

# The Brunswick Advertiser

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLEOD,

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

Editor and Proprietor.

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Whole No. 1058.

## NEW GOODS

## The Intelligencer.

FOR

Fall and Winter.

Thomas Logan,

FREDERICTON,

## Dry Goods,

SUITABLE to the wants of Purchasers, who he offers at such prices as will defy competition.

DRESS GOODS, SHAWLS,

Flannels, Blankets, Tweeds,

COTTONS, PRINTS, OSNABURGS,

COTTON AND WOOLLEN GOODS,

Carpetings

AND DAMASKS CURTAIN.

Ladies' Furs

ALASKA ELLINK,

MUSQUASHI, &c.

Men's Fur Gloves.

ALBION HOUSE,

FREDERICTON, N. B.

## NEW FALL GOODS

Per Steamships "LADY DARLING," "SIDON,"

"IAN," "AUSTRIAN," and "ISMAILIA."

## MILLER & EDGEcombe,

STAPLE AND FANCY

## Dry Goods,

For the Fall and Winter Trade. Now ready for inspection.

DRESS GOODS, PRINTS,

Shawls, Tweeds,

Cloth Jackets, Grey & White Cottons,

For Hats, Felt Skirts,

and Collars, &c. Yarns, &c.

CAMP BLANKETING.

Grey & White Blankets,

BLACK GOODS.

ALPACAS,

QUILTS,

MERINOS,

CRAPE CLOTHS,

PERSIAN COARDS,

SATEEN CLOTH, &c.

All at our usual low prices.

Balance of STOCK by following Steamers.

MILLER & EDGEcombe,

## A THOUSAND WANTED!

AN ACKNOWLEDGMENT.

On the 1st of April the offer of premiums to persons getting new subscribers ceased. We have to thank many friends for their efforts to increase the circulation of the Intelligencer, which have been quite successful. There has not been a week since the first of January that we have not put on some new names.

Those who have sent new subscribers but have not received the premiums in full in December, will be entitled, will please let us know what they wish, and we will promptly forward them.

A NEW OFFER!

We are anxious to greatly increase the number of subscribers. There are hundreds of families in New Brunswick and Nova Scotia that only need to have the Intelligencer brought to their attention in order to subscribe.

As an inducement we have concluded to offer to send the paper to any one subscriber from the present time (or from the time the money is received), TO THE END OF THIS YEAR (December 31st, 1874), FOR ONE DOLLAR!

This offer will not pay the proprietor anything; and it is made only for the purpose of introducing the paper into families where it is not now taken.

Every possible effort is being made to make the Intelligencer the best of its class; and our friends bear willing witness that it gives full satisfaction. We do not think we will consider it a trespass on their good nature to ask them to assist us still further by recommending it to their friends and neighbors who are not subscribers.

THE MINISTERS have especially good facilities for assisting to extend its circulation. There are hundreds of Free Baptist families that do not take it. It should be the desire of the ministers and others who pray and labour for the denomination's growth and true prosperity to (among other things) extend the Intelligencer's circulation—its sphere of usefulness. The paper is a helper in every christian work.

Just now many are being brought into the churches. Pastors cannot do better than call their attention to the paper and solicit them to subscribe. We hope the friends of the paper will do it the kindness of making known our offer.

The names sent must be those not now on our list. And one dollar must invariably accompany each new name.

With an effort all along the line of the INTELLIGENCER'S friends, new names to the number of ONE THOUSAND, at least, may be added to our list before the first of June.

Let the effort be made!

## THE MISSIONARY WORLD.

NEWS FROM THE WHOLE FIELD.

BURMAH.

Dr. Mason's latest letter is dated at Bhamo, far to the northeast, near the borders of China, a point which he has long been desirous of making an outpost of the Burman Mission. On his way up the river Irrawadi, he took with him large quantities of tracts, which he had many opportunities to distribute to strangers, who took or left the steamboat at successive points on the way. Some asked for tracts, and one night he found a Burman, well-dressed and of respectable appearance, seated on the deck and reading a tract by candlelight to a dozen passengers, male and female.

On his way Dr. Mason had a happy experience at Prom, the station of Messrs. Stevens and Simons. In the evening he found a large, well-dressed and Christian congregation assembled for worship, and they all joined in the singing. The Burman man preacher gave a sermon worthy of his text. Dr. M. says: "I have seen nothing in the Burman Mission which has gladdened my heart so much as the church in Prom."

