, he was gratified to see that for seven years while a scholar, and fourteen years while a teacher, he had not been once absent. And as he put back the book he expressed his conviction that his attachment to the Sunday-school and his deep regard for the Sabbath, were the foundation of all his blessings, temporal and spiritual. It is a glorious thing to be anchored in childhood.

A good teacher, needs to know three things: his Saviour; his lesson; his scholars. Lacking knowledge of either, he is not likely to have success in his work. He must know whom he has believed—in whose school his strength he stands as a teacher. He must be fully persuaded in his own mind as to what the Holy Spirit teaches in the Bible lesson of the day. He must understand the personal peculiarities and wants of those to whom he ministers. Such knowledge can come only by study and prayer, in faith. Who is sufficient for these things?

Children's Prayer-meetings.—Of children's prayer-meetings, in connection with the Sunday-school work, the Independent judiciously says:

Brief prayer-meetings immediately following the ordinary Sunday school session, for the benefit of children, are in favor in some localities. A good judgment is peculiarly called for in the conduct of such meetings. Only those who have special facility in praying with and for children are likely to lead profitably the devotions of such a gathering at such an hour. Words of counsel should be inspired of God's Spirit to prove useful there. Well marked meetings of this character are helpful to Christian children and to young inquirers. But they must be an improvement on the ordinary church prayer-meeting to do a good work for children.

tion to business, and since it increases as that increases, it reaches its largest measure when the consecration comes to be entire, how strong is the inducement to a complete oneness with Christ in all the forms of his work! If the enlargement of the Church is so closely connected with the purity and diligence of its members, then let them be diligent and pure. So long as faith and prayer are an augmenting power to advance the kingdom and glory of Christ, by all means let them be increased. Since more love and labor will turn more lost men from sin to holiness, who will not kindle afresh all his affections at the cross, and renew with all his might the work of winning men? That which makes it reasonable for a disciple to attempt any good, makes it equally reasonable that he should be always doing more and more good. The obligation that presses him to surrender anything to Christ for this purpose, requires him to consecrate everything. The love that moves him to begin the work, if not resisted, would make him faithful and successful.

THE MISSIONARY WORLD.

NEWS FROM THE WHOLE FIELD.

CHINESE IN SIAM.

Dr. Deaf has recently made a trip to Ayutthaya, the former capital of Siam, where he distributed tracts freely, and made known to many the way of salvation. The 4,000 Chinese here speak the Tie-Chin dialect. There is a Presbyterian Mission here, with a native preacher, and a lot bought for a chapel, on which a bamboo house has been erected. At a religious service attended by Dr. Deaf, two Buddhist priests attended, and twelve or fifteen other men, and about twenty women and children.

BURMAH.

In Bassein, at last accounts, a young woman, the child of Christian parents, was baptized on the preceding Sabbath. Her brother asked also for the ordinance, but was deferred, that the church might have further evidence of his conversion.

Five were to be baptized at Letpadan, an outstation of Thongrai, the first Sabbath in October, and there are several in other places who have begun to trust in God.

In the report of last month it was announced that 19 converts had just been baptized in Mrs. Fogall's field at Thongrai. One of the converts, a very interesting and promising man, died on the third Sabbath after his baptism, an early-ripe sheaf gathered in the heavenly garner. He had been hoped from the influence of his labors, as he showed himself a successful laborer. Even before his baptism he went out with his son on a preaching-tour. And on the evening of the day of his baptism he was found among his friends who had boats and rafts on the river, telling them of the way of salvation through the crucified Saviour. He had learned a little of the truth through a track, and had now journeyed a distance of thirteen days that he might learn more. The tribe to which he belonged, the Plakkas, live in scattered villages among the mountains, and seem to be but a few of the lost tribes of Israel. Two or three German missionaries labor in the eastern part of the province. The enquirer has considerable knowledge of the Scriptures, and it is hoped that he may be useful in leading many of his countrymen to Christ.

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THE SABBATH SCHOOL.

HELPS FOR S. S. WORKERS.

Learn the Scriptures.—The Christian at work for its leader Dec. 11, has a forcible appeal upon the heart, in almost all our Sabbath Schools, of memorizing Scripture. It considers "boards, circular seats, pictured walls, well ventilated rooms, and International Series," no compensation for the loss of the text, and promises to add to all the modern improvements of the Sabbath School, the Bible. To all of which we say, Amen.

A Library was lately obtained in a New England village Sunday School by the personal efforts of the scholars through the sale of old paper scraps, etc., by which they realized over fifty dollars. We do not especially recommend the sale of old paper scraps, but we think the personal efforts of the scholars were worthy of record and imitation.

When James Kerahan, once a poor boy, subsequently a member of Parliament, revisited the Sabbath-school of his early days, and looking over the old class-books to find his own name, he was gratified to see that for seven years while a scholar, and fourteen years while a teacher, he had not been once absent. And as he put back the book he expressed his conviction that his attachment to the Sunday-school and his deep regard for the Sabbath, were the foundation of all his blessings, temporal and spiritual. It is a glorious thing to be anchored in childhood.

A good teacher, needs to know three things: his Saviour; his lesson; his scholars. Lacking knowledge of either, he is not likely to have success in his work. He must know whom he has believed—in whose school his strength he stands as a teacher. He must be fully persuaded in his own mind as to what the Holy Spirit teaches in the Bible lesson of the day. He must understand the personal peculiarities and wants of those to whom he ministers. Such knowledge can come only by study and prayer, in faith. Who is sufficient for these things?

Children's Prayer-meetings.—Of children's prayer-meetings, in connection with the Sunday-school work, the Independent judiciously says:

Brief prayer-meetings immediately following the ordinary Sunday school session, for the benefit of children, are in favor in some localities. A good judgment is peculiarly called for in the conduct of such meetings. Only those who have special facility in praying with and for children are likely to lead profitably the devotions of such a gathering at such an hour. Words of counsel should be inspired of God's Spirit to prove useful there. Well marked meetings of this character are helpful to Christian children and to young inquirers. But they must be an improvement on the ordinary church prayer-meeting to do a good work for children.

Study your scholars.—There is quite as much need for teachers to study their scholars as their Bibles and commentaries, as is well set forth in the following paragraph:

Study a child's capacities. If some are naturally dull, and yet strive to do well, notice the effort, and do not censure the dullness. A teacher must be just as ready a child for being near-sighted as for being naturally dull. Some children have great verbal memory, others quite the reverse. Some minds are developed early, others late. Some have a great power of acquiring, others of retaining. Some