The preacher on the occasion is pastor of the church at Emma, an offshoot of Prom. He receives his support from his own congregation, and is doing for the Mission a service of inestimable value. Two Burman women have lately been baptized in Prom, one of whom was brought to the notice of the missionaries through the efforts of the Bible-women, who is laboring faithfully in the neighboring districts. Two men seem to be convinced of the truth of Christianity, and have asked for baptism. Miss Simons is laboring earnestly for the girls' school, and visits from house to house, making known the gospel.

Miss Haswell's school in Maulmain has existed six years. At its opening it numbered ten scholars; now this school, and others which have grown out of it and cluster around it, number 206 pupils, of whom 71 are boarders. Besides the boarding-school, there is a primary school and five auxiliary schools.

In Toungoo Miss Eastman reports a school of 25 scholars; the closing examination, recently showed good results. The Convention in November was held in Shwaygyeen, continuing four days, and was a very pleasant session.

At Bassein there is a school having an English department, which numbers 77 scholars. Fifty of the number on a recent Sabbath afternoon met, their teacher, Miss Watson, with their English Bibles, and found the exercise so pleasant that they begged for a similar one the next Sabbath. They are "so easily governed, and so anxious to do what is required of them, that it is a constant pleasure to teach them."

Mr. Comfort, in company with Kandara, a native preacher, made a tour in December last among the Eastern Garos. The evening after his arrival at his destination, he met a large and attractive audience, in a building used both as a chapel and a schoolhouse, and preached to them for the week of life. The following Saturday 30 offered themselves as candidates for baptism, of whom 27 were received and baptized on the Sabbath. Fifty-seven communicants met at the Lord's Supper, several having been baptized the year previously. Nearly all the men and women in one village were ready to profess themselves Christians. The work is an encouraging and joyful one.

CHINA. The six churches connected with the station at Ningpo have been organized into the Association, called "The Chekiang Baptist Association." At the meeting, which continued two days, 23 delegates were present, of whom twenty were helpers of various grades. The statistics are churches; members 205;

baptized last year 22. Preachers 15; students for the ministry 6; Bible-women 4; contributions, \$4 dollars.

In Chusan there are new signs of life, and seven or eight inquirers. The Southern China Missions has two missionaries and ten or twelve stations, and is surrounded by millions of heathen. The Eastern China Mission has two missionaries, fifteen stations, and is surrounded by five or six millions of heathen. Other great cities, surrounded by millions of heathen, are easy of access, but they have no missionary of the Union, and some of them no missionary of any denomination. China needs immediate help.

Dr. Knowlton, of Ningpo, writes that the baptism of a convert late in December, when the weather was several degrees below the freezing point, had an excellent effect upon the heathen, who were led to inquire into the nature of the religion which would lead a convert to incur such discomfort for the sake of obeying an unseen Master.

MISSIONS TO GERMANY. The work goes forward as usual, awakenings occurring at various points, and the ripe fields still inviting more laborers. At Kiel, in Poland, a school of preachers was to be opened Jan. 17, to continue one month, and want of funds forbidding a longer session. Twenty young men had been appointed as students, of whom fifteen were already appointed missionaries. The main work of our brethren in Poland is directed to the salvation of the German residents in that country, of whom there are about 300,000. But while these people are blessed by the gospel, the native Poles cannot fail to receive benefit from the word of truth which is preached among them.

INDIA. A missionary in Southern India, near Madura, remarks that recently two native gentlemen, who from their position are well able to judge, have voluntarily expressed their anticipation of the full triumph of Christianity in India. A considerable number of native helpers, recently returning from a missionary tour, reports a general readiness among the people to hear the truth, and some instances of inquiry which have special interest.

In one village an aged heathen woman became interested in the gospel, and was willing to cast in her lot with the Christian. Her son opposed her, and threatened to kill her if she persisted. She was deterred for awhile, but at length she told her son he might do as he pleased; still, he could not save her soul, but Jesus Christ could, and she was determined to be a Christian. He made no further opposition, told her to go to church, and had declared himself nearly ready to join the Christians.

In another village several persons, as many as fifteen or sixteen, seem ready to renounce idolatry and place themselves under Christian instruction. The leading man among them is a doctor of some repute, and quite intelligent. To an inquiry if he did not expect opposition, he answered, "Yes, of course, but that will make no difference with me. What I want, above all, is that the Holy Spirit may come into my heart and make me a true Christian."

A missionary in Eastern Turkey speaks of finding, on his journey, a congregation of from thirty to forty, meeting from house to house daily, embracing some of the first men of the city. Nine have become members of the church, and others give evidence of being Christians. At another place, where a church was to be organized, and a pastor ordained, the people were so much interested during the two days devoted to the services, that a part of the time hands were gathered inside the doors and windows, unable to find admittance to the house of prayer.

At a station in European Turkey there is an encouraging movement which affects especially the young men of the place. They fill the study of the missionary as attentive listeners. One of them freely offered prayer in the presence of the rest, and some others appear to be convinced in regard to the truth.

CONCLUSION. The onward progress of the truth is one of the striking features of the present age. God's work does not go backward. We may expect the advance to be in an increasing ratio. But while this advance is a glorious fruit of the prayers long offered and now more abundantly answered, it involves new responsibilities on the part of the people of God—a demand for more prayer, more faith, more liberality, more consecration, more labors. May the sacramental host, in its individual constituents, meet the emergency of those who are interested in the kingdom of Christ, and who have dedicated all they have and all they are to the Divine Master.

RULES FOR A CHRISTIAN DAY. Begin the day with meditation and prayer. Acknowledge your allegiance to God as the sovereign of your life, your strength, your thoughts, your actions. Renew the consecration of yourself to his service, resolving to do unto others as you would be done unto, and to suffer his will. Pray earnestly, perseveringly, submissively, patiently, expecting a sure answer. Strive to realize God's constant presence, walk with your hand in his, your eyes fixed upon him. Think of him; do nothing, say nothing, think nothing that will displease him. The least little remembrance will always be acceptable to him; you need not cry very loud, he is nearer than you think. Believe that whatever your finite wisdom sees to be best, Almighty power can effect, and infinite love will not suffer to be left undone. Lean in all hours of weakness on his almighty strength, in all hours of disappointment on his unconquerable love. "For all the promises of God in Christ are yes, and in him amen." Our aspirations, our yearning affections, our capabilities of happiness are all so many promises of God that the time will come when they shall have their fulfillment.

Resolve to be on your guard during the day, to speak evil of no one, to hold all gossip, to have your conversation in heaven; to be contented, good-tempered, of good cheer; to deal justly, and love mercy, and walk humbly; in solitude to guard the thoughts, society the tongue, at home the temper.

Live only a day at a time. Take short views. Let it be thy only care that thy God may find thee free and disengaged as often as it may please him to visit thee.

Spend at least one morning and evening in meditation and self-examination. Ascertain if your motives are pure and your obedience universal. Consider in what direction your thoughts usually run, and what chiefly occupies them. At night examine to see how far you have kept the resolutions of the morning, what indiscretions you may have fallen into in the course of the day, what good you have done, what temptations you have resisted, or what sins committed.

It matters not what men think of you, but it is of the first importance to know what God thinks of you.

Take Christ for your model and ask yourself if you are walking in his steps, and in his spirit. Do you watch over your spirit when suffering unkindness? Can you trust the wisdom and goodness of God to order the affairs of your life? Do you moderate your expectations of this life? Are you conformed to this world? Have your amusements a tendency to estrange you from God? Are you cautious to observe the hand of Providence in all your comforts, and also in your pains and losses and disappointments?

PIN-FEATHER COLLECTIONS. We are indebted to Rev. D. Matlack, recently of New Orleans, for the following good story: In 1860 a series of missionary meetings were projected among the colored Methodist Episcopal churches of that city. At one of these it was arranged that an eccentric veteran, named Scott Chinn, should be the last speaker and take the collection. The brother proceeded to do so, and to the old man's patience by the length of his address—a thing never done by a white man. "He'll split de meetin'," said Brother Chinn to the doctor who presided. "He's too long in de wind—too much blawin'." "Be patient, be patient," said the doctor. "Oh! I see patient enough," said he. "But de people's gettin' tired, and dey dey don't gib de money," said the old philosopher. At length the long speech closed with an eloquent reference to the angel of the Apocalypse flying through the heavens, having the everlasting gospel to preach to every creature. Scott Chinn was on his feet in a moment. "I've been afeared some of dese brodders would talk too long, and dat angel gib clear ob sight. Dat angel, broder, is de missionary angel. He takes de ebberlastin' gospel wid him whenever he goes—to ebber nation, kindred, tongue, people!" "Mighty angel," shouted some in the congregation. "Mighty! mighty?" repeated others as the excitement rose. Inspired with his conception and the enthusiasm of his congregation, his patriarchal form rose to its full height, and stretching out his hand toward the angel whom he seemed to see before him, he exclaimed: "Oh! don angel ob de mighty wing, tarry wid us a little while in dis missionary meetin'. We'd de people your Lord's name to fust. 'Tard your wings and rest awhile here. You've been flying so long, and you has many a long, very tarry before you. Blessed angel, ain't you berry tired? Dey rest, for dis is de Lord's day, and de Lord's house, and de Lord's people."

He looked to the congregation, now up to the eyes in his excitement, and continued: "Children, you may tank your stars and de good Lord dat dis angel come dis way to-day, and he's gwine to stay awhile now. He's foldin' his wings and lookin' right at you now. He wants to see what we's gwine to do. He's exhastin' gospel round de world. I tell you, dis angel is gwine to be de angel of wings broken a little wid de big wind from de four corners ob de world. See! he needs more fadders in de wing. He fly berry, wid dis ebberlastin' gospel, trough de mist, and bring on de fadders for de angel's wings."

In an instant the people were on their feet, filing into the aisles and marching in time to the swell of song, to the table in the altar, and placing their offerings of pennies and postal notes on the table. The children called out, "Stop dar—stop dar singin'!" The order was promptly obeyed, and all waited to see what was wrong. "What dis on de table?" he continued, pointing to the pennies and postal stamps. "What you call dese? 'Tard de angel's wings." He can't fly round de world wid dese. De angel's wings but pin-fadders! Bring on your long quills for de angel's wings!"

The song and the marching were resumed, the offerings greatly enlarged, and the series of meetings among these poor colored people netted over \$1000.

CARING FOR THE LAMBS. The duty of a church toward its young members is an imperative inquiry. As children in knowledge as well as years, they ought to be faithfully instructed in the truth; being inexperienced in the religious life, they should have the benefit of the experience of their elders; being weak and liable to fall into temptation, they should be strengthened and upheld by the loving sympathy and watchcare of their stronger and wiser brethren. They are the true "children of the church," the real "lambs" of the fold, and the churches rest under a solemn obligation, to care for them as they are able to do.

This obligation is by no means discharged in addressing a few general and not very definite admonitions to the young converts to be faithful, to let their light shine, to attend the meetings of the church, &c. Such admonitions have a temporary effect, while the heart is warm with the new love, and to speak and pray is a joyful service; but they are apt to lose their force after a little. The real want of young disciples is education in the truth, such as will make them strong Christians, ready and grounded in spiritual knowledge. To leave them to grow up untaught and in ignorance, except as they gather, like street-boys, a little crude and unsystematic information here and there is a grievous wrong.

The experience of many a young disciple, brought back after a period of sad estrangement from the Father's home, is simply this: "I was left to walk alone, no one helped me, 'no man cared for my soul,' and gradually I fell into darkness and sin." Ought such cases to occur? Would they occur, if the churches were alive to their responsibility for the training and care of their young members?

The remedy for this serious evil, by which so much of the fresh energy of the churches is frittered away, is systematic religious education. In their work young converts need thorough study of the Bible, under competent instruction, and such close personal intimacy between the older and younger members as shall give the latter the benefit of the spiritual experiences, growth and wise exhortation, which are the fruit of a constant study of the Bible, under competent instruction. The Methodist "class meeting," a very good institution, in its way, has this end in view; and some of our Bible classes and "young people's meetings" approximate the idea. But the instruction we speak of is a church duty, and should be imparted under the direction and authority of the church itself. Of all the denominations, we most depend upon a clear and intimate knowledge of Holy Scriptures, and the

young disciple should fully comprehend that while love is the constraining force in this every other Christian service, it is duty he owes to Christ and to his church to give diligent heed to the instruction given.

How best to secure this education of our young members, and help them to reach a higher and broader Christian experience, is a serious and pressing question, demanding the earnest thought of pastors and elders. It is earnest that our young converts should fall quickly into lukewarmness, and remain in a stagnant spiritual state. Multitudes of children and youth are ranging themselves on the Lord's side, and now is the time to begin to do more for them than has ever yet been done.

THE SABBATH-KEEPING CAPTAIN. I once knew the captain of a sperm whaler in the Pacific, whose name was Morgan. About ten days before sailing on his first cruise, he happened to enter a chapel where revival service was being held, and the result to him was eventful. He had never before wrought so wonderful a change in him, that when he went to sea, the old hands among his crew could scarcely recognize him for the same man. He who once never gave a commanding unaccompanied by an oath, was now never heard to swear; and such was the force of his character and the power of his example, that in a few months' time not a man of his crew dared to use a profane expression while within his hearing. The discipline of the ship was not a bit lessened and every one was happy, from the sobriety and good feeling of which the captain set an example.

His own was a Sydney merchant, who had several vessels in the sperm fishery. The young captain had actually sailed for the fishing grounds, when one night, as he was reading the Bible in the cabin, he came upon the Commandments, and the question of lowering his boats on the Sabbath, should a whale appear in sight on that day, all at once started up in his mind. The words were not to be evaded: "In it thou shalt do no manner of work," and he resolved to follow the Divine command implicitly, although it was not without a great inward struggle that he did so. But, as he thought of his officers and crew, who were not paid by wages, but by proportionate shares of the oil captured, he felt anxious. They might mutiny and resist him by force. He could only hope that the occasion might not arise, but if so—the issue was in the hands of God.

They reached their selected station, and many weeks passed without a sperm-whale coming in sight. At last, one Sunday afternoon, two hours before sunset, the long-for-ry "There she sports—she sports again!" reached the deck from the lookout at the mast-head, and instantly all was activity and bustle. Each crew sprang to lower its respective boat, and for one brief moment the young captain hesitated. It was but for one moment, however. As he looked actually in his ear, he thought he heard clearly and distinctly the words, "Remember the Sabbath day to keep it holy," and his own voice rang through the ship declaring that not a boat should leave her that day.

The scene which ensued—the amazement, succeeded by rage, when they understood his motive, the violence and tumult—all may be imagined. But the captain was unmoved, and his courageous, undaunted demeanor at last quelled the riot; but not until he had rowed into the cabin. "This will give up to them from their own shares in future captures an equivalent for their losses of the present occasion."

"The owner will think nothing of losing his share, of course!" said the mate, who had been foremost in opposition, as he followed the captain into the cabin. "This will be the first and last vessel you'll ever command, but, at any rate, I'd like to have that agreement down in black and white, if you please, Captain Morgan, and so would the crew, and at once, too!"

The captain answered mildly, pointing out to the mate that any agreement executed on the Sabbath would be null in law, and promised to satisfy them on the morrow. There was sadness in his tones as he spoke; for Morgan felt the truth of what the mate had said, which would never give him a ship to command again.

The mate was a rough sailor, who had known his commander from boyhood. He felt touched with pity for one whose motive in thus acting he respected, and in his blunt way he apologized to the captain for what he had just said about the ship and the crew. "You see, Captain Morgan, I have a wife and five children to keep; and if Providence sends us a whale on Sunday, I take it as Providence means us to catch that whale—least-ways that's my opinion."

The words were arrested on his lips, and he stood still and motionless, his eyes fixed intently on an object close before him. Morgan had thrown himself down listless after the fierce and turbulent scene he had just passed through, and had sat for some minutes brooding over the probable effect on his future prospects of that day's incident, and trying, in the strength of his newly-found hopes, to say "Thy will be done." He had continued for some minutes thus, when a sudden exclamation roused him.

"Captain Morgan! Come here quick, sir, please. Look!"

And the mate pointed at what had arrested his attention; while an expression of alarm, mingled with astonishment and incredulity, overspread his features as he actually saw the mercury of the barometer rapidly falling lower and lower as he stood.

Morgan jumped to the deck to summon the crew. Well was it for that crew that none of them had left the ship in her boats, for in half an hour all were engaged in a life-and-death struggle, which taxed every energy and demanded the utmost efforts of every individual on board.

For three days they scudded before the hurricane; and when it had passed by they found they had been driven hundreds of miles beyond the bounds they had set to their cruising ground; but to their intense delight they discovered that part of the ocean to be in reality one of the best fishing grounds possible.

Scarcely had the weather moderated, when they found themselves in the midst of a "whale school," of sperm whales, and two were secured. Hardly had these been "tried out," i. e., rendered into oil, when more were seen; and, in short, so fortunate were they, that instead of two, or even three years (the usual time taken to fill a good-sized ship), they were secured in ten months! That is, instead of acting up to his convictions of duty, instead of causing him loss, actually had a contrary effect; and his own was so pleased at his speedy return with so rich a cargo, that he told him he might lower or not when he pleased.

## ONE GLASS OF WINE.

The Duke of Orleans, the eldest son of King Louis Philippe, was the inheritor of whatever rights his father could transmit. He was a noble young man—physically noble. His generous qualities had rendered him universally popular. One morning he invited a few companions to breakfast, as he was about to take his departure from Paris to join his regiment. In the conviviality of the hour he drank too much wine. He did not become intoxicated; he was not, in any respect a dissipated man; his character was lofty and noble, but that joyous hour he drank just one glass too much. In taking the paring glass he slightly lost the balance of his body and of his mind. Bidding adieu to his companions, he entered his carriage; but for that one extra glass of wine he would have kept his seat. He leaped from the carriage; but for that one glass of wine he would have alighted on his feet. His head struck the pavement. Senseless and bleeding, he was taken into a beer shop near by, and laid on a bed.

That extra glass of wine overthrew the Orleans dynasty, confiscated their property of one hundred millions of dollars, and sent the whole family into exile.

How true it is that the traffic in intoxicating liquors not only brings misery and sorrow to the poor, but the opulent. It spares not the high nor the humble. It dishonors the gray hairs of age. It turns all beauty to corruption, and conquers the might of the brave. The king on his throne, the wealthy in their palace, the beggar in his hut, all feel the devastating influence of its siren's swoop.

ROMISH VULTURES. If a census should be taken of the curses which the Church of Rome deals out to individuals and the world at large in one year, it would help to show how utterly wanting that Church is in anything approaching the spirit of Christ. While the Pope is hurling his anathemas at everyone who does not bow the knee to him, his myriads in this and every other country are ever prowling about with a curse on their lips. No possible harm could come from this, for their curses are not about as effectual as their absolutions; but they have trained their dupes to fear the one and crave the other. It is mostly the bereaved and the dying that these vultures hover over. The other day a poor Irish widow who had sent her child to a Protestant school in the heart of London, was waited upon by a priest, who informed the sorrowing and suffering woman, that unless she immediately removed the child he would call again and curse her. It is needless to say his message was complied with. But the demoniacal system of keeping the "faithful" within their clutches is carried on more openly on the continent. The following incident, which is reported from Hassau, is a fair specimen of the manner in which these Papists pry upon the dying, and break up the peace of families:

A respectable inhabitant of the village of the Westward had lived for twenty years with a Protestant wife, to whom he promised that their children should be brought up in her faith, a promise which he had religiously kept. The Catholic priests did all they could to induce him to break his word, but in length he lay on his death-bed, and asked for the rites of the Church; the priest refused his prayers unless he would first renounce that his three young children should be brought up in his faith, and that the four already confirmed should be urged to conform to the Roman Catholic Church. Then ensued a struggle between the man's superstitious conscience and that made for him by spiritual truth, and he suffered his dying hand to be guided to trace the words by which, in his last hours, he broke faith with the companion of his life.—London (Eng.) Weekly Review.

## THE SABBATH SCHOOL.

HELPS FOR SABBATH SCHOOL WORKERS.

Teach Them How to Pray.—The Sunday School Times urges that as children of very tender years may be converted, so they may, and should, be taught early to pray, not on the lips only, but "with the understanding also." It says:

One of the earliest religious acts taught to children is that of prayer. It is well, doubtless, to teach them to repeat the forms so generally known, but they should early be taught that prayer is the offering of the desires to God. As soon as the child can express a want to his parent, he can be taught what wants it is proper for him to express—what it is proper for him to ask for. He can also be taught when it is proper for him to ask for it. When a child has an affectionate father and mother, he never gets the idea that asking his father for something is different from asking his mother for something. He can be led to see that asking God for something does not differ in kind from the act of asking his parent. He may thus be taught to pray long before he can understand the philosophy of prayer. He can be taught to express his desires to God.

How Parents May Help.—A writer for the Kalamazoo Herald and Torchlight recommends to Christian parents the plan of making the Sunday-school lesson the subject of daily study during the week, and speaks of a mother who adopted that system. The fact and the comments are well worthy the attention of parents. He says:

After carefully reading the lesson every Sunday with her children, she goes over it every day until the end of the week, when it is affirmed they have a pretty good understanding of it; their Sunday-school teacher remarked to me, that she never presumed to go to that class unprepared. Parents, if we wish good teachers for our children, we must assist them by studying the lesson ourselves. We wish young Timothy's, we must teach them from their own text. Do many who have been in the habit of reading the Bible through by course at devotions, it may be an effort to break away from the old routine; but place the lesson paper in the Bible for a mark and the work is half done, and after pursuing this method for a month you will not go back to the old way; and you will also be surprised to see how much your interest in the lessons has increased.

Sunday School Government.—The Sunday School Times says it is a mistake to suppose that children do not like order. They may enjoy a turbulent frolic; but they approve, and in the end will adhere to the school that has the soundest government. Of the kind of government needed it says:

Why should not the government of a Sunday-school be on the same basis as that of the secular school? The object is the same; only

the one aims to develop the intellectual faculties, the other the spiritual. Parents entrust their children to us to be both trained and taught. They expect, or ought to expect, them to be so governed that they can be taught. To cultivate pure emotions and impart truth, involves also the training of the young will. To teach the child to yield to the right is quite as essential as to teach him to know the right. When it is distinctly understood that the superintendent has a right to command and must be obeyed; that his right is the same, and on the same basis, or principle as that of the common school teacher, the method will not be so difficult. Young men who come to hang about as visitors and chat with friends, should go to a class as pupils or leave. Teachers who evidently come to meet companions and not intent on business should be relieved. Letting for order is a mistaken plan. Let it be understood that the call is to be instantly obeyed. "But we must rule with love." Certainly. Only rule. The true love for the highest good of the scholar is best displayed by training him to self-restraint and obedience to the right.

ROMISH VULTURES. If a census should be taken of the curses which the Church of Rome deals out to individuals and the world at large in one year, it would help to show how utterly wanting that Church is in anything approaching the spirit of Christ. While the Pope is hurling his anathemas at everyone who does not bow the knee to him, his myriads in this and every other country are ever prowling about with a curse on their lips. No possible harm could come from this, for their curses are not about as effectual as their absolutions; but they have trained their dupes to fear the one and crave the other. It is mostly the bereaved and the dying that these vultures hover over. The other day a poor Irish widow who had sent her child to a Protestant school in the heart of London, was waited upon by a priest, who informed the sorrowing and suffering woman, that unless she immediately removed the child he would call again and curse her. It is needless to say his message was complied with. But the demoniacal system of keeping the "faithful" within their clutches is carried on more openly on the continent. The following incident, which is reported from Hassau, is a fair specimen of the manner in which these Papists pry upon the dying, and break up the peace of families:

A respectable inhabitant of the village of the Westward had lived for twenty years with a Protestant wife, to whom he promised that their children should be brought up in her faith, a promise which he had religiously kept. The Catholic priests did all they could to induce him to break his word, but in length he lay on his death-bed, and asked for the rites of the Church; the priest refused his prayers unless he would first renounce that his three young children should be brought up in his faith, and that the four already confirmed should be urged to conform to the Roman Catholic Church. Then ensued a struggle between the man's superstitious conscience and that made for him by spiritual truth, and he suffered his dying hand to be guided to trace the words by which, in his last hours, he broke faith with the companion of his life.—London (Eng.) Weekly Review.

THE SABBATH SCHOOL. HELPS FOR SABBATH SCHOOL WORKERS. Teach Them How to Pray.—The Sunday School Times urges that as children of very tender years may